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REPORTS

OF THE

COMMISSIONERS OF INQUIRY INTO THE STATE OF EDUCATION

IN

WALES,

APPOINTED BY THE COMMITTEE OF COUNCIL ON EDUCATION,

In Pursuance of Proceedings in the House of Commons, on the Motion of Mr. Williams, of March 10, 1846, for an Address to the Queen, praying Her Majesty to direct an Inquiry to be made into the State of Education in the Principality of Wales, and especially into the means afforded to the Labouring Classes of acquiring a Knowledge of the English Language.

IN THREE PARTS.

PART I.—CARMARTHEN, GLAMORGAN, and PEMBROKE.

PART II.—BRECKNOCK, CARDIGAN, RADNOR, and MONMOUTH.

PART III.—NORTH WALES.

LONDON:

PRINTED BY WILLIAM CLOWES & SONS, STAMFORD STREET,

FOR HER MAJESTY'S STATIONERY OFFICE.

1848.

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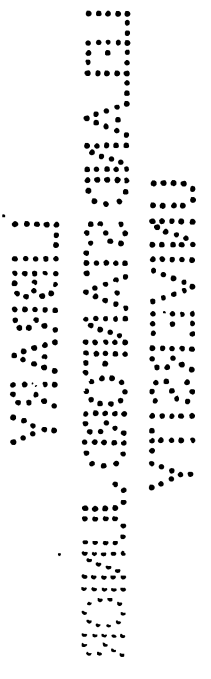
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INSTRUCTIONS.

Committee of Council on Education,
Council Office, Whitehall, October 1, 1846.

SIR,

ATTENTION was called, during the last Session of Parliament, to the state of education in Wales, by a motion in the House of Commons, for an Address to the Queen, praying Her Majesty "to direct an inquiry to be made into the state of "education in the Principality of Wales, especially into the "means afforded to the labouring classes of acquiring a know-"ledge of the English language."

The Secretary of State for the Home Department undertook on that occasion, on behalf of Her Majesty's late Government, that such an inquiry should be instituted, and he intimated that it should be conducted under the authority of the Committee of Council on Education.

Their Lordships having had this subject under their consideration, entirely concur in the expediency of such an inquiry; and, having selected you as one of the persons to whom it is to be entrusted, they have directed me to address to you the following instructions, as to the nature and objects of your Commission, and the mode in which your duties are to be executed.

The object of your Commission is, to ascertain, as accurately as circumstances will permit, the existing number of schools of all descriptions, for the education of the children of the labouring classes, or of adults—the amount of attendance—the ages of the scholars—and the character of the instruction given in the schools; in order that Her Majesty's Government and Parliament may be enabled, by having these facts before them, in connexion with the wants and circumstances of the population of the Principality, to consider what measures ought to be taken

for the improvement of the existing means of education in Wales.

The schools for the instruction of the poorer classes in Wales, have chiefly been erected by private beneficence, and some have been endowed from the same source; such of them as have no permanent endowment are supported by the small payments of the poor, by collections in religious congregations, and by voluntary subscriptions.

You will be furnished with a list of those schools which have of late years been erected with aid from Parliamentary grants, and the Reports of the Charity Commissioners will give you useful information as to the endowed schools.

You will be able to ascertain by local inquiry, the existence of other schools not comprised in either of these classes.

Their Lordships cannot confer on you any absolute authority to enter into and examine schools, nor to require from any persons information respecting them which they may be unwilling to communicate.

Your success will, therefore, in a great degree depend on your own courtesy and discretion in the prosecution of your inquiries, and on that sense of the importance of your Commission which their Lordships trust may pervade all classes; and on a disposition to co-operate with Her Majesty's Government in the adoption of means for the removal of popular ignorance.

Their Lordships confidently anticipate that this disposition will be generally evinced, and will greatly facilitate your labours. You will explain to the trustees and managers of the schools, coming within the scope of your inquiries, what is the object of your Commission; and that your visits to them will be limited to an attempt to form a just general estimate of the means of education availabe for the poor in Wales.

If no objection is made to your visit, you will personally examine, where practicable, the condition of the school, keeping in view the following particulars, as those on which it will be important to obtain correct information:—The tenure of the school, whether held under a mere temporary occupation, or secured by deed for ever, or for a term of years—the capacity of the schoolroom—the state of the school furniture and apparatus—the number of the children on the books—the average attendance—the organization of the school, and the methods used—the subjects professed to be taught—the time allotted

to each—the books used—whether the children are instructed in the Welsh language, or in the English, or in both—whether in each case in the grammar or not—the actual condition of their instruction on all subjects professed to be taught. You will ascertain the amount and sources of the annual income available for the necessary expenses; the number of teachers—their ages, whether trained at a normal school, or at a model school—for what period and when. At what age they commenced their vocation as teachers; their previous occupation—the salaries of each teacher—their income from school pence, and other emoluments. Whether they follow any trade, or hold any other office. Whether they have a house rent-free, a garden rent-free, fuel, or other emoluments.

Whenever you have means to form a just estimate of the qualifications and attainments of the master, it should be so stated as not to operate as a discouragement to humble but deserving men, who may have had few opportunities of education.

Where circumstances may render it impracticable to institute a minute personal inquiry, you will endeavour, by such means as will be available, to obtain as much information, on which reliance can be placed, as possible.

Numerous Sunday-schools have been established in Wales, and their character and tendencies should not be overlooked, in an attempt to estimate the provision for the instruction of the poor. The Sunday-school must be regarded as the most remarkable, because the most general, spontaneous effort of the zeal of Christian congregations for education. Its origin, organization, and tendencies are purely religious.

The amount of secular instruction communicated is generally limited to the art of reading; while, therefore, you avail yourself of any opportunities afforded you to enter such schools, you will bear in mind that they are schools of religion, and that the respect which is due from you, as an officer of the Government, for the liberty which religious communities enjoy, should render you exceedingly careful that you in no degree infringe the civil privileges of religious congregations, either while in the schools, or by the use you may make of the information you may be permitted to acquire.

The results of your inquiries will be important in proportion as they are complete and accurate, and you will be provided

with such temporary aid as may be necessary for the purpose of collecting and arranging the statistical facts which will be embodied in your report. In some parts of the country, it will probably be necessary that you should avail yourself of the services of persons possessing a knowledge of the Welsh language.

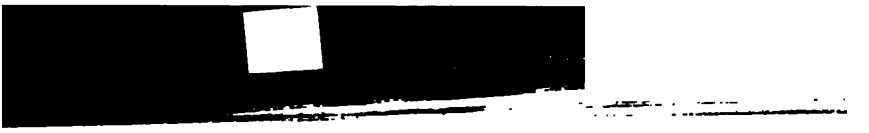
In reporting on the number and description of schools in any district, you will not fail to keep in mind the amount, character, and condition of the population, and the means available in the district for the maintenance of schools.

You will also be enabled to form some estimate of the general state of intelligence and information of the poorer classes in Wales, and of the influence which an improved education might be expected to produce, on the general condition of society, and its moral and religious progress.

You will be furnished with introductions to civil and ecclesiastical authorities, with a view to procure for you their advice and co-operation. And you will be supplied with copies of the printed Minutes of the Committee of Council of Education, containing reports and information bearing on the subject of your inquiries.

You will report the result of your inquiries to their Lordships, limiting the report, in the first instance, to the facts which you will have ascertained.

I have the honour to be,
Sir,
Your obedient Servant,
J. P. KAY SHUTTLEWORTH.



PART I.

REPORT ON CARMARTHEN, GLAMORGAN, AND PEMBROKE.

By R. R. W. LINGEN, M.A.

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To the Right Hon. the Lords of the Committee of Council on Education.

My Lords, 25, Old Square, Lincoln's Inn. 1 July, 1847.

Contents of District.

I have the honour to lay before you my Report upon the district assigned to me, comprising 345 parishes, 7 extra-parochial divisions, an area of 2376 square miles, and a population (in 1841) of 365,558 souls.

I found 712 day-schools, said to contain 30,910 scholars, and 913 Sunday-schools, said to contain 79,392 scholars. 23,417 scholars were returned as common both to the day and Sunday-schools. As a general rule, I excluded those schools from my inquiry where the lowest terms exceeded 6*d*. per week.

Time and number of persons employed.

I commenced my inquiry at Llandovery, in Carmarthenshire, on the 18th of October, 1846, and concluded it at Merthyr Tydfil on the 3rd of April, 1847. In the course of that period I engaged three Welsh assistants, viz. Mr. William Morris (formerly a schoolmaster at Merthyr Tydfil), who joined me at Llandovery on the 19th of October, 1846; Mr. David Lewis, who joined me at Carmarthen on the 13th of November, 1846; and Mr. David Williams, who joined me at Swansea on the 16th of February, 1847. Both the latter gentlemen were members of St. David's College, Lampeter, and were highly recommended to me by the Very Reverend the Principal. After my return to London, I was assisted by Mr. William Younger in calculating the statistical summaries.

Official introductions.

Of the introductions with which I was furnished to the Lords Lieutenant and Diocesans of my district, by the Secretary of State for the Home Department, I was only enabled to deliver two in person, viz. those addressed to the Marquis of Bute, Lord Lieutenant of Glamorganshire, and to the Bishop of St. David's; the remaining introductions I forwarded. However, not only from those to whom I was thus recommended, but on all hands, and among all ranks and denominations, I experienced the greatest willingness to forward the prosecution of my inquiry, and the most friendly and hospitable reception.

Mode of conducting the Inquiry. Stations.

The mode in which I conducted the inquiry was as follows. I established myself successively at Llandovery, Llandilo, Carmarthen, St. Clear's, Narberth, Pembroke, Tenby, Haverfordwest, St. David's, Fishguard, Newcastle-Emlyn, Llanelly, Swansea, Neath, Bridgend, Cowbridge, Cardiff, and Merthyr, visiting

personally, or by my assistants, the parishes which were most accessible from these centres respectively. Besides which, Mr. Lewis was for some time fixed by himself at St. David's and Newport in Pembrokeshire, and at Cowbridge in Glamorganshire; Mr. Morris at Letterston in Pembrokeshire, and in the northern part of Glamorganshire; Mr. Williams in that part of Glamorganshire called Gower.

Statistical Schedules for Day and Sunday Schools.

The particulars concerning each school, which appear in the tables, were collected by means of printed schedules, containing questions which corresponded with the headings of the columns in the tables. The schedules for day-schools were filled up in the course of personal communication with the teacher, and scholars also, when present. The schedules for Sunday-schools (which could be seen in operation only one day out of seven) afforded much more serious embarrassment, and were not collected in an uniform manner. Throughout Carmarthenshire, and part of Pembrokeshire, the Superintendent was in each case personally waited upon, and the best account which he could give, from books if he had them, if not, from his impression and recollection, taken down. But this mode was open to grave objections, both from the delay and labour which it imposed (of visiting in almost every parish several remote farmhouses, lying often many miles apart), and from the unsatisfactory character of mere oral information, which was usually all that could be had. For this reason, the Sunday-school schedule was subsequently printed in all the principal periodicals and journals, Welsh and English, which circulate in the Principality, with a request that the various Superintendents of Sunday-schools would ascertain the particulars enumerated, so as to have them ready, in an authentic form, when called for, and various persons were good enough to undertake, in different localities, to circulate and collect the Sunday-school schedules throughout the schools of their several denominations. I regret however to say, that no saving of labour, nor assurance of accuracy and completeness, was effected by this plan. The schedules were often not returned until after repeated correspondence, or returned imperfectly filled. It was impossible to identify them with any previous account of the number of Sunday-schools in the parish, if a large one, owing, partly, to the confusion which arises from the various names—scriptural, local, or denominational—under which the same school goes; and, partly, because branch schools were sometimes included in, sometimes separated from, the return of the parent school. Allowance must be made for the accuracy of the results of a first attempt to apply the rigid forms of statistical investigation among a class of persons who in general had neither the records nor the habits of mind corresponding to such an inquiry. The Sunday-school tables, therefore, both in their parochial and summed form, must be taken to be the nearest approximations to truth, which under the circumstances, I could, by my utmost

exertions, collect from the best-informed parties. In 105 Sunday-schools, the number of scholars on the books was returned as 14,354, the average attendance as 14,681; the number present was 10,208.

Reports in the Appendix.

The various Reports which appear in the Appendix* were almost invariably written out on the evening of the same day as the school or parish was visited, from notes taken on the spot. Of those which are not my own, there is no single one which I did not read over while the writer was in my presence. I am solely responsible for those which bear no signature.

In these Reports there is necessarily much repetition, and many circumstances are narrated which may at first sight appear minute and trifling; but I beg to state in explanation, that I deemed such traits as struck me at the time of my visit, in the teachers' bearing and expressions, or in the condition and furniture of the school-room, as well as the precise words of the scholars' answers, narrated in the same order as that in which they were made, to be better calculated to convey a trustworthy impression than inferences of a more formal character. It should also be borne in mind, whilst reading the detailed account of some particular school, that it is perhaps the only school available for a large district. In this point of view, individual examples become of general consequence.

General Review of Circumstances of District.

My district exhibits the phenomenon of a peculiar language isolating the mass from the upper portion of society; and, as a further phenomenon, it exhibits this mass engaged upon the most opposite occupations at points not very distant from each other; being, on the one side, rude and primitive agriculturists, living poorly and thinly scattered; on the other, smelters and miners, wantoning in plenty, and congregated in the densest accumulations.

An incessant tide of immigration sets in from the former extreme to the latter, and, by perpetuating a common character in each, admits of their being contemplated under a single point of view. Externally, indeed, it would be impossible to exhibit a greater contrast in the aspect of two regions, and the circumstances

* The Appendix, which forms part of the folio edition laid before Parliament, is not printed at length in this volume. The contents of the Appendix, and the pages which it occupies, in the folio edition, are as follows:

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The references to the Appendix hereinafter made are to the pages of the folio edition.

In the Parochial Tables, the hundreds and parishes are enumerated in the same order as in the Parochial Summary (pp. 68-89 of this volume); but, under the name of each parish, the schools, of which the gross number is here given in the 4th and 5th columns of the Parochial Summary, are enumerated by name, classified, and the particulars ascertained concerning each tabulated. In the folio edition, the Parochial Summary may be used as an Index to the Parochial Tables, and these again as an Index to the Reports of the Appendix, the same order of Parishes (that of the Census Tables) being observed throughout the entire work. A few extracts from the Appendix, which appeared to be necessary or useful in more fully illustrating particular passages of the following Report, have been inserted in the present volume, and are referred to by foot-notes, as occasion requires them to be consulted.

of their inhabitants, than by comparing the country between the rivers Towi and Teifi with Merthyr, Dowlais, Aberdare, Maesteg, Cwm Afon, and the vales of Neath and Swansea.* Yet the families, which are daily passing from the one scene to the other do not thereby change their relative position in society. A new field is opened to them, but not a wider. They are never masters; and, if the rural portion of them does not grow in numbers, nor manifest any fresh activity, while the other portion is daily augmented and put upon fresh or more extended enterprises, the difference is to be sought in the classes to which they are severally subjected, and not in themselves. It is still the same people. Whether in the country, or among the furnaces, the Welsh element is never found at the top of the social scale, nor in its own body does it exhibit much variety of gradation. In the country, the farmers are very small holders, in intelligence and capital nowise distinguished from labourers. In the works, the Welsh workman never finds his way into the office. He never becomes either clerk or agent. He may become an overseer or sub-contractor, but this does not take him out of the labouring and put him into the administering class. Equally in his new as in his old home, his language keeps him under the hatches, being one in which he can neither acquire nor communicate the necessary information. It is a language of old-fashioned agriculture, of theology, and of simple rustic life, while all the world about him is English.

Thus his social sphere becomes one of complete isolation from all influences, save such as arise within his own order. He jealously shrinks from holding any communion with classes either superior to, or different from, himself. His superiors are content, for the most part, simply to ignore his existence in all its moral relations. He is left to live in an under-world of his own, and the march of society goes so completely over his head, that he is never heard of, excepting when the strange and abnormal features of a Revival, or a Rebecca or Chartist outbreak, call attention to a phase of society which could produce anything so contrary to all that we elsewhere experience.

Cut off from, or limited to a purely material agency in, the practical world, his mental faculties, so far as they are not engrossed by the hardships of rustic, or the intemperance of manufacturing, life, have hitherto been exerted almost exclusively upon theological ideas. In this direction too, from causes which it is out of my province to particularize, he has moved under the same isolating destiny, and his worship, like his life, has grown different from that of the classes over him. Nor has he failed of tangible results in his chosen province of independent exertion. He has raised the buildings, and maintains the ministry of his worship, over the whole face of his country, to an extent adequate to his accommodation. I am at liberty to consider only one part of this

* See "Extracts from the Appendix," pp. 103—122 of this volume, for some passages illustrative of the contrast.

system, viz. the Sunday-schools, which I shall at once do with some minuteness, as exhibiting the most characteristic development of native intellect, and the efforts of the mass of a people, utterly unaided, to educate themselves upon their own model. These schools have been almost the sole, they are still the main and most congenial, centres of education. Through their agency the younger portion of the adult labouring classes in Wales can generally read, or are in course of learning to read, the Scriptures in their mother-tongue. A fifth of the entire population is returned as attending these schools; half of this number is returned as able to read the Scriptures.

Sunday-schools.

The type of such Sunday-schools is no more than this:—A congregation meets in its chapel. It elects those whom it considers to be its most worthy members, intellectually and religiously, to act as "teachers" to the rest, and one or more to "superintend" the whole. Bible classes, Testament classes, and classes of such as cannot yet read, are formed. They meet once, generally from 2 to 4 P.M., sometimes in the morning also, on each Sunday. The superintendent, or one of the teachers, begins the school by prayer; they then sing; then follows the class instruction, the Bible and Testament classes reading and discussing the Scriptures, the others learning to read; school is closed in the same way as it began. Sections of the same congregation, where distance or other causes render it difficult for them to assemble in the chapel, establish similar schools elsewhere. These are called Branches. The constitution throughout is purely democratic, presenting an office and some sort of title to almost every man who is able and willing to take an active part in its administration, without much reference to his social position during the other six days of the week. My returns show 11,000 voluntary teachers, with an allowance of about seven scholars to each. Whatever may be the accuracy of the numbers, I believe this relative proportion to be not far wrong. The position of teacher is coveted as a distinction, and is multiplied accordingly. It is not unfrequently the first prize to which the most proficient pupils in the parochial schools look. For them it is a step towards the office of preacher and minister. The universality of these schools, and the large proportion of the persons attending them who take part in their government, have very generally familiarized the people with some of the more ordinary terms and methods of organization, such as *committee, secretary,* and so forth.

Thus, there is everything about such institutions which can recommend them to the popular taste. They gratify that gregarious sociability which animates the Welsh towards each other. They present the charms of office to those who, on all other occasions, are subject; and of distinction to those who have no other chance of distinguishing themselves. The topics current in them are those of the most general interest; and are treated in a mode

partly didactic, partly polemical, partly rhetorical, the most universally appreciated. Finally, every man, woman, and child feels comfortably at home in them. It is all among neighbours and equals. Whatever ignorance is shown there, whatever mistakes are made, whatever strange speculations are started, there are no superiors to smile and open their eyes. Common habits of thought pervade all. They are intelligible or excusable to one another. Hence, every one that has got anything to say is under no restraint from saying it. Whatever such Sunday-schools may be as places of instruction, they are real fields of mental activity. The Welsh working-man rouses himself for them. Sunday is to him more than a day of bodily rest and devotion. It is his best chance, all the week through, of showing himself in his own character. He marks his sense of it by a suit of clothes regarded with a feeling hardly less sabbatical than the day itself. I do not remember to have seen an adult in rags in a single Sunday-school throughout the poorest districts. They always seemed to me better dressed on Sundays than the same classes in England.

This orginal idea of the Welsh Sunday-school (a mixture of Worship, Discussion, and Elementary Instruction, which the congregation performs for itself, and without other agency than its own) is found under every variety of development between a highly elaborated and the rudest form.

In the rudest form of the institution little more is attempted than reading, or slowly learning to read, the Scriptures. Each class by itself reads through the Bible from beginning to end. There is no questioning or discussion in the greater number of classes, or, if any, it is merely those verbatim interrogatories which I shall hereafter have to describe. Besides this, there is the learning to repeat Verses, Chapters, and Pwncau. With regard to the Verses and Chapters, we find such curious records as the following :—

Appendix, p. 256 :—

In the last year 105 chapters of the Holy Scriptures, containing 1716 verses, and 7988 single verses, were repeated in the school.

Ibid., p. 346 (copy) :—

	No. of Scholars.	No. of Verses learned.	No. of Psalms learned.	No. of Chapters learned.
[Metropolitan Chapel] Zoar .	75	1957	173	92
[Branches]—Tonnau . . .	26	1109	80	21
Melincythau .	66	1056	73	45
Kimle . . .	32	326	42	8
Britton Ferry .	76	882	8	12
Skewen . . .	60	1745	12	35
Bryncoch . .	72	1196	35	45
	407	8281	423	258

At the time that this account was taken, prizes were given to Levy Lewis, a boy employed on the wharfs, who had learned and repeated 35 Psalms, and to David Hughes, a collier's boy, who had learned and repeated 26 chapters of the Old Testament, during the preceding quarter.

Pwncau is the plural of Pwnc, which means a point, sc. of doctrine, printed in question and answer, with Scripture proofs. Each denomination, almost each chapel, has Pwncau of its own, which are, from time to time, published in the cheapest form possible. The different classes in a school have several parts of a Pwnc assigned to them. Each class learns its own part only. As soon as it is well committed to heart, the school makes a sort of triumphal procession to other chapels, very often to churches, to repeat publicly what they have thus learned. The mode of recitation is a species of chant, taken up in parts, and at the end joined in by all. It is generally expected that they should be able to sing a hymn or two at the same time.

In such schools there is usually to be seen some very old person who, at that age, has learned to read in them. Appendix, p. 222 :—

A woman aged 72 commenced learning the alphabet at 70, and read a page from an elementary book to me with great accuracy.

Appendix, p. 346 :—

In this school there were among the scholars three old women, one upwards of 80, who, at that advanced age, had learned to read. She was now blind, but attended the class as a listener, and could repeat many psalms.

Regular accounts of attendance are seldom kept. The school itself is sometimes dropped during bad weather and short days. On its re-commencement it is said to be "revived." This generally is done by a prayer-meeting.

Very different from the foregoing are those instances in which the vigour of the old institution has been clothed in more modern dress, such as Capel Mair (Appendix, p. 246), Capel Pen-y-groes (ibid., p. 416), the Narberth Sunday-school Union (ibid., p. 435), the Wesleyan and Independent schools at Milford (ibid., pp. 452-3), or the Wesleyan at Bridgend (ibid. p. 350) and Cardiff (ibid., p. 369). The distinguishing mark of superiority in these latter schools is, that all the classes which can read the Scriptures are simultaneously employed upon the same passage, generally a very short one. By this plan, the minister, if he takes part in the school, is enabled to prepare all the teachers beforehand, or the teachers to meet and discuss the passage among themselves, and at the end of school all the classes can be catechized simultaneously.*

The causes which have been pointed out as enhancing the popularity, and, so far, the utility of Sunday-schools, apply to

* See "Extracts from the Appendix," pp. 122—136 of this volume.

adults rather than to the young. In country districts, where the great majority of Sunday-scholars are adults, the teaching of the junior classes is most meagre and unmethodical. It is true, they learn to read in time, and, as they grow older, work themselves into the system of the school. Except, however, as preparing them for this, the education which they can get on such occasions is worth little. Though Sunday-schools are too often the only substitute for daily education, it is not pretended that they can supply its deficiency. On this point no evidence is more positive than that of Sunday-school teachers and superintendents :—

Appendix, p. 226. (Mr. *John Davis.*)
The education received at a Sunday-school is nothing like sufficient for the wants of the poor.

Ibid., p. 235. (Mr. *Rhys Jones.*)
The Sunday-schools effect a great deal in the moral and religious instruction of the people; and very few children fail to attend some Sunday-school or other. The instruction, however, which it is possible for them to acquire here is inadequate to their wants; being confined to purely religious topics and the art of reading. We experience great difficulty in making even thus much progress with a child that attends no day-school at all.

Ibid., p. 236. (Mr. *B. Thomas.*)
The instruction received at a Sunday-school is quite inadequate for the general education of the children of the poor.

The popular Sunday-schools are maintained at little or no expense. Almost every adult scholar possesses his own Bible. The elementary books used are little stitched pamphlets of the commonest kind. These are purchased by subscription. Commentaries are usually the property of individuals. They are possessed and read to a considerable extent. The rabbinical sort of learning, or exalted doctrine, often contained in them suits the popular taste. I have heard the most minute accounts given of such customs as Expulsion from the Synagogue, and the Constitution of the Jewish Councils, and it will be seen by reference to the reports of my assistant, Mr. Morris, that a familiar acquaintance with formulæ embodying the more abstruse parts of Divinity is far from being uncommon. Maps were seldom in use, but the Rev. David Rees, of Llanelly, told me that he believed the generality of Sunday scholars to be better versed in the geography of Palestine than of Wales. The addition of a lending library belongs only to the best organized schools.

The influence which a separating language has had in giving this peculiar turn to popular education may be estimated from the following table (extracted from the Parochial Summary), in which the two first hundreds are Welsh-spoken, lying in the upper part of Carmarthenshire; the two last English-spoken, lying in the South of Pembrokeshire :—

Hundreds.	Population.	Number of Day Schools.	Number of Sunday Schools.	Number of Day Scholars.	Number of Sunday Scholars.		
					Connected with the Church.	Dissenting.	Total.
Cathinog .	11,067	12	37	502	356	2600	2956
Perfedd .	7,460	10	28	445	278	2600	2878
Castlemartin	4,607	12	11	479	407	93	500
Narberth .	13,151	31	27	1274	961	1252	2213

Most singular is the character which has been developed by this theological bent of minds isolated from nearly all sources, direct or indirect, of secular information. Poetical and enthusiastic warmth of religious feeling, careful attendance upon religious services, zealous interest in religious knowledge, the comparative absence of crime, are found side by side with the most unreasoning prejudices or impulses, an utter want of method in thinking and acting, and (what is far worse) with a wide-spread disregard of temperance whenever there are the means of excess, of chastity, of veracity, and of fair dealing.* I subjoin two extreme instances of the wild fanaticism into which such temperaments may run. The first concerns the Rebecca riots. (Appendix, p. 1.) W. Chambers, jun., Esq., of Llannelly House, kindly furnished me with a large collection of contemporary documents and depositions concerning the period of those disturbances. An extract from the deposition of one Thomas Phillips, of Topsail, is illustrative of the vividly descriptive and imaginative powers of the Welsh, and of the peculiar forms under which popular excitement among them would be sure to exhibit itself. Popular Character.

Shoui-yschwr-fawr and Dai Cantwr were *noms de guerre* borne by two ringleaders in these disturbances.

"Between 10 and 11 o'clock on the night of the attack on Mr. Newman's house I was called upon by Shoui-yschwr-fawr, and went with the party. On my way I had a conversation with Dai Cantwr Thomas Morris, a collier, by the Five Cross Roads, was walking before us, with a long gun. I said, 'Thomas is enough to frighten one with his long gun.' Dai said, 'There is not such a free man as Tom Morris in the rank. I was coming up Gellygwlwnog field, arm-in-arm with him, after burning Mr. Chambers's ricks of hay; and he had a gun in the other hand, and Tom said, "Here's a hare," and he up with his gun and shot it slap down—and it was a horse—Mr. Chambers's horse. One of the party stuck the horse with a knife—the blood flowed—and Tom Morris held his hand under the blood, and called upon the persons to come forward and dip their fingers in it, and take it as a sacrifice instead of Christ; and the parties did so.' And Dai added, 'that he had often heard of a sacrament in many ways, but had never heard of a sacrament by a horse before that night.'"

* In the Parochial Notes of the Appendix, the moral character of the parish is almost always returned as *good*. I have remarked upon the sense in which this word is popularly used in Appendix, pp. 279, 280:—"The moral state of the parish is good; there are few, if any, that do not attend a place of worship; during the Rebecca riots it remained undisturbed."

The other instance was told me by one who witnessed much of the Chartist outbreak. He said that "the men who marched from "the hills to join Frost had no definite object beyond a fanatical "notion that they were to march immediately to London, fight a "great battle, and conquer a great kingdom." I could not help being reminded of the swarm that followed Walter the Penniless, and took the town which they reached at the end of their first day's march for Jerusalem.—(Appendix, p. 344.)

The Welsh language: its prevalence and influence.

On the manifold evils inseparable from an ignorance of English I found but one opinion expressed on all hands. They are too palpable, and too universally admitted, to need particularizing. Yet, if interest pleads for English, affection leans to Welsh. The one is regarded as a new friend, to be acquired for profit's sake; the other as an old one, to be cherished for himself, and especially not to be deserted in his decline. Probably you could not find in the most purely Welsh parts a single parent, in whatever class, who would not have his child taught English in school; yet every characteristic development of the social life into which that same child is born—preaching*—prayer-meetings—Sunday-schools—clubs—biddings†—funerals—the denominational magazine (his only press), all these exhibit themselves to him in Welsh as their natural exponent, partly, it may be, from necessity, but, in some degree also, from choice. "In the Cymreigyddion (benefit societies) it is a *rule* that no English shall be spoken." (Appendix, Carmarthenshire, p. 285, Evidence of the Rev. D. A. Williams.) It is true that the necessities of the world more and more force English upon the Welshman; but, whether he can speak no English, or whether he speaks it imperfectly, he finds it alike painful to be reminded of his utter, or to struggle against his partial, inability of expression. His feelings are impetuous; his imagination vivid; his ideas (on such topics as he entertains) succeed each other rapidly. Hence he is naturally voluble, often eloquent. He possesses a mastery over his own language far beyond that which the Englishman of the same degree possesses over his.‡ A certain power of elocution (viz. to pray "doniol," as

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* The greatest display of Welsh preaching is the Cymanfa, or annual assembly of each denomination in some appointed place. The people flock to such gatherings to the number sometimes, it is said, of 20,000, and from a distance of 40 or 50 miles. The public part of them consists in listening out of doors to a succession of sermons delivered by the most celebrated preachers.

† Biddings are social meetings held in order to raise money for a couple who are going to be, or have recently been, married. The sums thus contributed are to be regarded in the nature of loans, because the contributors, when either themselves, or members of their family, are married, require the repayment of them by an invitation to their own bidding, and it has been decided that the money can be recovered by an action at law (Appendix, p. 217). Regular accounts of such contributions are kept by the parties who make them. The mode of collecting the money is attended with a variety of ceremonies, differing, almost in each county and neighbourhood.

‡ Appendix, p. 235 (Evidence of Mr. *Rees*).—The Welsh peasantry are better able to read and write in their own language than the same classes in England. Among them are found many contributors to Welsh periodicals. I publish a monthly periodical myself ('Yr Haul') and have many contributors from this class.

it is called, *i. e.* in a gifted manner) is so universal in his class that to be without it is a sort of stigma. Hence, in speaking English, he has at once to forego the conscious power of displaying certain talents whereon he piques himself, and to exhibit himself under that peculiar form of inability which most offends his self-esteem. From all those favourite scenes of his life, therefore, which can still be transacted without English, he somewhat eagerly banishes it as an irksome imposition.

The Welsh language thus maintained in its ground, and the peculiar moral atmosphere which, under the shadow of it, surrounds the population, appear to be so far correlative conditions, that all attempts to employ the former as the vehicle of other conceptions than those which accord with the latter seem doomed to failure.

Appendix, p. 235 (Evidence of Mr. *Rees*, publisher) :—

There are five Welsh periodicals published monthly in the county of Carmarthen, varying in price from 3*d*. to 6*d*. They contain religious information, politics, and local news. Religious information predominates, and there is much polemical discussion in them. They circulate extensively among the labouring men, mechanics, and small farmers. They are mostly sectarian, and not very temperately written. In 1834 I started a Welsh monthly magazine, called the "Cylchgrawn" (in connexion with the Society for the Diffusion of Useful Knowledge), on the same plan as the "Penny Magazine," but published monthly at 6*d*. I continued it for 12 months, at a loss of 200*l*. When I gave it up, it was continued by Mr. Evans, of Carmarthen, for another six months; who also lost by it, and then it was abandoned. It wanted religious information, and consequently excited but little interest. A similar publication called the "Gwlad-garwr" ("Patriot") was started a few months previously, which gave some slight local news in addition to the instructional matter; but this also existed only a few years, and is now abandoned.

Social Causes opening a new field for Schools.

Through no other medium than a common language can ideas become common. It is impossible to open formal sluice-gates for them from one language into another. Their circulation requires a net-work of pores too minute for analysis, too numerous for special provision. Without this net-work, the ideas come into an alien atmosphere in which they are lifeless. Direct education finds no place when indirect education is excluded by the popular language, as it were by a wall of brass. Nor can an old and cherished language be *taught down* in schools; for so long as the children are familiar with none other, they must be educated to a considerable extent through the medium of it, even though to supersede it be the most important part of their education. Still less out of school can the language of lessons make head against the language of life. But schools are every day standing less alone in this contest. Along the chief lines of road, from the border counties, from the influx of English or English-speaking labourers into the iron and coal fields—in short, from every point of contact with modern activity—the English tongue keeps spreading, in some places rapidly, but sensibly in all.

Railroads, and the fuller development of the great mineral beds, are on the eve of multiplying these points of contact. Hence the encouragement vigorously to press forward the cause of popular education in its most advanced form. Schools are not called upon to impart in a foreign, or engraft upon the ancient, tongue a factitious education conceived under another set of circumstances (in either of which cases the task would be as hopeless as the end unprofitable), but to convey, in a language which is already in process of becoming the mother-tongue of the country, such instruction as may put the people on a level with that position which is offered to them by the course of events. If such instruction contrasts in any points with the tendency of old ideas, such contrast will have its reflex and its justification in the visible change of surrounding circumstances.

Nor are symptoms entirely wanting of such a change in the popular taste.

Appendix, p. 385.

A statistical inquiry, which is printed in the Fifth Annual Report of the Council of the Royal Institution of South Wales (kindly lent to me by Mr. Francis, of Swansea), was instituted in 1841, respecting the population of the municipal borough of Swansea. The limits of this district extend beyond St. Mary's parish into the parishes of St. John, Llangefelach, and Llansamlet. Among other returns, the number of Sunday-schools then existing, and the number of scholars attending at most of them, are given. I have not, in all cases, been able to identify these with my own returns, owing to causes which I have already explained. I have exhibited in the following table those instances in which I have been able to compare the results of my inquiry with those of the institution. The latter are given under the head of *Boys and Girls*, and not of *Males and Females*. I conclude, however, that the former designation has been extended to adults, otherwise the diminution in the number of scholars attending must be taken to be greater than it appears at present:—

Name of School.	Denomination.	1841.			1846.		
		M.	F.	Total.	M.	F.	Total.
Swansea, Church	Church	140	160	300	65	160	225
Bethesda	B.	100	100	200	133	100	233
York Place	B.	75	45	120	71	72	143
Siloam	I.	..	..	..	34	20	54
Castle Street	I.	110	120	230	43	74	117
Ebenezer	I.	100	90	190	99	80	179
Cwmbwrla.	C. M.	..	..	..	73	49	122
Trinity.	C. M.	60	40	100	48	45	93
Tabernacle.	W.	55	65	120	29	34	63
Lady Huntingdon's	Lady Huntingdon's	75	75	150	70	60	130
Llangefelach, Church	Church	25	25	50	36	28	64
Llansamlet, Church	Church	60	40	100	55	57	112
Bethel	I.	60	40	100	60	30	90
Tabernacle.	B.	..	..	..	30	23	53
		997	892	1,889	846	832	1,678

Where no numbers were given in 1841, those of 1846 have been applied to that year. It would appear, therefore, that upon the above 14 Sunday-schools there has been a diminution of attendance by the difference between 1889 and 1678, or 11·1 per cent. on the numbers of 1841. The causes of such a decrease were partly explained in a conversation which I had with the Rev. Daniel Davies, the Baptist minister. He told me that "Sunday-schools were not so well attended by adults as formerly; there was a want of proper accommodation to separate them from the young, who could generally read better, and smiled at the mistakes of their seniors: this pained and drove them away. Then, again, there was the want of funds from which to provide proper and interesting apparatus, such as prints and maps. Maps were used in his own Sunday-school, and the greatest interest was taken in them. The Sunday teachers were very incompetent in point of information. They were generally good persons, and able to teach moral and religious truths, but ignorant of geography and facts."

Want of Secular Education.

At present, indeed, whether we look to the agricultural or to the manufacturing quarters, there is but little trace of that education which affords a sound, sober, practical rule of life, and qualifies men to do the best for themselves, and therefore for society.

First, of the agricultural quarters :—

Evidence of *John Johnes*, Esq., of *Dolaucothi*, Magistrate and Assistant Tithe Commissioner (Appendix, p. 217) :—

The majority of the small farmers (20*l.* to 30*l.* a-year rent) read and write very imperfectly. The writing seldom extends beyond signing the name. Many of them exercise trades (carpenters, masons,* &c.), as well as farm their land. They keep accounts with rude notes of their own, which from time to time they get transcribed as they best can, on a system little removed from the old tally. Farmers of this class are almost on a level with the labourers: they have little or no capital, except such sums as are raised at biddings, and this (from the nature of such contracts) may be viewed as a sort of loan. The first degree in the scale of education is that between the small farmers and the larger (from 60*l.* to 120*l.* a-year rent). In the case of the smaller farmers, they possess no surplus sufficient to give their families superior education: they differ from the labourers only in having a few more comforts about them. Their children are generally sent to a day-school, if there is one within a moderate distance, but not during the whole year; they get, however, more schooling than those of the labourers. They have naturally great good sense and astuteness, but in many instances old prejudices overcome this in regard to improvements suggested to them.

Mr. *Chambers* (before mentioned) writes—

The ignorance of the Welsh farmers is surprising on all subjects where science, and even the well-authenticated evidence of respectable and intelligent persons, bears upon the improvement of agriculture. The

* In this same neighbourhood, Dr. Davies informed me that he remembered when there was not a builder nearer than Llandovery (several miles off) who knew how to measure a wall.

instance I will mention is an example:—To a tenant of my father's, who, besides renting 60 acres of land, has an independent income of 30*l.* a-year, I gave some guano to manure ground for turnips. A few days back I crossed his farm, and asked my woodreve, "why John Thomas had not had the usual allowance of 2½ per cent. which we make half-yearly to all in draining?" He replied, "When we came to his turn, he said, 'He did not want any drains; 'twas all damned stuff, and not worth the bother, something like guano.'" He would not carry the guano back in his empty cart from Llanelly, where he came every Thursday to market, nor would he haul the stones from off his land to fill the drains which I was paying for making.

Appendix, p. 219:—

David Evans, an innkeeper in the village of Brechfa (part of which is in Llanfihangel Rhôs y Corn parish), a very intelligent person, informed me that there had been no day-school in the parish for years past. Education was very backward. The only day-school available to children was the one held at Horeb Chapel, in Llanegwad parish, a distance of two miles from the part of Llanfihangel nearest to it. People in the parish seemed all very desirous to educate their children if they had the means. The labouring classes were exceedingly poor. Wages were very low, and scarcely amounted to what would support themselves and their families, setting aside education, though they lived upon very poor and coarse diet. Mr. Evans also informed me that the population of the parish amounted to 700 or 800 people (he was engaged in taking the last census), *out of which number he undertook to affirm that not three individuals could keep the parish accounts.*

Ibid., p. 226 (Evidence of Mr. *John Davies*):—

The want of education extends beyond the mere labouring class. Thus farmers, paying their 50*l.* or 60*l.* a-year rent, are often obliged, on being elected to fill any parochial office, such as overseer or churchwarden, to pay a substitute, because they are too illiterate to discharge its duties.

Ibid., p. 233:—

The schoolmaster is deputy-assistant overseer. The parochial and regularly appointed overseers are commonly so ignorant as to be quite incompetent to discharge the duties belonging to their office. They are annually appointed, but act only in name. The *assistant*-overseer is a permanent officer, and it is he who really acts as overseer.

The badness of the roads, and difficulty of communication, in a great degree, but far more the want of a business like temper in the people, encourage the holding of an undue number of fairs, at which drinking is practised no less than buying and selling.

Ibid., p. 237.

There are 47 public-houses in this place, the population being 1709, or 1 public-house to every 36·3 inhabitants. There are also 9 fairs held in the course of the year, a number altogether too great for mere purposes of trade.

Next, of the manufacturing districts.

In the Plate-works near Pont-y-pridd, in Glamorganshire, one of the proprietors, Rowland Fothergill, Esq., suggested and made the following inquiry. He wrote in a common running-hand, upon a strip of paper, "Taff Vale Iron Company, 25th March, 1847;" and with this we proceeded through the works, presenting it to his people at random, and taking down the result, with such other particulars as appear in the following Table:—

MALES.

No.	Age.	Able to Read the Written Sentence.	Able to Read Welsh.	Able to Read English.	Able to Write.	Period during which engaged in Iron Works, and other Remarks.
1	44	Yes	Yes	Little	Little	
2	63	No	No	No	No	
3	48	Yes	Yes	Little	Little	
4	37	No	No	No	No	12 years.
5	42	Yes	Yes	Yes	Yes	25 years.
6	41	No	Little	No	No	9 years.
7	18	No	No	No	No	1 year.
8	40	No	Yes	No	No	20 years.
9	19	Yes	Yes	Yes	Yes	6 years.
10	20	Yes	Yes	Yes	Yes	13 years.
11	12	No	No	No	Little	2 years.
12	16	Yes	No	Yes	Yes	6 years.
13	13	No	No	No	No	2 years.
14	15	No	Yes	Little	Little	2 years.
15	26	Yes	Yes	Yes	Yes	10 years.
16	39	No	Little	No	No	Never in school except on Sundays.
17	36	Yes	Yes	Yes	Yes	10 years.
18	22	No	Yes	No	No	2 years; had been in a day-school for a little while.
19	21	Yes	Yes	Yes	Yes	6 years; had been 6 years in school.
20	31	No	No	Yes	No	Had been in school 1 quarter.
21	34	Yes	Yes	Yes	Yes	At work since childhood.
22	13	No	No	Yes	Little	Goes to a night-school, and is occasionally taught by his father (a foreman) at home.
23	13	Could only name the single figures in 1847.	No	No	No	Is learning to read English in a Sunday-school. At work 6 months.

FEMALES.

1	20	No	No	Little	No	Had been 1 quarter in school.
2	20	No	Little	Little	No	Same.
3	26	No	Little	Little	No	
4	19	No	No	Yes	No	3 years at school.
5	Did not know; about 9	No	No	No	No	Is going to school; had come with her father's dinner.

Out of 28 persons examined, there were—

Able to read Welsh only—well	2;	imperfectly	2	4
„ English only—well	4;	„	1	5
„ English and Welsh—both well	7;	one or other imperfectly	3	
„ „		both imperfectly .	2	12
Total able to read in some degree				21
Total unable to read at all				7
				— 28
Able to read the written sentence and to write—well, 8; imperfectly, 5 . .				13
„ „ but not to write				0
Unable to read the written sentence and to write				15
				— 28

It was Mr. Fothergill's opinion that, from the skilled character of the labour employed in this process of manufacturing iron, the workmen, among whom we then were, afforded a favourable specimen of their class in Glamorganshire and Monmouthshire.

Again, to take younger persons (school at the Hafod Copper Works, near Swansea, opened the day before my visit)—

Appendix, p. 360 :—

I heard 10 girls and 13 boys read from lesson-book No. 2 ; they were, so far as the master had been able to ascertain, the most proficient in the school. The passage read by them (about pins) contained hardly any words longer than monosyllables. The letter F in the annexed table stands for *fair*, B for *bad*, to mark the quality of their reading. Under the column of attendance on a Sunday-school, W means that the school is conducted in Welsh, E in English :—

	No. of Child.	Whether attending a Day School previously.	*Period of attending a Day School.	Whether attending a Sunday School.	Whether Sunday School conducted in Welsh or English.	Age.	Quality of Reading.	Average Age of		Average Attendance.	
								13 Boys.	10 Girls.	13 Boys.	9 Girls.
Girls	1	Yes . .	1 year	Yes .	W.	13	F.				
	2	Yes . .	2 years	Yes .	E.	11	B.				
	3	Yes . .	1½ year	Yes .	W.	11	B.				
	4	Yes . .	1 month	Yes .	E.	9	B.				
	5	Yes . .	1 year	Yes .	W.	10	B.				
	6	Yes . .	1 year	Yes .	W.	7	B.	..	10·6	..	1·17
	7	Yes . .	1½ year	Yes .	W.	9	B.				
	8	Yes . .	2 years	Yes .	W.	10	B.				
	9	No . .	0	Yes .	E.	12	B.				
	10	Yes . .	½ year	Yes .	W.	14	B.				
Boys	11	Yes . .	1 year	Yes .	E.	10	F.				
	12	Yes . .	4 years	Yes .	W.	13	B.				
	13	Yes . .	1 year	Yes .	W.	9	B.				
	14	Yes . .	4 years	Yes .	W.	12	F.				
	15	Yes . .	2 years	Yes .	W.	11	B.				
	16	Yes . .	1 year	Yes .	W.	10	B.				
	17	Yes . .	2 years	Yes .	W.	9	B.	10·5	..	2·8	..
	18	Yes . .	1 year	Yes .	W.	10	F.				
	19	Yes . .	1½ year	Yes .	W.	7	F.				
	20	Yes . .	4 years	Yes .	W.	10	F.				
	21	Yes . .	4 years	Yes .	W.	10	B.				
	22	Yes . .	6 years	Yes .	W.	14	F.				
	23	Yes . .	5 years	No .	..	12	F.				

* The numbers in this column are hardly trustworthy. The children in several instances had no adequate idea of time.

Thus it appears that out of 23 children selected as the most proficient, whose age averages nearer 11 than 10 years, only 8 were able to read a monosyllabic narrative in English with anything like ease.

Means of secular Education.

Having thus endeavoured to sketch rapidly the more characteristic features of the society in which my inquiry lay, I shall, next proceed to consider the daily instruction which has been brought to bear upon this state of things. The several titles in the column on the left hand of Summary No. XI., p. 59, headed "Denominations," designate roughly the several sources from which flow such efforts as are being made. It will convey a more distinct idea of the whole, if I add some explanation of the sense in which these titles have been used.

Church of England Schools.

I classed under the title of "Church of England" every school in which the Church Catechism was being taught, and which was also in any degree aided by voluntary support, whether in the shape of endowment, subscriptions, or house-room. Besides these, however, there are some few private adventure-schools (especially dame-schools in towns), and two or three workmen's schools, in which the Church Catechism is taught.

An account of Mrs. Bevan's charity is given in the Report of the Rev. J. Allen, H. M. Inspector, in the Minutes of the Committee of Council on Education for 1845, vol. i., p. 118, from which I make the following extract:—

> The annual income of this charity, according to the returns of 1837, is 944*l.* 12*s.* This sum is applied (1) to the payment of schoolmasters, who labour two or three years in a parish, and then remove to another locality; (2) to the remuneration of a travelling inspector . . . . . and (3) to the support of a model-school at Newport in Pembrokeshire.

The institution originated with the celebrated Griffiths Jones, vicar of Llandowror, in Carmarthenshire, in accordance with whose views Mrs. Bevan made the endowment. The ambulatory character of the schools was intended to meet the case of districts like those which I shall have hereafter to describe in speaking of the distance at which scholars live from school. At the date of the institution such a description must have applied to Wales even more widely than at present. I am limited to reporting on existing facts; but I may refer any person who is desirous to know more of this institution, and of the hopes and resources of its projector, to a work by him, called "Welsh Piety," which will well repay the trouble of perusal to those who are anxious to understand the past history of the Principality in reference to education.

The trustees, a small and irresponsible body, nominate the masters, who receive nothing beyond 25*l.* per annum. The parish into which they come must provide a schoolroom; this I found in two instances to be the church. The children are obliged to learn the Church Catechism, and to go to church on Sundays. With rare exceptions, I should place the masters in the lowest

class. I subjoin, from the Appendix, my report of the two schools held in churches, and of the model-school.

Appendix, p. 270.

On the 17th of November I visited the above school, which had only been established in the parish six weeks previous to the day of my visit. The school was held in the church, and the children were dispersed throughout the pews. They behaved themselves in a most disorderly manner, and did not seem to care one atom for their master; they walked in and out as they pleased, without asking his consent, and kept talking quite loud continually; one of them was singing a tune during the whole time I was there. The master did not take the slightest notice. He dismissed them while I was there; he merely walked to the door, opened it, and said "Go." I never saw children behave more rudely.

Ibid., p. 410.

I visited this school on the 22nd of January: it had only just been opened, and was being held in the church, where the communion-table served for the master's desk. He had not yet commenced teaching writing and arithmetic. Of the 37 children present, five attempted to read the Scriptures, of whom only one could read at all intelligibly; they did not understand what they had read, nor could they answer any questions, except saying that Christ died to save sinners, and that God made the world. The master was a lame man, ignorant, and very imperfectly acquainted with English. The Church is in a most inconvenient position for little children. It is overhung by a very steep hill, and it stands on a little terrace at the bottom, projecting right into the sea.

Ibid., p. 415.

The model-school is practically the parish school of Newport. The trustees pay 40*l.* per annum to a permanent master there, and find him a house and garden. I called on this master on the 5th of February; the school was not in operation, having been closed during some months for repairs. He was 58 years old, and had been twice under training; once, in 1819, at Baldwin's Gardens, and for three months during the last year (July to September) at the Sanctuary. Mrs. Bevan's masters are sent to Newport for some short period (no specified time) after their appointment. They lodge where they can, or where they please, in the town of Newport, much in the same fashion as the Welsh clergy formerly used, previous to their ordination, to lodge in the neighbourhood of the licensed grammar-schools. The houses at which they lodge are not licensed for the purpose, nor is any control exercised over them. The only approach to a normal school is contained in the fact that the master of the Newport school, before and after, and in the intervals of school-hours, gives the masters in training *such instruction as he deems each to want.* The nature of this may be estimated from his saying (in answer to my question, *how books were provided for these masters?* "There are not much books wanted for the masters, only Bibles and Testaments. If one is backward in arithmetic, he generally looks out for a book for himself." For the last eight or ten years it appeared that both the children in school and the masters in training had been left to provide their own books.

The present schoolroom is a commodious room, well lighted, with a concrete floor, desks down each side, benches squared in the middle, a gallery of three tiers at one end, and leaves of a 'Tutor's Assistant' pasted all round the walls. Up to the time of my visit, this model-school had been furnished *with neither maps, cards, prints, black board, enclosure, or privies.* Towards supplying these deficiencies, the master had brought down with him from London three maps of Palestine, one of the Wanderings of the Israelites, one of England and Wales, and a short Table of Chronology; besides which, a black board was about to be introduced. There have been, within the present master's memory, as many as 30 masters in training at one time; but the usual number does not exceed two or three. The appointments are made in the spring, and the masters are usually trained for three months during the summer so as to begin their work after harvest, when children can be spared.

The original intention of Mrs. Bevan, to teach the Welsh to read the Scriptures in their mother-tongue, has been in some degree departed from; most of her schools are at present conducted with English books. The Sunday-schools have arisen since her death. These seem sufficiently to provide for what she intended, being, in the Welsh districts, conducted wholly in Welsh. Mrs. Bevan's schools still, in such districts, are conducted on the Sunday in Welsh; and in the central school at Newport the children are first set to learn reading in Welsh, though they are now retained in such instruction for a short time.

It did not appear that any permanent chool-registers were in existence. The master had (he said) at one time kept them, but, *not finding them called for*, had discontinued them. The number of children in attendance had been usually (I was told by him) from 140 to 160.

I found it to be generally the opinion of persons best qualified to judge, that, apart from the defects of the instruction afforded, the very constitution of this charity was calculated to work injuriously, by discouraging the establishment of permanent schools in parishes which were speculating on the result of an application to Mrs. Bevan's trustees. Considering the generally exclusive character of the schools in connexion with the condition in which I found them, I have no hesitation in denominating them as at once vexatious and inefficient in their operation.

Denominational Schools.

The denominations, Baptist, Independent, Calvinistic, Methodist, and Wesleyan, as applied to day-schools, generally denote no more than that the school is held by a private master in a chapel belonging to one of those bodies. There are, however, exceptions to this rule, as the Independent and Calvinistic Methodist schools at St. David's, and the Wesleyan schools at Cardiff, which are managed by committees of the congregations, and are held in separate schoolrooms. The private schools held in chapels are often kept by ministers, and are then frequented chiefly by farmers' children, as being somewhat superior to the ordinary parochial schools, and by others on account of religious objections.

Workhouse Schools.

I found workhouse schools at Llandovery (Appendix, p. 238),

Llandilo (p. 232), Carmarthen (p. 290), Narberth (p. 432), Pembroke (p. 463), Haverfordwest (p. 461), St. Dogmell's, *i. e.* Cardigan (p. 410), Kenarth, *i. e.* Newcastle-Emlyn (p. 267), Llanelly (p. 212), Swansea (p. 379), and Cardiff (p. 367). At Neath (p. 345) and Bridgend (p. 348) the pauper children attended the parochial schools. At Merthyr (p. 305) there was no workhouse, and no provision for the education of paupers.*

Workmen's Schools.

By the denomination "Workmen's Schools," I intend to designate schools directly connected with particular works, and maintained (wholly, or in part) by a stoppage from the people's wages employed in those works, the proprietors usually providing the site and the schoolroom.

I found 24 such schools. The stoppages upon the people's wages vary considerably in amount, as ½*d.*, 1*d.*, or 2*d.* per week; 2*d.*, 4*d.*, or 6*d.* per month; ½*d.*, 1*d.*, or 4*d.* in 1*l.* (in the latter instance the sick-fund is maintained from the same source). For these payments, books, but not stationery, are generally found. The stoppage is compulsory, and is made irrespectively of the number of children sent to school, or of a man's having any to send. In one instance only did I find a difference made between married and unmarried men. The contributors are not furnished with any means of auditing the school account, neither have they any control over the expenditure of the funds. There is a kind of tacit understanding that, in consideration of the stoppage, the proprietors will keep open the school as long as they keep on the works.†

The gigantic character of these works is a feature not to be passed over. It has rendered the ancient divisions of the country a dead letter. The basis of the old parochial terrier was the manor; the basis of the new one is the works. I regard, therefore, a workmen's school in no other light than as a parochial school, and I regard works to which no school is attached in the same light as a parish containing no school. Nor can it be justly deemed an exaggeration to speak of these works as parishes; *e. g.* four proprietors employ all the labouring population of Merthyr and Dowlais, representing some 40,000 souls. So that, just as when parishes were first instituted, it was every man's interest to think what parish he belonged to, because his rights of relief, employment, and redress were all parochial or manorial, so now does the same interest make him think of these or those works, and not at all, or very remotely, of the parish. In the works is his sick-fund, sometimes his benefit-society; in the works is his hope of employment; in the works (by a tolerated system of fining), is his ordinary court of justice.

I dwell upon these circumstances, because, as long as there is

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* See "Extracts from the Appendix," pp. 136—150, of this volume.
† See "Extracts from the Appendix," pp. 150—173, of this volume.

such contradiction between the parochial and the veritable distribution of the population, it is impossible to deal with its educational necessities through any adaptation of the existing parochial machinery. But not only the physical distribution, still more the moral and social relations of this mining and manufacturing community, require new and special provision. It contains no middle class, such as those who commonly constitute a vestry. For although the absence of the truck-system from my district is allowing the growth of shopkeepers, yet these are only an offshoot: the works themselves contain no middle class. There are the proprietors and their agents of administration on the one hand, the mass of operatives on the other. The elimination of a middle class is rendered still more complete when, to the economical causes tending to produce it, is superadded the separation of language.

There is this difference between the Copper and the Iron works. The former are situated at the bottom of valleys near the sea, because the ore is imported from Cornwall or Cuba; the latter are situated at the further end of the valleys, because the ore is native, and is most accessible in those positions. Hence the men engaged in the Iron-works are much more isolated from the casual influences of civilization than those engaged in the Copper-works. It was in the Iron-works that Frost found his followers. The population in the Copper-works has a greater tendency to become permanent; in the Iron-works it is always fluctuating.

Returning now to the general consideration of the sources from which the education of the three counties is at present mainly derived, as exhibited in Summary No. XI., it appears that nearly four-fifths of it (77·8 per cent.) is given either in connexion with the Established Church, or by private and independent teachers.

Character of secular Education.

In order to exhibit the character of this education under its various aspects, I shall review, in order, the subjects to which the several columns in the Parochial Tables are devoted, referring to the Summaries for proof of the extent within which my observations are applicable, and to the Appendix for illustrations of them. The absence of indirect or supplementary education should be carefully borne in mind throughout.

Contents of Parochial Tables for Day-schools.

Date of Establishment.

It must not be supposed that an *additional* school was established at the date appended to each. The only inference which can safely be drawn is, that the great mass of schools have nothing like permanent or continuous existence.

Out of 712 schools we find—

	In Carmarthenshire.	In Glamorganshire.	In Pembrokeshire.	Total.
Established on their present footing more than 10 years ago	57	99	38	194

Or, taking some of the larger towns—

	At Llanelly, out of 20 Schools.	At Carmarthen, out of 22 Schools.	At Pater, out of 25 Schools.	At Merthyr and Dowlais, out of 40 Schools.	At Cardiff out of 20 Schools.	At Swansea, out of 33 Schools.
Established on their present footing more than 10 years ago	5	10	3	10	6	17

This fluctuation of schools is no more than was to be expected where the function of teacher is not held to require any specific qualification. There is nothing to keep men either out of, or in, a career where they do not feel the necessity of sinking, nor the strong tie of having sunk, a large amount of time and labour in preparation for it. The ephemeral existence of so many schools is therefore not without significance as to their efficiency. But the same result follows not only from the fluctuation of successive teachers, but also from the migrations of those who adhere to the profession.

Evidence of Mr. *Zerubbabel Davies*, schoolmaster (Appendix, p. 245) :—

I have kept school in the parish of Llandilofawr; at Cross Inn, Llandebie; at Llanelly; at Fishguard; St. Clear's; Laugharne; and now at St. Clear's again. I have roamed so much because I have combined preaching with school-keeping, and I have set up school in the places to which I have been called as preacher.

Ibid., p. 283:—

The master was an Independent preacher, and was trying the speculation of a school, after similar attempts in five other places within nine years.

Ibid., p. 219 (Evidence of Rev. *D. P. Lewis*) :—

I am acquainted with all the upper part of Carmarthenshire, *and I never knew a school for the poor continued for* 12 *months without some permanent endowment.* A man sets up a school here and there for a few months in the winter, and, being able during summer to find more profitable employment, gives it up again.

Ibid., p. 425 :—

The master had been in the habit of keeping turnpike-gates and school together. He had never severed these somewhat anomalous vocations except about two years before my visit, when he had attempted to establish a school only in the Government-built room at Carn. The success, however, of the experiment had not encouraged him to continue or repeat it, and he expressed himself determined in future never to trust to a school alone for his livelihood, but always to back it up with a gate.

Tenure of Building.

It appears from Summary No. I. that out of 698 school-buildings

only 12·9 per cent. are legally secured for educational purposes. The teacher's dwelling-room—the kitchen of a farmhouse, or part of an adjacent outbuilding—the loft over chapel stables—churches* and chapels themselves—such are commonly recurring instances of schoolrooms in the Appendix. Parochial schoolrooms are in most cases built upon the glebe or in the churchyard; the occupation being at the pleasure of the incumbent.

In some instances, where tenements belong either to the incumbent or the parish, informal conveyances of them have been executed by entries of consent in the parish books, and in this manner church-houses,† court-houses, and poor-houses have been turned into, but not legally secured as, schoolrooms. Again, where private patrons have erected schools upon their own estates, or purchased and converted buildings for that purpose, I rarely found that they had conveyed the site from themselves.

Where a parish or a neighbourhood can command the use of a room rent-free, it is usually offered as an inducement for a private schoolmaster to settle there. Of this kind are such schools as Mr. Jones's at St. Ishmael's, held in a parochial building—those at Penclyn and Gwaun-yr-eirw, and Mr. Williams's at Newcastle-Emlyn, held in buildings raised by subscription—that at Carn in a building raised by a Treasury grant—and, generally, those held in the precincts of Dissenting chapels, where no further aid or subscription is furnished. In some cases a possessory title appears to be in course of acquisition, as at Llangwnnor, and in the case of the Devonald and East Gate charities at Narberth. On the whole, excepting old endowed schools, the importance of legally-secured school-buildings seems to have been wholly overlooked.

With regard to private schools held in public buildings, although it may be very desirable to encourage in this manner the establishment of schools, and may often be the sole means of procuring them, yet some further control appears to be needed in such cases.

Appendix, pp. 423, 424:—

Carn School.—The building was erected by the help of a grant from Government of 30*l.* about six years ago. At the time of my visit, 1st January, 1847, it had been closed for nearly two years. The last person who had tried to keep it was the turnpike-man at Catershook gate, about two miles off. It had been open under the present master only since the 19th of October, 1846; since that date (upwards of 10 weeks) he had received 26*s.* from school-pence, his only source of income. The poor could not afford to pay for their children. There were (the master told me) 60 children within reach of the school who were prevented by the poverty of their parents from attending. The lowest payment was 2*d.* per week, for which reading only was taught; an additional penny was demanded for writing and arithmetic respectively.

*Appendix, pp. 270, 410, 444. † Appendix, p. 321.

The poor were anxious to educate their children, and were continually importuning the master to know what could be done to get a charity-school. A meeting had been held about a month before my visit to raise subscriptions. The sum of 47*l.* 3*s.* 6*d.* had been promised to be paid within five years, but the whole scheme had come to nothing. The subscribers had split on the question, whether the school should be made entirely gratuitous, or whether any of the scholars should be called upon for payment.

I found only seven children present in the school.

Within a few yards of this same school-house—

I entered two cottages where the children were said not to be attending school. In the first I found an extremely well-spoken and intelligent girl of 12 or 13 years old, and her brother, somewhat younger. They had been to Yerbeston day-school for about a quarter, and to Molleston Sunday-school for about two years, though not for the last month. It was closed during the bad weather and short days. She had learnt to read the Testament. They had had a Testament at home, but her elder brother was gone out to service, and had taken it with him. Her father was dead. Her mother could not afford to send her to school. The master wanted "money for entrance." Her brother "had forgo this learning." She expressed great desire to go to school. She told me there was a free-school at Narbeth, but that was too far—five miles off. She read about Jesus in the Testament; but could tell me *nothing* about him except that he was called the Son of Man. She said, "They only teach us to read; they don't tell us any of these things at the Sunday-school."

In the other cottage I found two little children, a boy and girl, going, and having been to no school of any kind. The girl was nursing an infant: there were two other children from home. The mother of four of them was a widow, the fifth child was apparently a pauper billeted upon her in consideration of 5*s.* per week from the parish. At the time of my visit the mother was out at farm-work (winnowing), and had to be called; I could get no answer from the two children. The girl, who was the eldest, and in her ninth year, only replied to my questions by a cunning, unpleasant grin, though her face was intelligent and not ill-looking. The boy had a most villanous expression of sullen stolidity; he was mixing culm* with his hands. They knew no prayers, nor who to pray to—and of course never prayed. The mother could not read nor write—"worse luck," as she said; her only chance of educating these children was a free school. The entire 5*s.* went in food at the present high prices, and "not enough then."

In this same neighbourhood I asked some questions of a little boy, nearly 7, whom I met on the road. It was in vain that I tempted him with halfpence to answer; he knew nothing of Sunday—of God—of the devil—"had heard of Jesus Christ from Jemmy Wilson," but could give no account whatever about him; he knew neither the then day of the week, nor how many days in a week, nor months in a year; he had never been in any school; his brother and sister were

* See note p. 27.

going to St. Issell's school. I had to repeat my questions two or three times over before they seemed to impress anything more than his ears. The first answer *invariably* was, and it was often repeated half a dozen times—"*What ee' say?*" and the next "*Do' know.*"

State of repair.

It will be observed, by reference to Summary No. I., that, as regards the state of repair in which I found school-buildings, Glamorganshire has considerably the advantage of the other two counties. In Carmarthenshire, the number of buildings in bad or indifferent repair is 36·3 per cent.; in Pembrokeshire, 35·6 per cent.; in Glamorganshire, only 14·3 per cent. on the numbers respectively taken. I might quote endless instances to prove the miserable character and ill effects of the present school-buildings in Carmarthenshire and Pembrokeshire. Indeed, Report after Report is too often only a wearisome repetition of such particulars. It will suffice for me to subjoin a few instances, by way of illustration, taking them almost at hazard.

Is light essential, and that the scholars should be under the control of the master's eye?

Appendix, p. 265:—

The school was held in a room, part of a dwelling-house; the room was so small that a great many of the scholars were obliged to go into the room above, which they reached by means of a ladder, through a hole in the loft; the room was lighted by one small glazed window, half of which was patched up with boards; it was altogether a wretched place; the furniture consisted of one table, in a miserable condition, and a few broken benches; the floor was in a very bad state, there being several large holes in it, some of them nearly half a foot deep; the room was so dark that the few children whom I heard read were obliged to go to the door, and open it, to have sufficient light.

Is ventilation essential to health, and space to discipline and method?

Ibid., p. 238:—

This school is held in the mistress's house. I never shall forget the hot, sickening smell, which struck me on opening the door of that low dark room, in which 30 girls and 20 boys were huddled together. It more nearly resembled the smell of the engine on board a steamer, such as it is felt by a sea-sick voyager on passing near the funnel. Exaggerated as this may appear, I am writing on the evening of the same day on which I visited the school, and I will vouch for the accuracy of what I state. Everything in the room (*i. e.* a few benches of various heights and sizes, and a couple of tables) was hidden under and overlaid with children.

Ibid., p. 281:—

This school is held in a ruinous hovel of the most squalid and miserable character; the floor is of bare earth, full of deep holes; the windows are all broken; a tattered partition of lath and plaster divides it into two unequal portions; in the larger were a few wretched benches, and a small desk for the master in one corner; in the lesser was an old door, with the hasp still upon it, laid crossways upon two

benches, about half a yard high, to serve for a writing-desk! Such of the scholars as write retire in pairs to this part of the room, and kneel on the ground while they write. On the floor was a heap of loose coal, and a litter of straw, paper, and all kinds of rubbish. The Vicar's son informed me that he had seen 80 children in this hut. In summer the heat of it is said to be suffocating; and no wonder.

Appendix, p. 284 :—

In the schoolroom, which, at six square feet per child, is calculated to hold 28 scholars, I found 59 present, and 74 on the books: some of the children are drafted off into the master's dwelling-house.

Ibid., p. 220 :—

The school is held in a room over the stable, which is a very small one. The children were much crowded. There was a very comfortable fire in the room on the day of my visit. Some 10 or 12 of the senior boys were obliged to sit in the adjoining chapel, on account of the smallness of the room. The chapel had no fire in it, and was very cold and uncomfortable.

Ibid., p. 432 :—

The schoolroom is part of a dwelling-house, on the ground-floor, and the smell arising from so many children being crammed in such a small room was quite overpowering. There was a large fire in the grate at the time. The window was a small one, and was kept closed. The floor, walls, and the room altogether were in bad repair. I observed, after the scholars went out at noon (for there was no seeing anything but children while they were in the room), 1 square table for the master, 2 long tables for the writers and cipherers, 5 benches, and 1 chair.

Ibid., p. 466 :—

This school is kept upstairs in two rooms of the master's house. There is a door to each room from the landing at the top of the stairs, but the master cannot see all the scholars from one room while they are in the other. He generally sits with the elementary classes.

Ibid., p. 405 :—

The floor was of the bare earth, very uneven and rather damp. There was a fire in an iron stove placed in the middle of the room. The steam which arose from it was quite insufferable, so much so that I was obliged to keep both door and window open to enable me to breathe. The master remarked that it was "bad to a stranger, but nothing to those who were used to it."

Ibid., p. 444 :—

This school is held in the church. I found the master and four little children ensconced in the chancel, amidst a lumber of old tables, benches, and desks, round a three-legged grate full of burning sticks, with no sort of funnel or chimney for the smoke to escape. It made my eyes smart till I was nearly blinded, and kept covering with ashes the paper on which I was writing. How the master and children bore it with so little apparent inconvenience I cannot tell.

Ibid., p. 447 :—

The day-school (which used to be held in private houses) is now

held in an old Independent chapel, no longer used for religious purposes, and rented by the master. There was a raised hearth of brick in the room, with a grate on the top, but no chimney. There was a fire of culm burning on it; the heat and vapour made the room almost insufferable to one coming from the fresh air.

Appendix, p. 244 :—

The floor of the chapel was of earth and lime, very uneven and broken: it contained a few pews, a pulpit, a table, and a couple of desks, with a few benches in use, others being heaped together at one end of the chapel; there was a grate full of culm* in the middle of the chapel, but no chimney.

Is it at any rate desirable to be protected from the weather?

Ibid., p. 281 :—

The room in which this school is held is a most miserable hut, not fit to shelter cattle in, as the thatched roof would be anything but proof against bad weather. The master said that he often suffered from the rain; and there were large quantities of straw inside the roof to shelter in some degree himself and pupils.

Ibid., p. 448 (an endowed school) :—

The boys' free-school was held in a most miserable hovel, lighted by four small windows. The floor was of the bare earth and excessively damp. The door was in a very dilapidated state, and the rain was coming through the thatch when I was in the schoolroom.

Outbuildings.

I am about to enter on one of the most painful subjects of my inquiry. It is a disgusting fact that, out of 692 schools, I found 364, or 52·6 per cent., utterly unprovided with privies. But it is not *schools* that stand alone in this respect; they are but instances of the general neglect. Here are facts.

Ibid., p. 233 :—

The whole row of houses (part of the main street) in which this school is held, varying in rent from 10*l.* to 15*l.* a-year, had not a single, not even a common, privy; the inhabitants resorted to a hedge-side in a field adjoining at the back, wholly unsheltered from sight.

Ibid., p. 304 :—

The vast majority of houses have no privies; where there is such a thing, it is a mere hole in the ground, with no drainage. This is the case nearly all over Wales; but in a dense population, the consequences of such neglect are more loathsomely and degradingly apparent. * * * * I was assured by people whose houses look into fields or open spaces at the back of rows and streets, that persons of every age and sex are constantly to be seen exposed in them.

And here is an expedient to supply the deficiency!

Ibid., p. 241 :—

The school, as usual, possessed no privy, and the master informed

* This is the name of the common fuel in Wales, which is anthracite coal made up into balls with clay. It burns without smoke, but with a glowing vapour like charcoal.

me that the churchyard is generally used by the poor of the town as a privy, few of them possessing at home any convenience of that nature.

But, not to pursue such a subject into further details, I will merely add that this disregard of cleanliness and decency is more observable in the purely Welsh than in the Anglicized districts, as any one may see who (to take towns) will compare for himself the columns of the Parochial Tables headed "Outbuildings" for Merthyr Tydfil, with the same columns for Pembroke Borough and Pater, or (to take rural districts) Castlemartin or Dinas Powis hundreds, with Dewisland, Dungleddy, or Kemess. It is, therefore, one of the many evils which increased intercourse with England, no less, if not more rapidly and effectually, than scholastic education, may be expected to remedy.

hool-room. imensions d Accom- odation.

It appears that at six square feet per child there is school accommodation for 41,325 scholars, the number at present on the books being 30,910. Considering the quality of the education commonly given, such a fact is not very material, even if the truth were as the figures represent it. But it is not so. We must bear in mind that 51·8 per cent. of the entire number of schools are private adventure-schools, in the great majority of which the schoolroom is also the dwelling-room, and sometimes the sleeping-room also, of the teacher's family. In these instances the dimensions of the apartment are given *from wall to wall*. But a great part of the space is necessarily occupied by furniture of an unscholastic character. The available space therefore is much below the present figures. Nevertheless assistance in building is that which is least indispensable. In a country where materials and labour are both cheap, buildings are easily raised. The chapels, with which Wales is covered, are proofs that the common people can build enough for themselves, when they feel a sufficient motive for doing so. But the constant expense of maintaining differs from the isolated expense of erecting schools, and the price of a good schoolmaster is not subject to the same local determinations of value as bricks and mortar.

urniture d Appara- s.

In 62 schools only out of 698, or 8·9 per cent. of the number taken, have I been able to return the furniture and apparatus as sufficient. Yet I assumed no high standard. If, with a fair amount of *whatever* books were in use, and of slates, desks, and benches, there was a map and a black board, with a few cards and prints upon the walls, I rated the school as sufficiently supplied; sometimes, indeed, where there was only one or other, and not all, of these requisites. I was often surprised to notice in schools, otherwise tolerably well maintained and conducted, how little attention had been paid to apparatus. This was particularly the case with several schools in the agricultural (south-eastern) part of Glamorganshire, and the workmen's schools generally. In such schools I had to return the *apparatus* as insufficient, while

the *furniture* was comfortable and good. But there was no room for making furniture and apparatus separate considerations in most of the schools throughout the remoter districts, exhibiting, as they did, every form of squalid destitution. I subjoin a few instances, out of many others perhaps more striking.

Appendix, p. 260:—

The furniture consisted of one desk for the master, two longer ones for the pupils, and a few benches, all in a wretched state of repair. The room was not ceiled. In one corner was a heap of spars, the property of the master, for the purpose of thatching his house. In another place was a heap of culm, emptied out on the middle of the floor. The floor was boarded, but all in holes.

Ibid., p. 275:—

(1.) The school was held in a miserable room over the stable; it was lighted by two small glazed windows, and was very low; in one corner was a broken bench, some sacks, and a worn-out basket; another corner was boarded off for storing tiles and mortar belonging to the chapel. The furniture consisted of one small square table for the master, two larger ones for the children, and a few benches, all in a wretched state of repair. There were several panes of glass broken in the windows; in one place paper served the place of glass, and in another a slate, to keep out wind and rain; the door was also in a very dilapidated condition. On the beams which crossed the room were a ladder and two large poles.

(2.) The school was held in a room built in a corner of the churchyard; it was an open-roofed room; the floor was of the bare earth, and very uneven; the room was lighted by two small glazed windows, one-third of each of which was patched up with boards. The furniture consisted of a small square table for the master, one square table for the pupils, and seven or eight benches, some of which were in good repair, and others very bad. The biers belonging to the church were placed on the beams which ran across the room. At one end of the room was a heap of coal and some rubbish and a worn-out basket, and on one side was a new door leaning against the wall, and intended for the stable belonging to the church. The door of the schoolroom was in a very bad condition, there being large holes in it, through which cold currents of air were continually flowing.

Ibid., p. 279:—

This school is held in a dark miserable den under the town-hall; the furniture comprised only a few old benches and tables; in the corner was a litter of broken cups and a bottle; there was a starling of the master's loose in the room, which, by flying about, greatly disturbed the children during my visit.

Ibid., p. 448-9:—

In one corner was a heap of culm, in another a bench or two, piled against the wall, and various litter; at the bottom of the room lay a gravestone, on which the master had been chalking the letters which the village mason was to cut as an inscription: on the table lay a jug and pipe.

Considering that the mode of furnishing a schoolroom has a

moral aspect, no less than one of mere convenience, I shall conclude this head with an instance by way of contrast.

Appendix, p. 223:—

This was the first room in Wales which I had seen wearing a scholastic appearance. It had about it the look of being prepared for the business of education. A triple tier of benches occupied one side, desks the other; at the bottom, was a place for fuel; at the top, the mistress's chair and table, and the fireplace. The room was in no great state of completion; bare walls of rough-hewn stone, an open roof of thatch; an uneven floor of flags. But there was nothing like squalor or untidiness about the place, nor did it strike me as more rude and rough than befits the severe simplicity of a rustic labourer's life. It is, perhaps, even a great point gained to exhibit the schoolroom to children as a model of what order and attention may effect in decent appearance, *with materials not superior to those which they themselves may afterwards command in their own cottages.* A schoolroom too elaborately and expensively prepared might be apt to discourage rather than excite imitation.

umber of ildren on e Books.

When I adopt such an expression as the "number of children *on the books*," the latter part of it requires explanation; school-books, in any proper sense of the term, (such as, for instance, those transcribed in Appendix for Pembrokeshire, pp. 440-1,) I rarely found. The common substitute for them, if any, is a memorandum-book in the master's pocket, or perhaps only a scrap of paper in his table-drawer, kept to enter the weekly pence. It is impossible, however, from such a document, to ascertain, with accuracy, the actual number of children who may properly be considered as attending the school, or, as I have by courtesy termed it, *the number on the books.* For, in the first place, with the great mass of the children there is nothing like regular attendance.

Ibid., p. 239:—

The children attended by a sort of weekly contract, coming for a week, and staying away for a week, as suited the varying convenience or caprice of the parents; *e. g.* I visited the school in what is called the fair-week, during which time the children are wanted for a day or two at home. Accordingly (I was specially informed that) I saw the school at a number under its average attendance, because it was considered a bad week to pay for, one or two days being to be occupied away from school.

Ibid., p. 364-5:—

The poor could not afford to pay quarterly. It was uncertain both when they could spare either money to send their children to school, or the children themselves to be sent. They would not risk more than weekly contracts. A child would come for a month, and then not again for six weeks.

Ibid., p. 243:—

Philip Davis, aged 14 years, eldest son of a miller, who was occupying a substantial two-story house, and renting 41 acres of land at 40*l.* per annum, had been "seven quarters" in a day-school.

Appendix, p. 218 (Evidence of *David Davies*, Esq., and *Dr. Davies*):—

The majority of the day-schools are not kept open more than six out of the twelve months—during the winter; and of the children attending school not more than one-third can be reckoned as attending regularly.

Thus, when the master has written a name down in his book or list, he by no means removes it should the boy answering to it not show himself at school during some months. For all the master knows, the boy may reappear *at any time* among his pupils. Strictly speaking, with most of the country schools, if the pence were all regularly paid up, the entire records of the school's existence would terminate every Friday night, and commence *anew* every Monday morning. The list is kept solely as a debtor's and creditor's account.

Ibid, p. 405-6:—

The principal proprietors subscribe 13*l.* per annum; and for this sum the master must educate the children of their tenantry without further payment. Besides these he takes 21 pay-scholars. *Of these last he keeps a list, but none of the others.*

Modes of ascertaining.

The teachers, in general, appeared perfectly helpless when asked for *the number on their books.* They had never formed to themselves any such precise idea. The numbers which appear under this title are the results of every species of cross-examination. Sometimes I went over the list, pencil in hand, separately questioning the teacher about each name, and using a discretion as to its admission or not. More frequently, after accounting for the scholars present, I made them *repeat the names* of those whom they considered to be away. The numbers thus obtained must be modified by a comparison between them and the numbers found present.

In 296 day-schools visited, the number on the books has been returned as 15,733, the average attendance as 13,277; the number found present was 10,674. This proportion may be taken to represent the numbers who, occasionally, generally, and at any given time, are receiving instruction during the scholastic year, which, in the country, does not professedly exceed nine, nor practically six, months. I have framed the tables exclusively from the "number on the books," because, in them, it was my object to exhibit all such of the labouring classes as were receiving daily instruction in school *at all.* But if it be sought to ascertain how many of them are *at any given time* in attendance, the numbers in the tables must be reduced by at least one-third.

But if it was difficult to ascertain the numbers attending schools, still more difficult, I may often say more hopeless, was it to gain any accurate information of the age of the scholars, and their period of attendance. The mode which I always adopted of ascertaining these particulars in the absence of records was this:—I got from each child separately, of those present, the best account which either itself, or the teacher, or its schoolfellows could give of its age

and *the time since which it had first attended that school, without regard to interruptions.* I then wrote down the names of those said to be absent, and, in like manner, questioned the teacher and scholars respecting *them*, one by one. Even in this manner I do not pretend to have arrived at accuracy. The children frequently did not know their own ages, and of time, in general, had still vaguer notions. Unless proper records are kept, such statistics cannot be made satisfactory, except upon a very general view.

Duration of Attendance.

It appears from Summary No. II., that, of the entire number of scholars, 49·8 per cent. have attended school less than one year. Such a statement nakedly made would not convey the truth. I believe that the great bulk of the children, who attend day-schools *at all*, attend for odd quarters, extending over a considerable period, with long intervals between.

But when this desultory attendance is viewed in connexion with the incessant fluctuation which I have already noted in the existence of schools, it naturally results, that the "quarters" are not passed at the same schools, at least not under the same teachers. And it is therefore, I am persuaded, quite true to say, that nearly 50 per cent. of the scholars attending school have attended *their present school, or their present teacher,* less than one year.

Sex of Scholars

It is worth noting the relative proportions of the one sex to the other in the three counties and in England. In Carmarthenshire the number of females exceeds that of males by one-tenth, in Pembrokeshire by one-fifth, in Glamorganshire by one-nineteenth, in England by one-twentieth part (speaking in round numbers.)

Preponderance of Female Population in Carmarthenshire and Pembrokeshire.

The disproportion marks in what quarter the adult male labour in South Wales is drained off, viz. to the coal and iron districts, for, if we take the population under 15 years of age, the males are in each county in a majority.

Education.

But, while the female population is left to preponderate in the rural nurseries of labour, its educational destitution is comparatively greater than that of the other sex.

Appendix, p. 218 (Evidence of *W. Davies*, Esq., and *Dr. Davies*) :—

The labourers have only the common day-schools and Sunday-schools (principally the latter) for both sexes, and exclusively so for the females. *The girls whom one sees in country day-schools are almost always daughters of farmers.*

Homes.

The peasant-girls proceed therefore direct from homes and domestic habits like the following to service in a farmhouse.

Ibid., p. 243-4 :—

The floor was of mud; on the right hand of the door, on entering, ran a partition of wattles so far towards the opposite wall as just to leave room to turn round it into the other division. At the end of the passage thus formed was an old chest, and on turning round the end of the partition a cupboard-bed occupied one whole side of the inner room; close to it was the hearth; the remaining furniture consisted of two shapeless stools a few inches high, another of the same sort a little

higher, and an old dresser, or something like one. The chimney, which descended from the roof over the hearth, like a bonnet or umbrella, was made of plastered wattles; a heavy shower must have put the fire out and deluged the hut, the orifice of the chimney was so large. The floor was perfectly hard and dry, though very uneven. The cottage was smoke-dried into a feeling of comfortable warmth. The ceiling, or what came between one's head and the thatch, was some poles laid from wall to wall, and on these poles was strewed a little loose brushwood.

Appendix, p. 229 (Evidence of Rev. *J. Pugh*):—

In their habits the labouring classes are particularly dirty. This arises in great measure, no doubt, from their poverty, and the low rate of wages which, until lately, they have been in the habit of receiving, so that it was quite impossible for them to have decent clothes or convenient houses. Pigs and poultry are frequently allowed to come inside. The flooring is generally bare earth, not even prepared with lime. There are rarely any privies. Neither light nor ventilation is well provided for. There are not usually more than two rooms. Cupboard-beds are those most commonly used, which are shut up as soon as the occupants quit them, and never opened again until night. The use of linen until lately, either by day or night, was almost unknown; it is now, however, coming more into fashion among the young people.

I also heard from the master of the Union workhouse at Haverfordwest that the paupers were "excessively filthy in their habits."

In the farmhouses separation and decency are not better attended to than must have been the case in such homes, and the natural bar which consanguinity opposes to vice is removed. Farm-service.

Ibid., p. 217 (Evidence of *John Johnes*, Esq.):—

Immorality exists between the sexes to a considerable extent, chiefly among farm-servants. The main cause is perhaps the imperfect arrangements in the older farmhouses, which leave the sexes too much together, and this even at night.

Captain Napier, the Superintendent of Police in Glamorganshire, to whom, by the kindness of the Marquis of Bute, I was introduced, strongly confirmed this statement in a conversation which I had with him, saying that "he had known servants of different sexes put to sleep in the same room." But it is not merely among inmates of the same farmhouse that evil arises. There are several other causes producing similar effects.

Ibid., p. 394:—

The system of bundling, or, at any rate, something analogous to it, prevails extensively. The unmarried men-servants in the farms range the country at night, and it is a known and tolerated practice that they are admitted by the women-servants at the houses to which they come. I heard the most revolting anecdotes of the gross and almost bestial indelicacy with which sexual intercourse takes place on these occasions.

Ibid., p. 234 (Evidence of Mr. *W. Rees*):—

The farmers connive at young people meeting in their houses after the family has retired to rest.

Appendix, p. 282 (Evidence of Messrs. *Roberts*, Glantowi):—
The male farm-servants sleep in the outbuildings, and keep what hours they please: the women ask leave to go out in the evening, and then the men meet them at the public-houses, of which there are 14 in the town here (among a population of 736), and 8 between here and Llandilo, a distance of 6½ miles; in this way much immorality takes place.

Ibid., p. 254 (note of a conversation):—
The great number of nightly prayer-meetings and Pwncau schools lead to bad results; they are places at which lovers agree to meet, and from which they return together at late hours. At these schools young persons of both sexes are congregated together in great numbers and in close contact.*

Such are some of the circumstances under which the early life of a Welsh peasant-girl is passed. So far from wondering at what is said of them, viz. that they are almost universally unchaste, the wonder would be if they were otherwise. Their offences, however, arise rather from the absence of all checks than from the deliberate infringement of them, and betoken therefore much less depravity than the same conduct in persons more favourably situated.

Ibid., p. 217 (Evidence of *John Johnes*, Esq.):—
In cases where marriage would be out of the question, from the superior rank of the man, the women would not generally listen to proposals of an immoral kind. The first breach of chastity with a woman in the lower class is almost always under a promise of marriage.

Prostitution and conjugal infidelity are nearly unknown among them, and it would appear that household duties of a material nature (whereof several are naturally picked up in the common routine of agricultural employment) are not altogether neglected.

Ibid., p. 237 (Mr. *David Owen*):—
The peasantry are generally very poor, and possess few comforts; but they are economical, and more cleanly than a stranger would think.

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* My attention has been strongly called to the terms of the above statement, which has been much misunderstood, as though I had intended to assert that immorality between the sexes was the principal result of prayer meetings and Pwncau schools. My intention was, in enumerating some of the temptations to which a Welsh peasant-girl in farm service is subjected, to mention an abuse and excrescence of nightly prayer meetings and Pwncau schools, and not to describe them generally, or to give the result of my opinion concerning them. If for the words "*lead to*" I had written "*are not unfrequently accompanied by*" I should perhaps better have expressed the particular limitation within which I desired to be understood. The following extract explains the origin of these meetings:—

"In country districts the Welsh have always been very fond of congregating together at farm-houses or elsewhere for mutual amusement. Some twenty years ago an effort was made to turn this gregariousness to account. Prayer meetings and schools were substituted for biddings, cards, and ghost stories.

The woman has the entire management of the house, and this she generally does well; she can generally sew and knit, and is very industrious.

Homes in Mining and Manufacturing districts.

But families like these are ill prepared for the change of life to which the mining districts expose them on their immigration.

At the top of a valley, forming a *cul-de-sac*, suppose some 5000 or 6000 people collected, and nearly cut off from the rest of the world. This is their domestic economy.

Appendix, pp. 304 and 351:—

The works have increased faster than adequate accommodation for those employed in them could be provided. The houses are all overcrowded. They are commonly of two stories, and comprise four or five rooms; the fifth room, however (where there is one), is seldom more than a pantry. The average of inhabitants is said to be nearly 12 to each house: I entered upwards of a dozen at random, and found the average to be quite as great as this. The houses are often in the hands of middlemen; in such cases the rents are usually higher than when they belong to the company. Rent ranges from 8*l.* to 10*l.* per annum. The tenant makes it up by the payments of his lodgers. The cottages are expensively furnished. They contain, almost all of them, a handsome chest of drawers. On this usually rests a large and well-bound Bible. The latter is considered an article of furniture essential to respectability; but a less costly Bible, if any, is kept for use. I saw everywhere coloured prints on the walls in considerable quantity. They usually represent scenes from scriptural history, courtships, or marriages—the marriage of Her Majesty and Prince Albert appears to be an especial favourite. The workmen and their families eat and drink to excess; their cookery being at the same time of the most wasteful and greasy description. The principal meal is that taken in the evening, after work-hours, and called tea. Large quantities of meat and rolls swimming in melted butter are eaten.

The men come from work somewhere about six in the evening, but it is a general practice with the women to have tea as early as four or five. For this meal they resort very much to one another's houses, and it is the occasion of all sorts of gossip and tattling. When the husband comes home he does not find a meal ready for him, with his family to share it; he is therefore the more ready to resort to the public-house. "If ever I do marry," said a collier, "I will marry a cook, for she will have something ready for me when I do come from work;" implying that such a person was not to be found among the females of his own class.

Evidence respecting the mining and manufacturing populations (Rev. *John Griffith*, Vicar of Aberdare), p. 489:—

Nothing can be lower, I would say more degrading, than the character in which the women stand relative to the men. The men and the women, married as well as single, live in the same house and sleep in the same room. The men do not hesitate to wash themselves naked before the women; on the other hand, the women do not hesitate to change their under-garments before the men. Promiscuous intercourse is most common, is thought of as nothing, and the women do not lose caste by it.

Greater amount of Female Education in Glamorganshire.

The following extract from the Parochial Summary shows a considerable difference between Glamorganshire and the other two counties in the relative number of females to males who are said to be attending day-schools:—

	Proportion per cent. of Day-Scholars to the Population of each sex respectively.		
	Carmarthenshire.	Glamorganshire.	Pembrokeshire.
Males	8·6	9·5	11·6
Females	4·9	8·8	6·4

The greater equality between the male and female scholars in Glamorganshire is in part accounted for by the greater number of dame-schools. The parochial schools in the south-eastern part of that county are generally of this description.

	Carmarthenshire.	Glamorganshire.	Pembrokeshire.
Total number of day-schools	179	327	206
Dame-schools	46	173	72

Age.

It appears from Summary No. III., that in all three counties more than half the scholars are between 5 and 10 years of age. It will be observed, however, that in Glamorganshire the per-centage of those under 5 years of age considerably exceeds, and of those over 10 years of age considerably falls short of, that in the other two counties. This is no more than was to be expected, because in Glamorganshire labour very soon becomes valuable (a boy of 11 or 12 can earn from 5*s*. to 7*s*. per week), and manufacturing employment is not suspended by the vicissitudes of the seasons, so as to afford more leisure at one time of the year than at another for older persons to go to school again. If would therefore appear, that, so far as any desire is manifested by the poor themselves to extend the period of education, the inclination in the rural districts is to continue it longer, and in the manufacturing to commence it sooner, than at present. Such indications are instinctive announcements in what manner these classes can most conveniently, and therefore will most readily, co-operate with extrinsic efforts to educate them. Infant-schools ought to bear a much larger proportion to day-schools in the manufacturing than in the rural districts.

In connexion with this question of consulting the convenience of the population to be educated, though otherwise out of place here,

I would mention the policy of changing the present school-hours in the manufacturing districts.

Appendix, p. 331 :—

The master complained that the children could not come early in the morning, because they had to take their parents' breakfast to the works.

Ibid., p. 375 :—

Attendance in the morning is late. The working-people go to work before breakfast, and breakfast at nine. The children either remain to breakfast at this hour at home, or are engaged in carrying breakfast to their parents at the works.

Ibid., p. 336 :—

At 20 minutes past 9 I found only 10 children present. There is nothing like early attendance at school in this neighbourhood. School does not really begin before half-past 9, or even nearer 10. The reason is, because 9 is the workmen's, and therefore each family's, breakfast-hour; for whether or not the man comes home to take it, or it is taken to him, the meal is prepared at that hour.

It would be much better to have the children in from 8, or earlier, till 9, and then again at 10, making three divisions of the school-time in each day, as is done in superior schools, instead of only two. In such localities the scholars are all living close to the school. The number of those living more than a mile and a half off, in Glamorganshire, is only 6·8 per cent. of the entire number; while in Carmarthenshire it is 15·3, and in Pembrokeshire 12·3 per cent. This fact also marks the peculiar adaptation of infant-schools for a manufacturing population.

Scholars living more than 1½ miles from school.

The distance at which the scholars live from school is a most serious consideration everywhere, but more especially in the rural parts of such counties as those which I visited, where the principal attendance is in the winter months, and the roads too frequently such as appear in the following extracts.

Ibid., p. 224 :—

The day-school at Ffald y brenin is approached from the north side of the turnpike-road between Llandovery and Lampeter by a mile or two of the worst conceivable lanes, crossed by unbridged streams, which, at the time of my visit, the tempestuous rain of the previous day had swollen so that they were almost impassable. This day-school merits particular attention because, at the time of my visit, it was the only one (except the wretched dame-school at Pont ar Twrch) for all that north-west corner of Carmarthenshire which is comprised in the parishes of Cayo, Llanycrwys, and Pencarreg; the extent of which may be seen by a glance at the map.

With regard to the parish roads in this district, they are little better than brook-channels, and in winter are regularly traversed by streams. I walked a considerable way along such a path in passing from the hamlet of Ffald y brenin to the house of the Rev. Rees Jones, the Independent minister. The road from Ffald y brenin to Ysgardawe,

six miles across the hills, where there is a Sunday-school, was (they told me) still worse; and I can say as much for the hill-road between Pumsaint and Cayo village. It is positively not safe for very young children to traverse these roads in bad weather, such as usually prevails in mountainous tracts during winter.

Appendix, p. 241 :—

The free-school is intended for the benefit of the parishes of *Llansadwrn* and *Llanwrda*, and the master or mistress is to be chosen "not by both parishes, but by a vestry of the parish of *Llansadwrn*." But in order to give those parishioners of Llansadwrn who reside in the village due benefit from the foundation during the bad weather of winter, it is necessary that the direct road between Llansadwrn village and the schoolhouse should be repaired. Among the many bad roads which I had to travel over in Wales I found this one of the very worst. It was raining heavily on the day of my visit, and in one part the road was crossed by a rapid stream, then two feet deep. There was only a plank-bridge across it. The only other way is two or three miles round. By the direct way no child, on the day I saw it, could have safely come.

But perhaps the question of distance presents itself under its most difficult aspect in such tracts as the upper parts of Carmarthenshire and Pembrokeshire, where the population is too scattered for their children to be gathered into one school, and too poor to maintain several schools. The cottages lie far apart, and are dotted down in remote corners. There can hardly be said to be roads between them; mere tracks over stony or marshy hill-sides. If the children get to school at all, it can only be once in the day, and then they are either kept at work for too great a number of hours together, or else they receive only half their proper time of intruction.

Ibid., p. 255:—

The master told me that he did not give the children any play-time at noon at present, for he had made it a rule to have only *one yoking a-day* in the winter.

Again, Ibid., p. 450:—

The mistress said that poverty prevented many from sending their children to school, as they had nothing to send with them for dinner. I then inquired, and seven said that their parents had no bread to give them that morning to come to school, consequently they were obliged to go home to have gruel, and, owing to the distance many of them had to walk, could not return in the afternoon.

With a view to such neighbourhoods, the Vicar of Llanelly (Appendix, p. 1) proposed to have

One large and well-built central school, with a number of schools of ease, raised in a less costly manner, connected with it. The metropolitan and branch schools all to be under one master, and the latter directed by pupil-teachers.

Perhaps nothing short of boarding-schools could meet such cases.

I found an important charity at Haverfordwest (*Tasker's*, C. C. R., p. 714), in one of the trusts whereof something of this nature seemed to be contemplated, although the foundation is administered only as a day-school. It runs, "And out of the same (rents and profits) to build an almshouse for the maintenance of poor children of both sexes."

The *distance* of schools, however, might too often be more justly described as the utter *absence* of them. Take such cases as the following.

Appendix, p. 242 :—

Out of 25 parishes in Derllys hundred, with a population of 15,793, I found no less than 12 parishes, with a population of 4255, *i. e.* more than one-fourth of the whole, *utterly unprovided with day-schools at all.* For the quality of those schools which exist I must refer to the Reports, which, however, fail, in general, to convey the idea of utter inefficiency which would be collected from a sight of the schools.

The district which lies between Carmarthen and Llanstephan, a distance of not less than eight or nine miles, is peculiarly destitute, there not being a single day-school within two miles of the road between those places, except the wretched one at Berllan Newydd. I found the conterminous parishes of Cilymaenllwyd, Egremont, Llangan, Llanglydwen, and Llandissilio without a single day-school among them. These parishes lie, for the most part, between Narbeth, in Pembrokeshire, and the eastern end of the Precelly Mountain, which nearly divides Pembrokeshire from E. to W. Nor are matters much better in the English district. There is no school between St. Clear's and Laugharne, a distance of five miles. The town of Laugharne is fairly off for schools, but all to the west of it, south of Llandowror and the mail-road, I did not find another day-school in operation throughout the area occupied by the parishes of Llandawke, Llansadwrnen, Eglwys Cymin, Cyffic, Marros, and Pendine; except only Barriett's, which is principally for the children of farmers, and old Mary Rees's at Pendine, in which I found three scholars.

Ibid., p. 394 (Dewisland hundred) :—

This district embraces the north-west quarter of Pembrokeshire. Out of 21 parishes, containing an aggregate population of 10,840, no less than 12 parishes, containing a population of 2392, are utterly unprovided with day-schools at all; 13 parishes, containing a population of 3401, are without a resident clergyman; and 11 parishes, containing a population of 2462, are without either a day-school or a resident clergyman.

Ibid., p. 406 (Kemess hundred) :—

This district includes all the northern coast of Pembrokeshire from Fishguard to Cardigan, and extends some miles to the south of the Precelly Mountain. On the south and west it is bounded by the hundreds of Dungleddy and Dewisland, and on the east by that of Kilgerran. It is quite as badly off for education as Dewisland. Of its 26 parishes, containing a population of 15,559, no less than 13 parishes, containing a population of 2652, are without a day-school at all; 14 parishes, containing a population of 3773, are without a resident

clergyman; and 12 parishes, containing a population of 2386, are without either a day-school or a resident clergyman. In the whole of the country between Fishguard and Dinas on the north, and the Precelly Mountain on the south, there is no day-school.

Appendix, p. 417 (Kilgerran hundred):—

This district includes the N.E. corner of the county. There are fair schools in Manordivey and Kilgerran in the upper part of it by the Teifi, where there are several resident proprietors, who maintain these two schools. But, out of 9 parishes in the hundred, containing a population of 5211, no less than 5 parishes, containing a population of 2458, are without a day-school at all; 6 parishes, containing a population of 2548, are without a resident clergyman; and 4 parishes, containing a population of 2115, are without either a day-school or a resident clergyman.

Ibid., p. 421 (Narberth hundred):—

This district comprises the S.E. corner of the county, being bounded on the N. by the hundred of Dungleddy, on the S. by that of Castlemartin, on the E. by Carmarthenshire, and on the W. by the æstuary of the Cleddau, which, lower down, forms Milford Haven. The best schools in it are those at Narbeth and Tavernspite on the north, and at Redberth, Carew, and Jeffreyston on the south. The intermediate district is miserably provided with schools, having for the most part none, or as good as none. If a right line be drawn on the map from Narberth to Pembroke or Pater, as the chord of an arc formed by the south bank of the Cleddau, in the whole of this district (including the parishes of Newton North, Minwear, Martel Tewi, Coedcamlas, Lawrenny, Cosheston, and Nash-cum-Upton, with a population of 2151) I did not find a single day-school, except the three miserable schools reported in the parish of Martel Tewi.

The common mode of teaching which I found in country school, was for such children as could read the Bible and Testament to read in two classes, viz. a Bible class (the senior) and a Testament class (the junior). All the rest had to be taught individually. So, indeed, had the whole school, except in the foregoing lessons. Such an arrangement is purely matter of necessity. Class-teaching implies at least uniformity of books among the classfellows, to say nothing of apparatus. Bibles or Testaments (being the cheapest books printed, as well as the most popular and generally coveted) are the only instances of such uniformity. Each child probably brings to school a different primer, if any. On this point I quote the opinions of schoolmasters.

Ibid., p. 236:—

One of the great difficulties I labour under in teaching is the want of proper books: the children bring such as their parents choose to provide, and these are often old works wholly unsuited for the purpose.

Ibid., p. 245:—

Each child brings his own book to school, just such as his father has got for him; this makes it impossible to teach them in classes. They only bring the common books which we had 20 years and longer

ago: this, however, is more the effect of poverty than anything else. I never ask for other books where I know the parents' circumstances to be bad; I go on as well as I can, according to the means.

Appendix, p. 335:—

It is quite out of the question to adopt any regular system of education here at present. Parents will not furnish their children with proper school-books.

Now, when it is considered (Summary No. V.) that only in 135 out of 698 schools is the teacher assisted by monitors; that, in the remaining 563, the average of scholars to each teacher is 30; that, out of the children found present in day-schools, the proportion of *those reading the Scriptures* to the rest was 42·7 per cent., leaving, on an average, besides the Bible and Testament classes, some 18 children per school for a single teacher to flit among, from one to the other, as he best can;—when all these points are brought into one view, some idea of the organic and essential inefficiency of such schools may be formed, quite apart from the demerits of individual teachers.

The Day-school Schedules contained columns to ascertain the number of hours professed to be devoted to each subject of instruction. I gave up this part of the inquiry after a very short time, as hopeless in the common schools. The quaint answer which I received from a schoolmaster, in reply to my questions on this head, may be held to represent the general state of country schools:—"You see, Sir, when I reads 'em hard, I spells 'em less, and contrariwise, just as they pleases me."

In respect of books, the workmen's schools are superior to most others, because it does not rest with each individual to provide books for his own child. Volumes from Chambers's Series are very generally used in these schools.

Subjects of Instruction. Summary No. VI. Reading

The nearly exclusive use of the Scriptures as a reading-book I have just mentioned under the head of "Method," and the worthlessness of such a system, as a means of conveying religious or any other knowledge, I shall have to mention again when I come to "Religious Instruction." I am here merely concerned with the mechanical art of reading. The division into verses is commonly made use of to mark the portion which each boy must read. They read in the same order as they stand. Each boy looks out for the verse that is coming to him; beyond that verse he concerns himself with nothing, except the cue of the preceding one. Suddenly break the order, either by stopping in the middle of a verse, or missing a boy or two, and the chance is, no one can go on.

The number returned as reading "Simple Narratives" are for the most part those rated by the teacher as *not able* to read the Bible, the simple narratives being only the sentences in common primers.

Punctuation is fairly regarded, from a custom common in Sunday-schools, of each person's reading *from stop to stop*. The

modulation of the voice is often a sort of chant, which seems to have survived from the times "when a man who could read the 'Welsh Candle' *with a tone* was considered a very good scholar." (Appendix, p. 245.) There was no end to the insertion, omission, and miscalling of all the little words. To these no meaning whatever appeared to be attached. Even when the nouns and verbs were understood, the relation between them was not *gathered* from the other parts of speech or inflexions in the sentence, but *supplied* or *surmised* by the association of ideas, just as we should guess the meaning of a sentence in a foreign language, of which we had caught the principal word or two. Out of 88 children in the upper classes of schools that were better than the average, only 6 wrote correctly a few words of dictation; 42 either made no attempt, or wrote mere gibberish; the rest preserved more or less glimmering of the sense, with more or less of bad spelling.

Catechism. I rarely or never found the Catechism taught to any purpose. The children connected the answers with the questions simply by the association of words, not of sense. Hence, the slightest variation in the form of the question puzzled them, and, if the mere mechanical memory failed, the proper answer of one question would be given in reply to another.

Appendix, p. 464:—

When I asked, "Can you tell me what the word sacrament means?" *not one* replied. I was *simultaneously* answered when I asked, "What meanest thou by this word sacrament?"

To be of the slightest use to the children of the labouring classes, especially in Wales, where there is the double language to contend against, any formulary whatever must throughout every clause of it be pulled to pieces, reconstructed, paraphrased, and turned in every possible way, by oral teaching. Else, it is to them mere stereotyped nonsense. No explanatory book, no printed subdivision of questions and answers, supplies the place of this living commentary.

Ibid., p. 283:—

I found that they repeated the whole of the Church Catechism on Fridays and Sundays, and a section daily from an Exposition of the Catechism by Dr. Mann, Bishop of Cork and Ross. The Exposition seemed to me just as hard as the text: the children repeated it merely by rote, as appeared from several of them giving answers which belonged to some other question than the one asked, besides such omissions and misplacing of little words as often made nonsense of what they said. As an instance of the unsatisfactory nature of this Exposition for purposes of instruction, I may mention that the question "*What are the works of the devil?*" is followed by a list of vices arranged with as little method as the nouns and verbs which follow the rules in *Propria quæ maribus* and *As in præsenti.*

Writing. Those whom I found writing on slates are not two-thirds of those whom I found writing on paper. In common schools the slate is

exclusively appropriated to arithmetic, and paper to writing, even for beginners. The parents of a child who learns writing must provide it with a book, and pay (generally) an additional 1*d.* for the instruction. Hence it is regarded in the light of an extra, or accomplishment. Not much more than half of those found present in school were learning to write. Here is the testimony of a schoolmaster.

Appendix, p. 449 :—

Writing.—I will merely observe, in reference to this, that no *system* is pursued, and, as the pupil has no *elements* to guide his judgment, but commences with the imitation of a copy-line, his ideas of the real forms of letters are nothing but confusion. A worse practice however prevails than this,—that the whole of his time in writing when at school is employed in copying that which is already written, and the consequence is, that, when he has to write that which has only an ideal existence (say it is a letter to his friends when from home), he is put to the greatest shifts.

My own observation fully confirms this statement. The following is an extreme case: –

Ibid., p. 342 :—

I tried the children at writing from the Lesson Book on their slates —"But who made you and all the boys and girls in the world?" One wrote it correctly with the exception of *hoo* for *who*. Most of the others did not get beyond *But*. Such as made any further attempt arranged their words in a vertical column. The average age of these boys was upwards of nine years; their average attendance at school upwards of three years.

Little supervision is exercised over the children while engaged in writing.

Ibid., p. 341 :—

I saw a boy copying from a tattered slip the following words: "Nothing more grateful than a pleasant friend" (*sic*). He was not overlooked, and was blending and severing the letters into every variety of blunder; *e. g.* he had separated (all the way down) *grate* from *ful*. The line which he had just written when I looked at his book stood thus—"Nothing more grate ful than aplesant frend."

Ibid., p. 300 :—

The copy-books were ill written, and the children suffered to write whole pages of misspelt words without correction—*e. g.* I noticed a page written from beginning to end with "Trartor an enemy to his country," and "Nowrth ward towards the north."

There is frequently no manner of convenience for writing. In five schools I found that the scholars had to kneel at benches to write; in a sixth, at the seats of pews; in a seventh (Appendix, p. 366),

I found the third class copying on slates from some little dirty slips in round-hand: they had no desks before their benches, and had to hold the copy in their hands, and the slate on their laps.

The copies set are often most extraordinary.

Appendix, p. 261 :—

One of the copy-slips written by the master was "Zebu, an Indian animal;" another "Uncle, the husband of an aunt."

Ibid., p. 301 :—

Several pieces were written from the "Ready Letter-writer," a somewhat odd compilation to put into the hands of children. In the first copy-book that I opened was copied at full length "A Letter from a young Gentleman to a Lady, begging her acceptance of a Present."

The school at Uzmaston (Appendix, p. 404) exhibited a pleasing contrast:—

Just before the Christmas holidays the children had written letters (without assistance) to the patroness, on the occasion. I saw several of these letters. They were quite different enough from each other to mark them as really original. They exhibited, for the most part, a very pleasing proof of minds and feelings moved in a good direction.

The labouring classes, including a large proportion of those called farmers, are unable to write. Not to mention that this inability cuts off from them all chance of promotion *elsewhere*, it affects the economy of their *present position*.

Ibid., p. 282. (Evidence of Mr. *Roberts*, Glan-towi) :—

I may mention one circumstance in particular which bears hard upon the poor: from their want of education they cannot generally write with sufficient ease to make use of the post-office; hence the reduction of postage has failed to benefit them; they can only transact business by word of mouth, and to do this they necessarily waste much time and labour in journeys.

Arithmetic. Arithmetic, like writing, constitutes an extra, for which an additional 1*d.* is commonly demanded. Only one-third of those found present in school were learning it at all; and, again, of this third, little more than a third were advanced beyond the simple rules. Nevertheless, the sons of the smaller farmers devote to it *exclusively* such odd "quarters" as they can spare in the less busy periods of the agricultural year. Although it is the accomplishment on which the schoolmaster usually prides himself most, the mode in which it is taught is thus described by Mr. David Owen.

Ibid., p. 238 :—

The rules are not explained to the children so as to be understood; the reason is that the common books of arithmetic are all in English: the schoolmasters are wholly incapable of dealing with the rules otherwise than in the words of the book; and so they are presented to the children not only in a form, but in a language, wholly unintelligible to them.

The children appeared to me to possess generally considerable arithmetical powers, if there had been any one to cultivate them properly. For instance (ibid., p. 233) :—

I asked, How many half-crowns make 1*l.* 10*s.*?—The boy arrived at the result by writing down a pretty long list of 2*s.* 6*d.*, 2*s.* 6*d.*, &c., one under the other, and then adding them together; finding he had too large a total, he subtracted one 2*s.* 6*d.* after another till the total was reduced to the sum required; he then counted the number of times that 2*s.* 6*d.* was written in his column.

I found few schools in which there were not some of the children fairly versed in the multiplication table, in the relative value of coins, and able to add and subtract mentally.

Arithmetic is rarely taught to girls, although those found in common day-schools are, as has been already mentioned, generally the daughters of farmers.

Hence (Appendix, p. 235, Evidence of Mr. *Rhys Jones*) :—

When those females come to market, they are often obliged to come to shops to have their accounts made up; *e. g.* if they sell so many lbs. of cheese at so much per lb., &c.

Secular Instruction beyond Reading, Writing, and Arithmetic.

With the foregoing sort of Reading, Writing, and Arithmetic, the education of the common schools begins and ends. It is true that, in Summary No. VI., there are enumerated Geography, English Grammar, English Etymology, English History, Vocal Music, Linear Drawing, Land Surveying, and Navigation. But, without insisting upon such of these subjects as are liable to be called specialties, or upon the national loss which is yearly incurred by the waste of talents for the cultivation or indication of which such subjects are suitable, I have no hesitation in saying that a child might pass through the generality of these schools without learning either the limits, capabilities, general history, or language of that empire in which he is born a citizen; and this is the kind of knowledge which I consider to be the province of Geography, English History, English Grammar, and English Etymology, in elementary schools. The ideas of the children remain as helplessly local as they might have done a thousand years ago. All that they learn now they might have learnt then. There is absolutely nothing in their education to correspond with any part of all that which has since happened and is happening in the world. I do not imagine that it is possible adequately to conceive the narrowness which circumscribes their view, or the confusion which renders unmeaning to them every word that expresses a relation more extensive than their daily sphere. They cannot, on leaving school, read with intelligence the most ordinary work upon subjects of common information (Appendix, p. 463). What share in those notions which constitute our national existence can a lad have, who calls the capital of England *Tredegar;* who, being pressed to name another town in England besides London, names *Europe* (ibid., p. 334), or *America* (p. 283); who says that William the Conqueror defeated the English at the battle of Waterloo (p. 239), and reigned next before Queen Victoria (p. 283);

that Napoleon was a Russian (p. 352), or an American, Scotchman, Spaniard (p. 395)? What compass has a person for the direction of his energies to the most profitable account, who does not know to what English port the packets sail from Cardiff, whence all the produce of his neighbourhood is shipped? What hold has society upon the sense of interest, sympathies, or reason of such people?

Schoolmasters defend themselves by saying that with the smaller farmers (Appendix, p. 245),

It would be no recommendation, but rather the reverse, to be told that their children would learn history and geography.

But can this be wondered at when in a school, by no means of the lowest class (ibid., p. 239),

English history and geography were taught from half a page devoted to each at the end of a spelling-book?

In the words of the master of this same school, who could get no better books supplied by the parents of his scholars (ibid., p. 237)—

It is necessary to *show* Wales the value of education. If *good* education could be given to a few, the promotion of these (which would be sure to follow) would stimulate the rest to exertion. Much of the present agitation on the subject among the people has been occasioned by the example of some few of the farmers who have sent their sons to the London University, or Glasgow, to be educated. The subsequent advancement of these (which has been almost invariable) has awakened a desire in others to do the like. They will not, however, make sacrifices until it shall be more plainly shown to them how great an advantage will be gained.

Vocal music in day-schools rarely extends beyond singing common psalm and hymn tunes. The subject, however, is popular, and enters largely into the popular worship. Considering the temperament of the Welsh labouring classes, I should say that music might be made to form a peculiarly important part of their education.

In the English-spoken districts I found a greater number of schools in which a respectable course of instruction was given than elsewhere, though these were by no means in sufficient quantity, nor equally distributed. This is to be accounted for by the fact that the landed proprietors are more generally resident. But if the upper classes do more towards educating the children of the labouring classes, the adult portion of these latter classes does less for itself. In Castlemartin hundred, as has been already noticed, there are hardly any Sunday-schools upon the Welsh type with their own peculiar activity.*

Religious Instruction.

From Summary No. IV. it appears that in 25·8 per cent. of the entire number of schools no religious instruction is professed to

* See "Extracts from the Appendix," pp. 173–178 of this volume.

be given. I laid down the following rule: If any Catechism or other religious formulary was being taught, or if the Scriptures were said to be used, not simply as a reading-book, but also to convey religious instruction—in *either* of these cases I entered the school as one in which religious instruction was given. I am inclined, however, to think that the answers upon which the foregoing proportion is founded overstate the fact, from the following testimonies:—

Appendix, p. 218 (Evidence of *William Davies*, Esq., and Dr. *Davies*):—

Religious instruction, as a general rule, is not given in private day-schools. The common reading-book is the Testament or spelling-book. The Testament is used simply as a reading-book, and that because it is the cheapest: no explanation is given of it.

Ibid., p. 238 (Evidence of Mr. *David Owen*):—

To give religious instruction never enters into the head of a man setting up a private day-school; the parents would object to it.

Now, private day-schools make more than half of the whole number of schools.

I usually found the text regarded, after it had been read, as nothing more than a repertory of words to spell, and for which to ask the Welsh equivalents. Where more was attempted, only two modes of questioning were generally in use. Of these, one consisted in putting each verse that had been read into an interrogative form, as many times over as it contained words, *verbatim*, excepting the particular word which answers each question; *e. g.*, if the words read had been "Jesus went up into a mountain to pray," the questions would be, "*Who* went up into a mountain? *What* did Jesus go up into? *How* did Jesus go to the mountain? *For what* did Jesus go up into the mountain?" The boy hears the question, then looks at the verse, and, finding all the words *of the question* in the words *of the verse*, except one, he knows by habit that this one is the word which he is intended to repeat in answer. The other mode of interrogation is, at once to abandon the passage read, and to ask a number of questions, which have no connexion with the passage or with one another, and to which the children know the answers (commonly a single word) by rote, if at all. For instance (Appendix, pp. 427-8):—

I heard the first class read from the 12th chapter of the Second Book of Samuel. I asked the master to question the children upon it as he usually did; whereupon he asked, "Who was Jesus Christ?" "Where was he buried?" He then did not seem inclined to go on.

Ibid., pp. 265-6:—

I heard 13 boys read from the 12th chapter of Jeremiah; they could all read with moderate ease; the master asked the following questions, in the two first referring to the passage read, and then digressing:—Righteous art thou—who is that?—The Lord. What do you mean by

"*of* thy judgments?"—Question was not understood, but the boys gave the Welsh word for judgments. Who made the world?—God. In what space of time did God *made* the world?—In six days. What did he do on the seventh day?—Rested and hallowed it. Who was Christ?—The Son of God. Who was his mother?—The Virgin Mary. How many persons are there in the Godhead?—Three (naming them). Who is the Redeemer of God's elect?—Jesus Christ. What did Jesus Christ *done* for sinners?—Died for them. Which day did he rise from the dead?—The third. When did he *gone* then to heaven?—No answer. The old man repeated the word "well" before putting each question, and at this point seemed inclined to begin his circle of examination afresh, asking, Who made the world?—I have recorded the questions as they occurred, *seriatim* and *verbatim*.

It is thus a tolerably safe guess with the children that the answer to nine out of every ten questions which they are ever asked, in connexion with their reading-lesson, will be, either *God—Jesus Christ—Bethlehem—the Virgin Mary—to save sinners*—or, *the devil*. Accordingly, they give one or other of these words in reply to all scriptural questions whatsoever. I subjoin a few examples of the absurdities which such modes of instruction lead the children to utter, when any attempt is made to examine them in a more rational manner:—

Appendix, p. 278:—

I heard 6 children read the 3rd chapter of St. Matthew. John the Baptist came to prepare our Lord's way; was called *the Baptist*, because the *kingdom of heaven was at hand*—because he baptized—could not explain the word "baptize"—was near a river—could not tell the name of the river—the name of the river was *God*.

Ibid., p. 291:—

Had heard of the apostles; when asked *what they were*, the answer was *Jesus Christ*.

Ibid., p. 308:—

I heard the 2nd class (7 boys) read St. Matthew ix. indifferently. Could not tell what death Christ died: one answered *Bethlehem*; another, *palsy—hung him—nailed him on the cross*—they nailed at the same time with him *certain of the Scribes*. It was evident that the children did not understand a syllable of what I was saying, and that they were looking in the verses read for answers to my questions, being used to hear no other questions put to them than the words of each verse read in an interrogative form; and in this way *certain of the Scribes* was picked at random from *v.* 3.

Ibid., p. 331:—

I heard them (12 boys) read St. John ii. John the Baptist lived in Bethlehem of Judæa; *in* Jordan (sic); in six waterpots of stone (sic). This answer arose from an effort of the boy who made it to find by reference to the chapter some verse which should explain what was asked. The early part of the chapter is about Christ's turning the water into wine; the boy, not understanding a syllable of it, had lit upon the foregoing words, and gave them in answer to my question hap-hazard.

Appendix, p. 336:—

Two boys of the Bible class were present. They had read straight through the Bible to the Book of Job, which they were just beginning. *Q.* What is the meaning of "perfect and upright?" When can a man be said to be "perfect and upright?"—*A.* And there were born unto him seven sons and seven daughters.

Ibid., pp. 340-1:—

I found a class of 5 girls and a monitor reading St. Matthew viii, 22—25, about Jesus calming the tempest. Though all read with ease and kept the stops, the following answers were given to the following question:—What happened to Jesus and his disciples in the ship?—*A great multitude—A man sick of the palsy.* Such absurd answers are thus to be accounted for: After listening to this class for a minute or two while they read about the tempest, I passed on to another class; during my absence they had been reading about Christ's curing the man sick of the palsy in the following chapter. The question and answer I took down *verbatim.*

Such means fail to convey any knowledge of language whatever. What I mean will appear better from two instances which I subjoin, with the remarks which they suggested at the time:—

Ibid., p. 327:—

When asked to repeat the commandment which tells us to rest on the sabbath, one repeated the tenth; did not know "what the Ten Commandments tell us to do to our father and mother;" repeated the fifth—still could not answer this question.

I believe that it would be found, on analyzing one of these cases of apparently hopeless stupidity down to the bottom, that it has its root in an ignorance of *language* (to us almost inconceivable), rather than in feebleness of mental power. In the first place, these children attached no meaning to the word *honour;* in the next, they had no conception that the words "to do to our father and mother" were generic, under which something else was to be specified. They repeated the fifth Commandment in connexion with the words "father and mother" merely by an act of associative memory.

Ibid., p. 364:—

I heard 13 read St. Matthew xxv. "Trimmed their lamps" was read "tormented them lamps." (It should be noted that this is a parish in which no Welsh is spoken.) The Son of Man meant Jesus Christ—he will judge the quick and dead—did not know the meaning of the quick, nor could give any notion of what it was they had been reading, whether it was a real story or something else; nor when asked to explain *the parable* (that of the Ten Virgins), after being told to look for this word in the contents at the head of the chapter, could they tell anything about it. By degrees, when asked each part separately, they said that the bridegroom meant Christ, and they contrived to puzzle out some glimmering of what the rest meant. The name of the nation who crucified our Lord was Golgotha. Such an answer as this merely proves that they did not know the meaning of the word *nation.* It may be remarked generally that the absurd answers given by children arise

not from their inability *to distinguish ideas, but their ignorance of words.* These boys knew well enough the real difference between *a person and a place.* Not one of them would have said that "Oystermouth* had boxed Tom Jones's ears," because in this instance they would know what *Oystermouth* and *Tom Jones* meant.

In rather less than one-fourth of the schools in which religious instruction is professed to be given is it conducted by any other person than the master or mistress of the school. By the word "conducted," I mean something more than occasional visits and formal examinations. There is no part of school instruction in which the personal intervention of patrons or visitors is capable of being more beneficial. It offers the best, perhaps the only, chance of giving to the children of the poor those benefits which result from good society. In learning the highest principles of manners, they learn manners themselves from this kind of lesson, in a way which no mere teacher's teaching can convey. I was always struck with the different bearing of the children who enjoyed this advantage as compared with others who did not. This intervention becomes more necessary as schools grow more active, and children, without some such counterbalance, have a greater tendency to turn out vulgar and flippant than they had before to remain sheepish and rude. The schools at Talliaris (Appendix, pp. 231-2), Porthkerry (p. 322), Redberth (p. 436), and Uzmastou (p. 404) made a strong impression upon my mind in this respect.†

The only points of religious teaching which struck me as being generally impressed upon the children's minds were the duty of keeping holy the Sabbath-day, and that the wicked would be cast into hell-*fire.*

The Sunday-schools in connexion with the Church are of a totally different description from those which I have already mentioned. As places of religious instruction *for the young* they appeared to me to be generally far better conducted than the chapel schools; it was made more exclusively their business. Where a Church Sunday-school existed, the clergyman usually took part in it personally, and the voluntary teachers would be of a superior class. One of the Church Sunday-schools with the constitution of which I was most pleased was that at Penmark (Appendix, p. 321):—

> The teachers are, the incumbent and his wife, the squire and his wife, the master of the day-school in the village (now nearly confined to boys), and the mistress of the girls' school at Fonmon. The senior class of boys repeated two verses of the Psalms and the Collect for the day. They read the Epistle and Gospel. I may remark here that the cards of the Sunday-school Union are only an imitation of what is already provided in this part of our Liturgy, which seems to me the most appropriate exercise for a Church Sunday-school.

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* The name of the village in which the school lay.

† See "Extracts from the Appendix," pp. 178–183 of this volume.

A similar school, which an accident prevented my visiting, is described, Appendix, p. 390.* To these I may add Redberth (ibid., p. 437) and Porthkerry (ibid., p. 322).

In nearly 60 per cent. of the schools no visitation is made. It may be said that this is not peculiar to schools for the poor. The case, however, of such schools differs essentially in this respect from schools for the upper classes. The scholars' parents are, in a great measure, visitors of these latter schools, at least over the material arrangements of them. Parents of the labouring class rarely go near the school in which their children are being instructed, or, if they do, come with no higher standard than that of their own homes. Visitation.

The Rev. John Allen, Her Majesty's Inspector, having visited in 1845 many endowed schools in two of the counties (Carmarthenshire and Pembrokeshire) assigned to me, I have returned all such schools as "visited by an Inspector;" although, not being aided by Government, they cannot be considered as *liable to* this visitation in the same sense as to that of their committee, trustees, governors, or guardians. I have done the same by Mrs. Bevan's schools, which are visited by an Inspector of their own. Generally, it is visitation *when actually made*, and not the *right* of visitation, which I have recorded.

The process of instruction is conducted entirely with English *books*. It is, therefore, important to mark the districts in the counties assigned to me within which the English *language* may be considered as the mother-tongue of the people. These districts may be roughly described as lying to the south of the London mail-road, *i. e.* the entire southern coast-line and the depth of a few miles behind it, from Cardiff to the coast of the Irish sea, with the exception of the interval between Swansea and St. Clear's, where the south-east corner of Carmarthenshire reaches down to the British Channel. Language of Instruction.

Throughout the rest of my district, especially in those quarters which are both inland and rural, although persons keeping shops or engaged in trade, and individuals here and there, more frequently than some years ago, may understand English, yet there is no general and popular acquaintance with it beyond a few words and sentences for the commonest things and occasions.

Into such quarters as these latter the indirect means of diffusing a knowledge of English scarcely penetrate. The Sunday-schools in nowise conduce to such an end.† 38 per cent. of them are conducted in Welsh only, and 36·4 per cent. in both languages. In the latter, however (excepting the Church schools), the English class is generally very small, being composed either of those children who are going to a day-school, and whose parents object to

* See "Extracts from the Appendix," pp. 183–185 of this volume. Redberth and Porthkerry Sunday-schools are included in the extracts last referred to.

† See "Extracts from the Appendix," pp. 185, 186, of this volume.

their being taught Welsh on Sundays (Appendix, p. 215), or else of those adults who are not of the labouring class (ibid., p. 246).

It would be impossible to exaggerate the difficulties which this diversity between the language in which the school-books are written and the mother-tongue of the children presents. In proportion as the teacher adheres to English, he does not get beyond the child's ears; in proportion as he employs Welsh, he appears to be superseding the most important part of the child's instruction. How and where to draw the line—how to convey the principles of knowledge through the only medium in which the child can apprehend them, yet to leave them impressed upon its mind in other terms, and under other forms—how to employ the old tongue as a scaffolding, yet to leave, if possible, no trace of it in the finished building, but to have it, if not lost, at least stowed away—all this presupposes a teacher so thoroughly master of the subjects which he is going to teach, and also of two languages most dissimilar in genius and idiom, that he can indifferently represent his matter with equal clearness in one as in the other. No teachers less gifted could deal effectually with the existing state of things. How far the present teachers are likely to be such persons will appear in the sequel of my Report.

So far as the Welsh peasantry interest themselves at all in the daily instruction of their children, they are everywhere anxious for them to be taught English.

Appendix, p. 229 (Evidence of the Rev. *J. Pugh*) :—

Still, amidst so low a standard of morality, and such squalid poverty, there is a very general feeling that some degree of instruction would enable them to better their condition. This appears principally in their eagerness for their children to learn English; *e. g.* in my school I have the elder children taught to read their Bibles in Welsh (being their mother-tongue), as well as in English. Parents, however, have objected that "their children can learn Welsh at home."

In the same neighbourhood I heard a small farmer myself say that "*he would sooner pay twice as much to an English master who knew no Welsh.*"—(Ibid., p. 230.)

On the other hand, there is no inconsiderable nor uninfluential number of the clergy, both Established and Dissenting, who would have Welsh still popularly *taught*, and not simply *employed in teaching*. The common arguments used are, that Welsh should be the language of sacred, as English of secular things, in Wales, because it would always be impossible to make religious truths so generally acceptable in any other form; that a man who understands two languages is *ipso facto* a better educated man than he who understands only one; that the Welsh language is not contaminated by an infidel or licentious literature. It is not within my province to argue these points. I shall only remark of the last, that it might be a reason why Welsh should be *the sole*, but hardly why it should be *a concurrent*, language of the country.

In the present day-schools the teachers are often most inadequately acquainted with English themselves, and employ Welsh for all colloquial or explanatory purposes (if any). No specific attempt is made to teach English. The children are left to pick it up as they best can, in their progress from the alphabet to the Bible. The teacher asks them to spell the English words, and to give the Welsh equivalents for each *severally*, but not *sentence for sentence*. Hence, children are constantly found, who can read whole chapters with comparative fluency, and give the Welsh for single words, yet have not the remotest idea of what they have been reading about. The instances just now quoted, under the head of "Religious Instruction," are equally applicable in this point of view.

The schools in which a knowledge of English could be the most readily acquired were situated in localities where they were not the sole means of its dissemination. The best mode of *teaching* it which I met with was in the schools attached to the Venalt Works.

Appendix, p. 342:—

A lesson is taken from Book No. 2 of the Borough Road. The class is taught to translate this, clause by clause, into Welsh. It is, as one may say, the Hamiltonian system, applied *vivâ voce* instead of by interlinear printing. They are a long time in getting up a single lesson in this manner—the master told me nearly a week, but it is got up well. Six boys and three girls, whom I had up, could give English for Welsh, and Welsh for English, whether one proposed to them words or clauses, in the lessons they had done. I pointed silently to words or sentences in the book, which the master proposed in Welsh, and they gave in reply the English to which I had pointed.

Teachers: their age, training, previous occupation, and present condition.

The present average age of teachers is upwards of 40 years; that at which they commenced their vocation upwards of 30; the number trained is 12·5 per cent. of the whole ascertained number; the average period of training is 7·30 months; the average income is 22*l.* 10*s.* 9*d.* per annum; besides which, 16·1 per cent. have a house rent-free. Before adopting their present profession, 6 had been assistants in school, 3 attorneys' clerks, 1 attorney's clerk and sheriff's officer, 1 apprentice to an ironmonger, 1 assistant to a draper, 1 agent, 1 artilleryman, 1 articled clerk, 2 accountants, 1 auctioneer's clerk, 1 actuary in a savings-bank, 3 bookbinders, 1 butler, 1 barber, 1 blacksmith, 4 bonnetmakers, 2 booksellers, 1 bookkeeper, 15 commercial clerks, 3 colliers, 1 cordwainer, 7 carpenters, 1 compositor, 1 copyist, 3 cabinetmakers, 3 cooks, 1 corndealer, 3 druggists, 42 milliners, 20 domestic servants, 10 drapers, 4 excisemen, 61 farmers, 25 farm-servants, 1 farm-bailiff, 1 fisherman, 2 governesses, 7 grocers, 1 glover, 1 gardener, 177 at home or in school, 1 herald-chaser, 4 housekeepers, 2 hatters, 1 helper in a stable, 8 hucksters or shopkeepers, 1 iron-roller, 6 joiners, 1 knitter, 13 labourers, 4 laundresses, 1 lime-burner, 1 lay-vicar, 5 ladies' maids, 1 lieutenant R.N., 2 land-

surveyors, 22 mariners, 1 millwright, 108 married women,* 7 ministers, 1 mechanic, 1 miner, 2 mineral agents, 5 masons, 1 mate, 1 maltster, 1 militia-man, 1 musician, 1 musical-wire-drawer, 2 nursery-maids, 1 night-schoolmaster, 1 publican's wife (separated from her husband), 2 preparing for the Church, 1 policeman, 1 pedler, 1 publican, 1 potter, 1 purser's steward, 1 planter, 2 private tutors, 1 quarryman, 1 reed-thatcher, 28 sempstresses, 1 second master R.N., 4 soldiers, 14 shoemakers, 2 machine-weighers, 1 stone-cutter, 1 sergeant of marines, 1 sawyer, 1 surgeon, 1 ship's cook, 7 tailors, 1 tailor and marine, 1 tiler, 17 widows, 4 weavers, and 60 unascertained, or having had no previous occupation.

In connexion with the vocation of teacher, 2 follow that of assistant-overseer of roads, 6 are assistant-overseers of the poor, 1 accountant, 1 assistant parish-clerk, 1 bookbinder, 1 broom and clog maker, 4 bonnet makers, 1 sells Berlin wool, 2 are cow-keepers, 3 collectors of taxes, 1 drover (in summer), 12 dress-makers, 1 druggist, 1 farmer, 4 grocers, 3 hucksters or shop-keepers, 1 inspector of weights and measures, 1 knitter, 2 land-surveyors (one of them is also a stone-cutter), 2 lodging-house keepers, 1 librarian to a mechanics' institute, 16 ministers, 1 master of a workhouse, 1 matron of a lying-in hospital, 3 mat-makers, 13 preachers, 18 parish or vestry clerks (uniting in some instances the office of sexton), 1 printer and engraver, 1 porter, barber, and layer-out of the dead in a workhouse, 4 publicans, 1 registrar of marriages, 11 sempstresses, 1 shopman (on Saturdays), 8 secretaries to benefit-societies, 1 sexton, 2 shoemakers, 1 tailor, 1 teacher of modern languages, 1 turnpike-man, 1 tobacconist, 1 writing-master in a grammar-school, and 9 are in receipt of parochial relief.

I must explain that I have taken the words "trained at a model-school" in the widest sense, *i. e.* I have considered *every* school to be a model-school which a teacher has visited, for however short a period, *to see how it was conducted.* The only schools falling under my observation to which the words "normal" or "model" could, according to their common acceptation, be applied with propriety, are Mrs. Bevan's Central school at Newport, Pembrokeshire, and the Normal school at Brecon (not in my district). The latter I visited in conjunction with my colleague Mr. Symons, and I have added some remarks upon it to his Report. Besides, however, these two institutions, I found here and there some scattered traces of approach to a quasi-Normal process; *i. e.*, certain schools resorted to rather than others by persons intending to undertake the business of instruction—such as

* A considerable part of this number had begun to keep school on the death of their husbands, and were *widows* when their schools were visited. The rest were keeping school to assist their husbands in maintaining their households.

the Presbyterian College at Carmarthen (Appendix p. 287), and Dr. Davies's at Ffrwd Vale (ibid. pp. 227, 228);* to which I may add an instance, which I wish had not been the only one of its kind falling under my notice, from Appendix, p. 404:—

The master, besides being trained for six months at the Sanctuary, had been previously instructed for 18 months by the Rev. S. O. Meares. Mr. Meares had given shorter periods of instruction to the masters whom I found at Abergwili and Burton. He considered (and justly) that the parochial clergy might do much in this manner to supplement Normal schools.

No observations of mine could heighten the contrast which facts like the above exhibit between the actual and the proper position of a teacher. I found this office almost everywhere one of the least esteemed and worst remunerated—one of those vocations which serve as the sinks of all others, and which might be described as guilds of refuge; for to what other grade can the office of teacher be referred after the foregoing analysis? Is it credible that, if we took 784 shoemakers, tailors, carpenters, or any other skilled workmen, we should find them (one with another) not to have commenced their calling before 30 years of age? nor more than 47·3 per cent. of them† who had not previously followed some other calling? nor more than 1 in every 8 who had served any apprenticeship to it, nor even this 8th man for a period much longer than half a year?

The miserable pittance which they get is irregularly paid.

Appendix, p. 252:—

He had to make separate bargains with his scholars; some paid weekly, some quarterly, some yearly, all irregularly. He had as much as 30*l.* owing. He would now take 30*l.* a-year for his place; but he would not take 40*l.* if he were regularly paid. The people who paid the most regularly were the poorest; he had, however, never in his life turned a child from his school; he always trusted to be paid some time.

Take the case of a private school somewhat superior.

Ibid., p. 237:—

When I first came into this neighbourhood, I attempted to fix my terms at 10*s.* a-quarter, but I was not able to keep to it, and now I am obliged to make a separate bargain for each child, according to the means and willingness of the parents.

Ibid., p. 262:—

Her school hardly yielded her 1*s.* per week; she could not get paid by the parents of her pupils. "A great many," said she, "are very poor, and I am poor myself. They owe me money, some as much as 4*s.* and 5*s.*, which I shall never get, and which are large sums for me;

* See "Extracts from the Appendix," pp. 186–188 of this volume.

† Sc. 6 assistants in school, 2 family tutors, 2 governesses, 177 at home or in school, 108 married women, 17 widows, and 59 unascertained = 371.

others can pay me, but are careless of doing so. I can't sit here teaching for nothing."

Appendix, p. 279:—

She complained hopelessly and bitterly of the poverty of the place, and expressed her desire, if she had the means, of removing elsewhere. Many of the parents of her scholars were inclined to drive very hard bargains with her.

Ibid., p. 460:—

The master said that he would rather be a labourer again than keep school if his health allowed him.

Annual income and expenditure of schools.

I was unable to ascertain the annual income and expenditure of schools with completeness, because there were no regular accounts at hand in the great majority of cases to be consulted. The only point which in a cursory visit I could accurately ascertain was the teacher's income. I have therefore, for the most part, taken the teacher's income to represent that of the school. Allowance must be made for the difference between them, which I was unwilling to fill up conjecturally. The error, however, is not so material as might at first sight be supposed, nor does it extend equally to every class of schools. For in private adventure-schools, which (including those held in Dissenting chapels, and parochial schools dependent wholly on school-pence) are upwards of 60 per cent. of the entire number, the teacher's income represents all the money expended, except upon books, which the children provide for themselves. The error lies mainly under the head of subscriptions. But even here it cannot be very great; for although it appears in the case of a few tolerably efficient schools,* where the entire ordinary expenditure has been given, that the cost of educating each child, over

*

Name of School.	Reference to page in Appendix.	Number for which there is accommodation at 6 square ft. for each.	Number on the Books.	Difference between Teacher's Salary and Total Expenses.	Average Expense per Child after paying Teacher's Salary.
				£. s. d.	s. d.
Lamphey . . .	391	106	104	16 11 6	3 1¼
Lampeter Velfrey	426	171	124	20 0 0	3 2½
Burton	440	93	70	10 15 10	3 0¾
Porthkerry. . .	322	51	50	4 10 0	1 9½
Total .	..	421	348	51 17 4	2 11

and above the teachers' salaries, is nearly 3*s.* per annum, yet the ill-provided state in which I found the great majority of schools would by no means warrant me in supposing that any such additional sum is commonly expended from the resources either of patrons or scholars upon them. When the payment of a teacher, and a room to keep school in, have been provided, all else is left very commonly to shift for itself. According to what appears in Summary No. IX., the annual income of schools in the three counties (exclusively of workmen's schools) is 15,224*l.* 16*s.* 9*d.*, which, divided among 27,903 scholars, allows rather more than 10*s.* 10¾*d.* for each child. The actual sum expended is probably something between 11*s.* and 12*s.* per annum, or, in the whole, some 19,000*l.* per annum. The school-pence constitute about three-fifths of the entire sum; *i. e.* if each poor man's child is educated at an average cost of 12*s.* per annum, the parents themselves contribute more than 7*s.* of this sum. Now, if 7*s.* be spread over all the weeks of the year, it averages more than 1½*d.* per week; but, in fact, it is raised upon periods of attendance much shorter than all the year round, and therefore, the rate per week is proportionably greater. Indeed, for reading, writing, and arithmetic, in the common private adventure-schools, the charge is commonly 3*d.* or 4*d.* Such a sum is very considerable in a country where little money circulates, and where the labourer, feeding at his employer's house, receives good part of his wages in kind, and not more than 8*d.* per day in cash. On such terms he cannot send his children regularly to school.

Appendix, p. 282 (Evidence of Messrs. *Roberts*) :—

The practice of paying the wages so much in food also tends to diminish that sum out of which savings might be made for the purpose of educating the children, putting, as it does, the abstemious and gluttonous man on a level. The *labourers* prefer being fed, because they get their meals better cooked and with more comfort than at their own homes; and the *farmers* prefer feeding them, because it saves turning their produce into money.

There is a great and general deficiency of voluntary funds for the maintenance of schools for the poor in the rural parts of South Wales. By far the most liberal contributors to such schools in England are the clergy. The following Table* exhibits the clerical income of the beneficed clergy in my district. I would beg to call particular attention to the average area and population of the parishes in Carmarthenshire, and to the income of the clergy in the remote hundreds of Dewisland and Kemess :—

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* This Table was compiled from the Clergy List, which professes to distinguish those benefices to which a glebe-house fit for residence is attached. My attention has been called to some important inaccuracies respecting Castlemartin Hundred, in which I am informed that instead of 4 there are 9 glebe-houses, and 8 clergymen resident in them. It is therefore probable that the Table is inaccurate in other parts as well as in this. I have, however, no wish to retract the general statements in the text of my Report upon this subject, which I believe to be perfectly well founded.

Counties.	Number of Parishes.	Rectories.	Vicarages or Perpetual Curacies.	Number of Glebe Houses.	Total Income of Clergy from Benefices.	Average Income of Clergy per Parish.	Number of Parishes on which the average Income is taken.	Average Population per Parish.	Average Area of Square Miles per Parish.
					£.	£. s. d.			
Carmarthenshire	77	16	72	26	9,974	119 13 0	75	1,380	12
Glamorganshire	125*	53	83	33	18,101	153 7 11	118	1,364	6
Pembrokeshire .	140	58	85	34	17,418	129 0 5	135	255	4
The three Counties	342	127	240	93	45,493†	133 0 4	328	1,068	6
Particular Hundreds.									
Castlemartin . .	14	6	8	4	2,095	174 11 8	12	329	..
Dewisland . .	21	4	17	4	2,068	98 9 6	21	516	..
Kemess . . .	26	10	16	6	2,621	100 18 5	26	598	..
Dinas Powis . .	25	20	5	9	3,439	143 5 10	24	137	..
Caerphilly . .	6	2	7	3	1,542	385 10 0	4	7,526	..
Miskin . . .	7	.	7	2	1,055	150 14 3	6	2,341	..
Llangefelach . .	3	.	5	.	497	165 13 4	3	5,194	..

The poor provision which the Church offers to an educated man, and the necessity of ordaining those only for the great majority of parishes who understand the Welsh language, are facts which bear powerfully upon the education of the country. A large proportion of the Welsh clergy complete their education exclusively in Wales. The licensed grammar-schools, from which they were formerly ordained, have been superseded for St. David's College, Lampeter.

Still, so far as daily education has hitherto been supported by voluntary payments, this has been mostly in connexion with the Church. For, putting aside 31·1 per cent. of the day-scholars as belonging to private adventure-schools, and 10·9 per cent. for children in Union workhouse and workmen's schools, there remain 39·9 per cent. of the day-scholars in connexion, and 18·1 per cent. not in connexion, with the Church. In the latter case, little more has hitherto been contributed than the use of chapels for schoolrooms. Beyond this assistance, the denominational schools might for the most part be considered as private adventure-schools of a secular character, excepting that the common reading-book is the Bible In no single instance, save the Wesleyan schools at Cardiff, did I find any denominational Catechism being taught,

* Exclusively of Bedwas, Machen, and Michaelston-y-Vedw, the schools of which lie in Monmouthshire.

† Exclusively of 4 sinecure rectories, with an income of 708*l.*, and of 14 parishes, the clerical income of which is not ascertained.

or any religious test imposed.* So far as the landed proprietors subscribe at all, it is to the Church schools. There are, however, large tracts in which they neither reside nor subscribe. The want of glebe-houses also causes much non-residence among the clergy, who, in many instances, reside in the nearest town, and thence visit their parishes. At the time of my visit large subscriptions were being raised among the proprietors and clergy, chiefly by the exertions of Sir Thomas Phillips, of Newport, for a common fund to promote popular education in Wales in connexion with the Church of England. The first object agreed upon was the institution of a normal and model school at Carmarthen.

The majority of the people, being Dissenters, and greatly attached to their Sunday-schools, have not made all the use which they might even of that gratuitous education which has hitherto been within their reach, because their children have had generally to learn the Church Catechism during the week, and to attend church on Sundays. At the time of my visit there was a very general move throughout their body to procure education for themselves, independently of religious tests. The leaders of the movement had established (not long before) the Normal school at Brecon. The main agent which I found at work to bring popular education into connexion with this centre, was the Pembrokeshire Educational Committee. This body was composed of persons in the labouring and middle classes. Their leading ideas were, that funds might be found for popular education by combining the middle with the lower classes; but that, in order to interest the latter in the plan, they must have constitutionally as full voice as the more substantial contributors. In this manner they proposed to correct that indifference to which I have alluded under the head of Visitation, or that stronger feeling which shows itself in cases like the following.

Appendix, p. 289:—

The master told me that the poor dislike the idea of a charity-school. Parents will take their children away during prosperous times of the year from gratuitous schools, and pay 2*d.* or 3*d.* per week for them at inferior schools. They bring them back again when wages are low, or they are out of work, or the markets rise.

With regard to religious instruction, the Committee adopted the rule of the British and Foreign School Society. On these principles they were agitating in all directions for the formation of local committees, the collection of subscriptions, and the establishment of schools. In order to exhibit the character of the movement, one of the secretaries, Mr. David Evans, a tradesman of Narberth, kindly undertook to circulate tables† of the following form for me among the local committees. They were only partially returned,

* See "Extracts from the Appendix," pp. 189, 190, of this volume.
† See Tables on pp. 60–63.

PEMBROKESHIRE

Number of District, and Parishes included in it.	Name of School, and Parishes whence Children are likely to come.	Committee formed.	Number of Members in Committee, and Amount of Qualification.	Rank of Subscribers.									Number engaging scribe for Five			
				Labourers.	Yeomen.					Magistrates, Squires, Clergy, and Gentry.	Mechanics and Shopkeepers.	Merchants, Bankers, Manufacturers, Coal and Iron Masters.	Less than 5*s.* per Annum.	Between 5*s.* and £1 per Annum.	Between £1 and £5 per Annum.	Between £5 and £10 per Annum.
					Farmers.			Freeholders								
					Rent less than £20.	Rent between £20 and £100.	Rent more than £100.	Owning more than 100 Acres.	Owning less than 100 Acres.							
1	Pembroke British School.	Sept. 1846.	13	63	..	..	1	..	2	3	13	4	17	60	12	1
a.	St. Mary, St. Michael, St. Nicholas.		No specific amount required.													
b.	St. Mary's Pembroke Dock British Schools.	Yes.	16 6 at 1*l.*; 10 at 5*s.* per annum.	Principally workmen in the dock-yard, the greater number of whom possess a cottage, in which they live, the cottage being leasehold,—and shopkeepers									50	25	..	..
2*a.*	Nebo.	Yes.	34	35	12	8	2	4	4	..	8	..	39	24	9	1
	Kilymaenllwyd, Llandissilio, and Llanglydwen parishes.		Being subscribers of 5*s.* annually, and upwards.													
b.	Carne.	Yes.	15	13	8	6	2	.	..	..	4	..	18	9	6	..
	Begelly, Narberth, and Loveston parishes.		Being subscribers of 5*s.* annually, and upwards.													
c.	Llandissilio British School.	Yes; March 1847.	30	38	12	10	4	1	2	..	9	..	46	24	6	..
	Llandissilio, Egremont, Llanycefn, and Castle Dyrfan.		Being subscribers of 5*s.* annually, and upwards.													
d.	Landewy British School.	Nov. 3, 1846.	33	29	20	6	7	1	1	..	6	..	48	12	6	..
e.	Narberth British School.	Yes.	14	16	..	3	4	2	2	1 Magistrate, 1 Solicitor, 2 Dissenting Clergymen.	49	1	37	30	10	..
	Parishes: Narberth, North and South Crinow.		Appointed at the public meeting.													
3	Puncheston . .	Yes.	12 Farmers.	30	6	5	2	1	..	..	..	..	20	14	2	..
4*a.*	Pen-y-groes, in the parish of Whitechurch.	Yes.	40	73	8	17	..	..	4	..	12	..	68	40	6	None
	Children will probably attend from the parishes of Meline and Monachlogddu.		Being subscribers of not less than 5*s.* per annum. There are some anonymous subscribers appearing in column 14 who are not members of the committee.													

EDUCATIONAL COMMITTEE.

to Sub-Years.		Total Amount to be subscribed in Five Years.	Number of Committee, being						School opened.	Site obtained, and Building commenced.	Probable Attendance.	Proposed Salary of Master.	Character of the Locality, Rate of Wages, and General Remarks.	Secretary's Signature, Address, and Date of Return.
Between £10 and £20 per Annum.	Upwards of £20 per Annum.		Churchmen.	Independents.	Baptists.	Calvinistic Methodists.	Wesleyans.	Other Denominations.						
..	..	£. s. d. 186 0 0	..	3	4	2	3	1	Not opened.	No site obtained	150 to 200	£. s. Not decided, say 50 0	. . .	William Powell, Pembroke. 20 Jan. 1847.
..	..	116 0 0 400 0 0 will be required during the first year.	..	4	4	4	4	..	No.	Yes.	300	Not yet settled, say 70 0	Inhabited by the workmen of the yard, whose wages are from 12*s.* to 24*s.* per week.	Richard Bonniwell, Pembroke Dock. 22 Jan. 1847.
..	..	200 0 0	..	31	3	..	..	..	No.	Yes.	100	30 0	Agricultural. Labourers' wages, 7*s.* a-week.	Simon John, Clyngwyn Farm, near Narberth. 18 Jan. 1847.
..	..	85 0 0	..	7	8	..	..	..	Yes.	Yes.	50	16 0	. . .	William George, High Gate, near Narberth. 16 April, 1847.
..	..	165 0 0	..	6	24	..	..	..	March, 1847.	.	80	30 0	Agricultural. Wages, 7*s.* per week.	Stephen Williams, Llandissilio, near Narberth. 3 April, 1847.
..	..	200 0 0	..	19	14	..	..	..	To be opened in the course of a fortnight.	Old schoolroom fitted up at Flynnon.	70	28 0	Agricultural. 1*s.* 2*d.* per day.	Thomas Thomas, Gwindy, near Narberth. 4 February, 1847.
..	..	170 0 0	..	5	4	2	3	..	No.	Yes.	70	30 0	Agricultural. Composed chiefly of small mechanics, shop-keepers, and beer-shops or small public-houses.	Thomas Davis, currier, Narberth. 20 Jan. 1847.
..	..	60 0 0	..	..	5	5	..	2 not belonging to any.	No.	No.	100	35 0	Poor. 1*s.* per day, and 7*d.* with meat. We want a school very much.	Henry Evans, Puncheston, near Haverfordwest. 10 Jan. 1847.
..	..	26 0 0 The schoolroom is paid for independent of this sum.	2	32	6	..	..	..	Yes.	Kept in Pen-y-groes schoolroom.	80	25 0	Many of our subscribers are farm-servants, and under-tenants who pay small rents and are day-labourers. We have no resident clergyman in the parish, no squires, and no magistrate. Welsh is the language of all; general rate of wages, 1*s.* per day.	Simon Evans, Independent Minister, Pen-y-groes, Eglwyswrw, near Cardigan. 7 January, 1847.

Pembrokeshire Educational

Number of District, and Parishes included in it.	Name of School, and Parishes whence Children are likely to come.	Committee formed.	Number of Members in Committee, and Amount of Qualification.	Rank of Subscribers.									Number engaging scribe for Five			
				Labourers.	Yeomen. Farmers. Rent less than £20.	Yeomen. Farmers. Rent between £20 and £100.	Yeomen. Farmers. Rent more than £100.	Freeholders. Owning more than 100 Acres.	Freeholders. Owning less than 100 Acres.	Magistrates, Squires, Clergy, and Gentry.	Mechanics and Shopkeepers.	Merchants, Bankers, Manufacturers, Coal and Iron Masters.	Less than 5*s.* per Annum.	Between 5*s.* and £1 per Annum.	Between £1 and £5 per Annum.	Between £5 and £10 per Annum.
b.	Antioch. — Llanfyrnach, Llanfair, and Whitechurch.	Yes.	23 Being subscribers of 5*s.* annually, and upwards.	21	12	5	1	1	2	..	6	..	25	13	10	..
c.	Llandilo. — Llandilo, Llangolman, and Llanycefn.	Yes.	21 Being subscribers of 5*s.* per annum.	14	15	12	1	1	2	..	..	..	21	16	6	..
5*a.*	Congregational School. — St. David's parish	Sep. 5, 1844.	24 in the last years, but for the future 32, being subscribers of 4*s.* per annum.	12	4	10	6	1	5	..	3	..	32	10	2	..
b.	Rhos-y-caerau Congregational School. — Llanwnda, St. Nicholas, Manor-Owen.	Yes; in 1844.	13 Being all subscribers of 5*s.* annually, and upwards.	38	12	7	3	2	1	2 squires	..	..	52	10	3	..
6*a.*	Milford and Hakin British Schools. — Steynton and Hubberstone.	First week in Sept. 1846.	20 No fixed qualification.	9 labourers and 18 seamen.	..	1	2	1	..	3 ministers; 4 squires	62 mechanics and shopkeepers, in which are comprehended all persons in trade, and all workmen (labourers and seamen excepted).	4 manufacturers.	54	19	21	1
b.	Tabernacle or Milford. — Steynton and Hubberstone.	Yes.	8 Being subscribers of 5*l.*	7	..	8	2	..	3	6	18	2	40	4	1	1
			Total	407	109	98	37	15	28	22	260*	16†	567	310	100	4

* 70 is added to this column for Pembroke Dock.

† 5 is added to this column for Pembroke Dock.

mmittee—*continued.*

Sub-rs.‡ Upwards of £20 per Annum.	Total Amount to be subscribed in Five Years.	Number of Committee, being: Churchmen.	Independents.	Baptists.	Calvinistic Methodists.	Wesleyans.	Other Denominations.	School opened.	Site obtained, and Building commenced.	Probable Attendance.	Proposed Salary of Master.	Character of the Locality, Rate of Wages, and General Remarks.	Secretary's Signature, Address, and Date of Return.
..	£. s. d. 85 17 6 60 0 0 145 17 6 60 0 0 Building.	..	10	12	1	..	..	Yes.	Yes	60	£. s. 16 0	Mountainous district.	David Thomas, Bwlchclawdd, Eglwyswrw, Pembrokeshire. 22 March, 1847.
..	120 0 0	1	19	1	..	..	..	Yes.	Yes.	80	30 0	Common labourers. 1*s.* per day.	William Melchior, Llandilo, near Narberth. 1 March, 1847.
..	75 0 0 Not including school-pence, nor the sum spent in building two school-rooms.	..	20	..	..	2	2	Sept. 10, 1844.	April, 1844.	50	30 0	. . .	David Griffiths, Trelwyd, near St. David's. 16 Jan., 1847
..	170 0 0	2	11	..	..	..	..	Yes.	Yes.	70	30 0	Agricultural. Wages, 7*s.* a-week.	David Bateman, Fishguard. 1 March, 1847.
..	List of subscribers not yet completed; 250 0 0 positive; 300 0 0 confidently expected.	1	The Independents have a school of their own.	5	4	10 representing two congregations.	..	It is hoped, in the autumn.	Site obtained in January, 1847. Building not yet begun.	about 150	40 0 per annum, and house rent-free	The locality is partly agricultural and partly maritime, though chiefly dependent on shipping interests for its income. Rates of wages for labourers vary from 5*s* to 10*s*. weekly, and for seamen and mechanics from 12*s*. to 24*s*. weekly. The state of morality is quite equal to the average in the county. The means of education have been very scanty, but the voluntary efforts recently made, and now making, will fully meet, if they do not exceed, the demand and necessities.	William Thomas, Middle-street, Milford Haven. 3 February, 1847.
..	260 0 0	1	5	1	..	..	1	No.	May 14. Site obtained; contract to be received in one week hence.	140	50 0 first two years.	Labourers' wages average 7*s*. per week; farm-labourers, not finding their own provisions, 4*s*. per week.	Rev. Thomas Lloyd, David Evans, Edward Davies, Milford. 26 Jan., 1847.
..	2338 17 6§	7	172	91	18	22	6	..	..	Average 34 0			

The subscribers classified as to the amount of their subscriptions differ by 11 from the number returned in the classifi- a according to rank.

§ Exclusively of 3 schoolrooms built.

and, therefore, while they exhibit the character, they do not exhibit the full extent, of the movement. Mr. Davies informed me, in the summer of this year, that the entire sum promised to be subscribed in five years did not fall much short of 5000*l.*

From these returns it appears that, out of 992 subscribers, 776 are either labourers, farmers paying less than 20*l.* per annum in rent, mechanics, or small tradesmen; that 887 are annual subscribers of less than 1*l.*; that out of 316 committee-men only 7 are members of the Church of England; and that the common qualification of a committee-man is an annual subscription of 5*s.* It is an attempt to enlist among the same class in favour of daily education the same feeling which has covered the country with chapels and established Sunday-schools, viz. it is to be all the Welsh people's own work, and they are to have it all to themselves, which appears to be the most inviting aspect under which any cause can be presented to their minds.

Very different is the educational constitution in the mining and manufacturing districts, where the workmen are left utterly without control over the schools, which are in a great measure maintained out of their wages. I am not able to state what the stoppages in particular works amount to. Joseph Price, Esq., of the Neath Abbey Works (Appendix, p. 339), who has established one of the best of these schools, considered that the masters in this way possessed means to provide effectually for the education of their people without further assistance. The stoppage is very trifling compared with the rate of wages, which range from 15*s.* to 25*s.* per week (often much higher), with fuel gratis in many instances.

In mining and rural districts, equally, popular education is exposed to great vicissitudes. I found the school closed at Marros (Appendix, p. 260), because the estate on which it stands, and by the former owner of which it used to be supported, had been purchased in trust for a minor; at Pont-ar-Dawe (ibid., p. 326), because the proprietorship of the tin-works was in course of being changed; at St. Andrew's (ibid., p. 318), because no one continued to superintend the collection of subscriptions. Again, at Dowlais, school-extension was deferred, because the lease of a great iron-company was nearly expiring and not certain of renewal (ibid., p. 305).

Endowments

Endowments constitute about 8 per cent. of the school income returned. A cheap mode of rectifying them appeared to be greatly wanted.

Appendix, p. 302:—

Lewis's Charity School.—I visited this school on the 26th of March. An account of the endowment is given in C. C. R., p. 404. It is at present administered under a scheme settled by the Court of Chancery some ten or twelve years ago. The Rev. George Thomas, of Llandaff Court, one of the trustees, stated very strongly his opinion, that this

scheme was by no means one of practical utility; but that experience in the delay and expense of Chancery proceedings deterred the trustees from applying to the Court for an improved one. He lamented that there was not, and expressed his hope that there yet might be, some public administration of all charities, such as this at Gellygaer. The population of the parish is densest in the direction of Rhymney. The trustees are anxious to devote part of their funds to the benefit of that locality, but the scheme does not admit of their doing so. The accumulation of the school income amounts to 3000*l.* or 4000*l.*, of which, under such pressing circumstances, no use is being made.

Appendix, pp. 446-7 (extract from a letter of the Vicar of Llanstadwell);—

Few parishes stand more in need of some regularly-established school than this does, but unfortunately there is no opulence in the parish to set such a thing going, or to support it when established.

The late Mr. Mathias, of Hayston, by his will, gave effects to be sold for the establishment of a district school for Llanstadwell and Rosemarket, which produced a very considerable sum, but which, by law expenses, &c., dwindled down to 1278*l.* 19*s.* 1*d.* in the 3½ per cents., and is now in the control of the Accomptant-General, producing about 44*l.* 11*s.* 9*d.* per annum, the interest, of course, accumulating.

Although the money is thus placed, there are considerable difficulties existing as to the establishment of it. The clerical trustees are the Vicar of Steynton, with the clergy of the two parishes. One difficulty was, some time, that the Vicar of Steynton would not act; but that is now removed, as the present Vicar has consented to do so. But the main difficulty is the procuring a proper site (as the will says it shall be central), and then to obtain funds for building a proper schoolroom, with a dwelling-house attached. This difficulty arises from the trustees not having the power to lay out a shilling in purchasing or in building. There is an eligible spot belonging to me as Vicar, but I cannot alienate it except by sale. Thus we are at present situated; in the mean time the district is without the beneficial effects which would probably result from this munificent endowment.

To these instances may be added those of Llanwrda (Appendix, p. 241), Conwyl in Elvet (ibid., p. 264), Trelech (ibid., pp. 272-4), Llangendeyrne (ibid., p. 280), Nevern (ibid., p. 414), and Tasker's (ibid., p. 460); in all which there appear to be inconveniences, without any readily available machinery for their removal.*

Grammar-Schools.

I found several grammar-schools. These institutions have been deprived of the voluntary support which they received (as licensed institutions from which clergymen were ordained) by the foundation of St. David's College at Lampeter, and the altered value of money has often rendered their endowments inadequate. At Cowbridge (Appendix, p. 314) the inhabitants entertained a strong feeling that the rent-charges bequeathed to their school

* See "Extracts from the Appendix," pp. 190—198, of this volume.

ought to rise with the increased value of the estates charged, and the depreciated value of money. Such an interpretation has been expressly overruled. But, without going this length, there seems to me to be an important and legitimate sphere within which these schools, even with their present funds, might operate. I have stated my opinion in my Report on Carmarthen.

Appendix, p. 284:—

The two grammar-schools (between them educating 21 free boys) stand in an isolated and anomalous position. The foundationers are nominated by the corporation from a class in proportion to whose numbers the accommodation of two such schools is as nothing, and in relation to whose wants the sort of education which they were intended and are best calculated to give is uncalled for: the tendency, therefore, is to degrade them into elementary schools of inadequate extent and inefficient character; but, as secondary schools, they are not so disproportionately narrow, and might be turned to singular utility; *e.g.* if the foundationers, instead of being arbitrarily appointed, were elected into them by open examination from the primary schools. In this manner provision could be made for continuing the education of specially deserving pupils, and for bringing the poor within the scope of a similar influence to that which academic emoluments and distinctions exert upon the upper classes, at once enabling and encouraging them to prolong the period of education. The connexion between scholastic and collegiate foundations for the benefit of some particular locality, and the feasibility of a scheme in which the old endowed schools, opening downwards into the primary schools, and upwards into the corresponding endowments at the universities, might be made to confer the peculiar advantages intended by them upon the only class which, at the present day, is local, *i. e.* the poor, is a consideration naturally suggested by instances like the present. The founder's intention is equally violated whether they be reduced to the rank of common day-schools or filled by other than poor scholars of his own neighbourhood. The reconcilement of such objects would seem to be effected by connecting these establishments as secondary with good primary schools for the poor.

Secondary Schools.

The children of the more substantial farmers are sent to schools in the larger towns. The greater part of such schools appear in the Parochial Tables, because in almost all of them there are scholars admitted at less than 6*d.* per week. Mr. Evans's school at Cardiff (Appendix, p. 368) may be taken as a sample of this class. Practical Arithmetic, Writing, and English Composition are the acquisitions mainly sought in them. In the preceding generation the same description of boys were sent to the licensed grammar-schools.

Ibid., p. 287 (Evidence of Rev. *David Lloyd*):—

In these schools the future clergymen and the farmers were educated together. Cardiganshire (in which such schools were the most numerous and the most efficient) has been for more than a century quite a nursery of clergymen, ministers, and schoolmasters. The effects of these institutions are strongly impressed on the general education of the

people around. I have several times within the last 20 years met men working upon the roads in Cardiganshire who could repeat passages from Horace or Homer.

Since the decline of these schools, the mass of the people has not as yet obtained any substitute for the somewhat higher education in which they were thus enabled to share.

The schools in the larger towns, which do not appear in the Parochial Tables, are by no means filled with Welsh scholars only. The reputed cheapness and healthiness of the country is an inducement for persons having connexions elsewhere to set up such establishments in Wales. I found the greatest number of them (21) in Swansea, containing 379 scholars, at an average charge for daily instruction of 4*l.* 12*s.* 2*d.* per annum.

The children of the smaller farmers attend the common day-schools with those of the labourers. According to their own testimony, they are often worse off in respect of educating their families than the labourers, whose children are preferred for admission into charity-schools, and are not constantly wanted, like the farmers', to help on the land at home. For one of the chief motives to hold land arises from a consideration that it will secure constant employment to themselves and their families all the year round, and, from the extent to which this feeling is generally indulged, the class of labourers properly so called is not large, the bulk of the rural population being made up of small occupiers, and farm-servants who live in their employers' houses.

I have the honor to be,
My Lords,
Your obedient servant,
Ralph Robert Wheeler Lingen.

CARMARTHENSHIRE.

PAROCHIAL SUMMARY of the NUMBER

The Parishes and Numbers printed in red, denote localities (viz., those to th
The Parishes printed in italics contain a mining population. I

N.B. The greatest variety exists in spelling the Welsh names of places. The spelling adopted in the followin
Maps are generally followed. The spelling in them is the most correc

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
	Male.	Fem.	Total.	Day.	Sun. day.	Male.	Fem.	Total.	Proportion per Cent. to the Population.		
									Male.	Fem.	Total
CARNWALLON.											
Llanedy	541	557	1098	1	4	4	..	4	·7	..	·4
Llanelly	5562	5593	11155	20	13	589	387	976	10·6	6·9	8·8
Llangennech	442	451	893	2	3	60	45	105	13·6	10·0	11·7
Llannon	895	874	1769	3	4	73	25	98	8·2	2·9	5·5
Pembrey	1376	1474	2850	3	9	82	49	131	6·0	3·3	4·6
	8816	8949	17765	29	33	808	506	1314	9·2	5·6	7·4
CATHINOG.											
Brechfa	55	54	109	..	1	..	..	..	..	..	..
Llanegwad	1002	1111	2113	3	7	99	33	132	9·9	3·0	6·2
Llanfihangel-Ar-Arth	959	1034	1993	2	5	41	19	60	4·3	1·8	3·0
Llanfihangel-Cilfargen	31	30	61	..	..	..	..	..	..	..	..
Llanfynydd	665	693	1358	1	5	25	25	40	3·8	2·2	2·9
Llangathen	525	583	1108	2	4	43	33	76	8·2	5·7	6·9
Llanllwny	438	470	908	1	3	43	19	62	9·8	4·0	6·8
Llanfihangel-Rhos-y-Corn	336	373	709	..	2	..	..	..	..	..	..
Llanybyther	534	586	1120	2	6	26	38	64	4·8	6·5	5·7
Llan-y-Crwys	192	208	400	1	1	54	14	68	28·1	6·7	17·0
Pencarreg	575	613	1188	..	3	..	..	..	..	..	..
	5312	5755	11067	12	37	331	171	502	6·2	3·0	4·5
CAYO.											
*Cilycwm**	712	769	1481	1	6	30	15	45	4·2	2·0	3·0
Conwil-Cayo	1027	1081	2108	2	7	26	24	50	2·5	2·2	2·3
Llandyfeisant	112	155	267	1	..	21	9	30	18·8	5·8	11·2
*Llandilo-fawr**	2568	2903	5471	18	15	344	281	625	13·5	9·7	11·4
Llandingat	1097	1248	2345	6	12	146	99	245	13·3	7·9	10·4
Llansawel	480	502	982	1	1	36	18	54	7·5	3·6	5·5
Llanwrda	286	267	553	1	2	39	12	51	13·6	4·5	9·2
Talley	511	557	1068	1	3	12	31	43	2·3	5·6	4·0
	6793	7482	14275	31	46	654	489	1143	9·6	6·5	8·0
DERLLYS.											
Cilymaenllwyd	286	297	583	..	3	..	..	..	..	..	..
Clear, St., or St. Clare	538	629	1167	3	3	34	28	62	6·3	4·4	5·3
Cyffic	240	246	486	..	1	..	..	..	..	..	..
Eglwys-Cymin	191	158	349	1	1	20	10	30	11·0	6·3	8·6
Egremont	65	75	140	..	..	..	..	..	..	..	..
Henllan-Amgoed	210	228	438	2	2	65	34	99	30·9	14·9	22·6
Langharne	905	1105	2010	3	3	175	128	303	19·3	11·6	15·
Llanboidy	820	969	1789	2	6	40	27	67	4·9	2·8	3·7
Llandawke	14	12	26	..	..	..	..	..	..	..	..
Llandilo-Abercowin	45	33	78	..	..	..	..	..	..	..	..
Llandissilio	519	541	1060	..	2	..	..	..	..	..	..

* Very partially.

CARMARTHENSHIRE.

NDING DAY and SUNDAY SCHOOLS.
of the great mail roads) in which English is the prevailing language.
vision I do not pretend to more than general accuracy.
is that of the Census Tables, for the sake of more convenient reference. In the Reports the Ordnance
; so I was informed by several Welsh Scholars.

In Church Sunday Schools.						In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under ars of Age.		Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Fem.	Total.	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
7	14	2	6	8	22	47	49	96	58	43	101	197	219
80	140	20	30	50	190	928	850	1778	474	323	797	2575	2765
50	70	..	..	..	70	43	33	76	32	14	46	122	192
10	35	12	3	15	50	127	98	225	234	110	344	569	619
17	34	8	..	8	42	128	134	262	133	83	216	478	520
164	293	42	39	81	374	1273	1164	2437	931	573	1504	3941	4315
..	..	..	..	..	..	22	17	39	5	6	11	50	50
18	48	7	5	12	60	124	98	222	193	151	344	566	626
10	20	20	10	30	50	68	72	140	195	190	385	525	575
..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	16	6	8	14	30	24	25	49	71	33	104	153	183
27	61	18	5	23	84	45	51	96	103	89	192	288	372
25	40	24	24	48	88	29	24	53	37	36	73	126	214
..	..	..	..	..	..	70	61	131	81	82	163	294	294
26	40	..	4	4	44	49	58	107	81	94	175	282	326
..	..	..	..	..	..	29	24	53	52	35	87	140	140
..	..	..	..	..	..	32	23	55	64	57	121	176	176
114	225	75	56	131	356	492	453	945	882	773	1655	2600	2956
15	27	12	2	14	41	78	82	160	73	61	134	294	335
..	..	..	..	..	..	87	62	149	176	75	251	400	400
..	..	..	..	..	..	..	..	..	..	..	..	..	..
186	334	8	15	23	357	263	282	545	439	294	733	1278	1635
53	109	4	9	13	122	207	217	424	223	207	430	854	976
..	..	..	..	..	..	13	12	25	14	13	27	52	52
4	12	7	4	11	23	20	16	36	30	24	54	90	113
30	50	8	9	17	67	21	14	35	59	31	90	125	192
288	532	39	39	78	610	689	685	1374	1014	705	1719	3093	3703
..	..	..	..	..	..	94	92	186	76	85	161	347	347
..	..	..	..	..	..	115	130	245	80	87	167	412	412
..	..	..	..	..	..	20	12	32	20	8	28	60	60
..	..	..	..	..	..	18	12	30	6	4	10	40	40
..	..	..	..	..	..	..	..	..	..	..	..	..	..
10	25	10	5	15	40	20	13	33	81	69	150	183	223
73	163	2	1	3	166	69	67	136	17	9	26	162	328
												53*	53*
3	17	4	3	7	24	98	85	183	108	89	197	380	404
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	35	35	70	89	63	152	222	241

† Age and Sex not specified.

Parochial Summary of the Numbers Attending

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
	Male.	Fem.	Total.	Day.	Sunday.	Male.	Fem.	Total.	Proportion per Cent. to the Population.		
									Male.	Fem.	Total.
KIDWELLY.											
Ishmael, St.	410	485	895	2	3	35	16	51	8·5	3·3	5·7
Kidwelly	686	877	1563	4	6	73	54	127	10·6	6·1	8·1
Llandefeilog	615	688	1303	2	7	52	17	69	8·4	2·5	5·3
Llangedeirne	1226	1398	2624	4	8	94	35	129	7·7	2·5	4·9
Llangwnnor	579	650	1229	2	5	62	25	87	10·7	3·8	7·1
	3516	4098	7614	14	29	316	147	463	9·0	3·6	6·1
PERPEDD.											
Llanddausaint	452	490	942	2	2	30	20	50	6·6	4·1	5·3
Llanfairarybryn	790	859	1649	2	5	34	15	49	4·3	1·7	3·0
Langadock	1271	1333	2604	4	12	144	69	213	11·3	5·2	8·2
Llansadwrn	576	616	1192	1	5	20	39	59	3·5	6·3	5·0
Mothvey or Myddfai.	533	540	1073	1	4	53	21	74	9·9	3·9	6·9
	3622	3838	7,460	10	28	281	164	445	7·7	4·3	6·0
COUNTY OF THE BOROUGH OF CARMARTHEN.											
St. Peter's.	4266	5260	9,526	20	17	433	346	779	10·1	6·6	8·1
	50925	55939	106864	179	309	4362	2751	7191	8·6	4·9	6·7
Deduct as above	442	506									
Grand Total	50483	55433									

* Age and Sex not specified.

Day and Sunday Schools—*continued.*

In Church Sunday Schools.							In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under 15 Years of Age.			Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Male.	Fem.	Total	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
11	11	22	7	3	10	32	25	32	57	48	35	83	140	172
19	16	35	10	5	15	50	58	66	124	51	33	84	{208 42*	258 42*
6	5	11	4	..	4	15	106	119	225	127	131	258	483	498
32	12	44	20	11	31	75	191	155	346	139	89	228	574	649
25	15	40	6	4	10	50	128	103	231	97	108	205	436	486
93	59	152	47	23	70	222	508	475	983	462	396	858	{1841 42*	2063 42*
12	10	22	34	24	58	80	69	73	142	184	174	358	500	580
..	..	..	..	..	..	..	168	167	335	190	126	316	651	651
32	41	73	1	11	12	85	235	199	434	319	221	540	974	1059
15	10	25	20	10	30	55	57	50	107	104	71	175	282	337
22	20	42	11	5	16	58	47	17	64	86	43	129	193	251
81	81	162	66	50	116	278	576	506	1082	883	635	1518	2600	2878
286	383	669	112	126	238	907	491	452	943	547	447	994	1937	2844
1277	1445	2722	566	489	1055	{2777 70*	5883	5610	11493	7203	5675	12878	{24371 95*	27148 165*

GLAMORGANSHIRE.

PAROCHIAL SUMMARY of the NUMBERS

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
									Proportion per Cent. to the Population.		
	Male.	Fem.	Total.	Day.	Sunday.	Male	Fem.	Total.	Male.	Fem.	Total.
CAERPHILLY.											
Bedwas (Glamorganshire)	32	26	58	..	..	..	..	..	..	..	..
Eglwys Ilan	1948	1865	3813	9	12	141	175	316	7·2	9·4	8·3
Gelligaer	1761	1454	3215	5	6	128	86	214	7·3	5·9	6·6
Llanfabon	779	670	1449	2	5	85	28	113	10·8	4·2	7·8
Machen (Glamorganshire)	108	98	206	..	..	..	..	..	..	..	..
Merthyr Tydvil	19068	15909	34977	41	36	1203	1098	2301	6·3	6·9	6·6
Michaelstone-y-Vedw	176	161	337	..	..	..	..	..	..	..	..
Ruddry	161	167	328	1	1	10	11	21	6·2	6·6	6·4
Whitchurch	679	697	1376	3	3	56	52	108	8·2	7·5	7·8
	24712	21047	45759	61	63	1623	1450	3073	6·6	6·9	6·7
COWBRIDGE.											
Athan, St.	176	203	379	1	2	31	33	64	17·6	16·2	17·0
Cowbridge	498	582	1080	4	5	73	49	122	14·6	8·4	11·3
Donats, St., Welsh	134	141	275	..	..	..	..	..	..	..	..
Eglwys Brewis	14	10	24	..	..	..	..	..	..	..	..
Flemingston	43	31	74	..	..	..	..	..	..	..	..
Gileston	20	23	43	..	..	..	..	..	..	..	..
Hilary, St.	83	81	164	1	1	10	11	21	12·0	13·6	12·8
Lantwit, Major	486	541	1027	2	5	37	41	78	7·6	7·6	7·6
Llan-blethian	347	377	724	..	2	..	..	..	..	..	..
Llan-dough	43	49	92	..	..	..	..	..	..	..	..
Llan-haran	137	169	306	..	..	..	..	..	..	..	..
Llan-hary	128	140	268	1	2	22	29	51	17·2	20·7	19·0
Llan-ilid	73	75	148	..	1	..	..	..	..	..	..
Llan-maes	96	98	194	..	1	..	..	..	..	..	..
Llanmihangel	26	24	50	..	..	..	..	..	..	..	..
Llansannor	105	99	204	..	1	..	..	..	..	..	..
Llysworney	86	89	175	1	2	21	12	33	24·4	13·5	18·8
Mary-Church, St.	82	72	154	1	1	12	10	22	14·6	13·9	14·3
Nash	3	7	10	..	..	..	..	..	..	..	..
Pendoylon	209	192	401	1	2	4	2	6	1.9	1·0	1·5
Stembridge	4	3	7	..	..	..	..	..	..	..	..
Ystrad-owen	91	105	196	..	..	..	..	..	..	..	..
	2884	3111	5995	12	25	210	187	397	7·3	6·0	6·6
DINAS-POWIS.											
Andrew, St.	245	252	497	1	..	9	10	19	3·7	4·0	3·8
Barry	53	51	104	..	..	..	..	..	..	..	..
Bonvilston	139	143	282	1	1	21	34	55	15·1	23·8	19·5
Bride, St., Super-Ely	67	62	129	..	1	..	..	..	..	..	..
Cadoxton-juxta-Barry	119	123	242	..	2	..	..	..	..	..	..
Cogan	16	12	28	..	..	..	..	..	..	..	..
Fagan, St.	225	199	424	2	3	52	54	106	23·1	27·1	25·0
George, St.	106	112	218	1	1	23	34	57	21·7	30·4	26·1
Highlight	12	9	21	..	..	..	..	..	..	..	..
Lavernock	46	39	85	..	..	..	..	..	..	..	..
Leckwith	56	65	121	..	..	..	..	..	..	..	..
Lancarvan	367	332	699	1	3	26	28	54	7·0	8·4	7·7
Llandough juxta-Penarth	67	66	133	..	..	..	..	..	..	..	..

GLAMORGANSHIRE.

attending DAY and SUNDAY SCHOOLS.

In Church Sunday Schools.							In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under 15 Years of Age.			Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Male.	Fem.	Total.	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
74	90	164	19	8	27	191	183	187	370	111	68	179	549	740
19	8	27	..	..	..	27	103	132	235	126	35	161	396	423
..	..	..	..	..	..	..	124	87	211	58	33	91	302	302
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
428	426	854	87	20	107	961	1908	1528	3436	1584	921	2505	5941	6902
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
17	18	35	..	..	..	35	..	..	..	..	..	..	..	35
..	..	..	..	..	..	..	76	94	170	37	36	73	243	243
538	542	1080	106	28	134	1214	2394	2028	4422	1916	1093	3009	7431	8645
32	36	68	..	..	..	68	12	8	20	..	..	..	20	88
43	55	98	..	..	..	98	60	32	92	36	28	64	156	254
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	14	26	..	..	..	26	..	..	..	..	..	..	..	26
18	19	37	..	..	..	37	94	90	184	37	43	80	264	301
..	..	..	..	..	..	..	46	34	80	38	20	58	138	138
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	24	48	1	2	3	51	22	15	37	23	10	33	70	121
5	10	15	..	..	..	15	..	..	..	..	..	..	..	15
7	5	12	..	..	..	12	..	..	..	..	..	..	..	12
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	25	45	..	1	1	46	..	..	..	..	..	..	..	46
21	12	33	..	..	..	33	4	20	24	12	12	24	48	81
10	12	22	..	..	..	22	..	..	..	..	..	..	..	22
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15	15	30	..	..	..	30	12	11	23	20	13	33	56	86
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
207	227	434	1	3	4	438	250	210	460	166	126	292	752	1190
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	24	36	..	..	..	36	..	..	..	..	..	..	..	36
..	..	..	..	..	..	..	5	2	7	11	2	13	20	20
..	..	..	..	..	..	..	13	17	30	16	14	30	60	60
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
52	54	106	..	..	..	106	5	4	9	8	2	10	19	125
28	36	54	3	5	8	72	..	..	..	..	..	..	..	72
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	25	45	6	3	9	54	19	15	34	19	13	32	66	120
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Parochial Summary of the Numbers Attending

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
	Male.	Fem.	Total	Day.	Sunday.	Male	Fem.	Total.	Proportion per Cent. to the Population.		
									Male.	Fem.	Total.
DINAS-POWS—*continued.*											
Llanilltern . . .	66	70	136	..	1	..	..	..	..	..	..
Llantrithyd . . .	118	110	228	1	1	30	25	55	25·4	22·7	24·1
Llanvithin . . .	6	4	10	..	..	..	..	..	..	..	..
Lythan, St. . . .	55	55	110	1	..	4	10	14	7·3	18·2	12·7
Merthyr Dovan . .	63	67	130	..	..	..	..	..	..	..	..
Michaelstone-le-Pit .	42	51	93	..	1	..	..	..	..	..	..
Michaelston Super-Ely	34	20	54	..	..	..	..	..	..	..	..
Nicholas, St. . . .	208	217	425	1	3	8	25	33	3·8	11·5	7·7
Penarth	55	55	110	..	..	..	..	..	..	..	..
Penmark	219	267	486	2	1	28	29	57	12·8	10·9	11·7
Peterstone Super-Ely	114	109	223	1	1	4	17	21	3·5	15·6	9·4
Port-Kerry . . .	64	56	120	1	1	21	29	50	32·8	51·8	41·7
Sully	81	63	144	1	..	5	5	10	6·2	7·8	7·0
Wenvoe	225	260	485	2	3	35	37	72	15·5	14·2	14·8
	2868	2869	5737	16	23	266	337	603	9·3	11·7	10·5
KIBBOR.											
Caira or Cairaw . .	42	38	80	..	..	..	..	..	..	..	..
Llandaff	636	640	1276	3	1	55	61	{116 159}	18·7	9·5	10·2
Llanedarn . . .	182	172	354	1	1	6	4	10	3·3	2·3	2·8
Llanishen	217	201	418	2	1	54	58	112	24·9	28·8	26·8
Lisvane	116	91	207	..	1	..	..	..	..	..	..
Roath	159	139	298	1	1	12	18	30	7·5	12·9	10·1
	1352	1281	2633	7	5	127	141	{268 15¶}	9·4	11·0	10·7
LLANGAVELACH.											
Llangafelach† . . .	4647	4747	9394	17	18	427	330	757	9·2	7·0	8·0
Llanguick	1448	1365	2813	5	7	142	81	223	9·8	5·9	7·9
Llansamlet . . .	1716	1659	3375	3	10	170	151	321	9·9	9·1	9·5
	7811	7771	15582	25	35	739	562	1301	9·5	7·2	8·3
MISKIN.											
Aberdare	3532	2939	6471	10	17	256	189	445	7·2	6·4	6·9
Llan-trisaint . . .	1649	1573	3222	6	10	174	119	293	10·6	7·6	9·1
Llantwitvairdre . .	1178	1014	2192	8	7	175	131	306	14·8	12·9	13·9
Llanwonno . . .	844	770	1614	3	3	81	54	135	9·6	7·0	8·3
Pentyrch	653	585	1248	1	4	34	6	40	5·1	1·0	3·2
Radyr or Rhayader .	150	129	279	..	2	..	..	..	..	..	..
Ystrad-dyfodwg . .	714	649	1363	2	3	29	16	45	4·0	2·5	3·3
	8730	7659	16389	30	46	749	515	1264	8·6	6·7	7·7
NEATH.											
Aberavon	687	603	1290	3	7	62	88	150	9·0	14·6	11·6
Baglan	279	269	548	2	2	92	50	142	33·0	18·6	25·9
Briton Ferry . . .	412	306	718	1	3	25	24	49	6·0	7·8	6·8
Cadoxton . . .	2975	2819	5794	7	13	171	233	404	5·7	8·2	6·9

Day and Sunday Schools—*continued.*

In Church Sunday Schools.							In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under 15 Years of Age.			Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Male.	Fem.	Total	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
..	..	..	..	..	..	..	10	8	18	6	4	10	28	28
30	30	60	..	..	..	60	..	..	..	..	..	..	..	60
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	6	10	1	1	2	12	..	..	..	..	..	..	..	12
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15	17	32	..	3	3	35	14	6	20	33	12	45	65	100
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25	31	56	..	..	..	56	..	..	..	..	..	..	..	56
7	8	15	..	..	..	15	..	..	..	..	..	..	..	15
13	20	33	..	..	..	33	..	..	..	..	..	..	..	33
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	30	30	..	..	..	30	23	27	50	38	31	69	119	149
206	281	487	10	12	22	509	89	79	168	131	78	209	377	886
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35	66	121	3	..	3	124	..	..	..	..	..	..	..	124
..	..	..	..	..	..	..	20	22	42	12	5	17	59	59
35	40	75	25	20	45	120	..	..	..	..	..	..	..	120
..	..	..	..	..	..	..	20	10	30	18	10	28	58	58
12	20	32	..	..	..	32	..	..	..	..	..	..	..	32
102	126	228	28	20	48	276	40	32	72	30	15	45	117	393
101	80	181	41	10	51	232	525	366	891	299	203	502	1393	1625
..	..	..	..	..	..	..	150	128	278	110	56	166	444	444
52	52	104	3	5	8	112	246	202	448	199	94	293	741	853
153	132	285	44	15	59	344	921	696	1617	608	353	961	2578	2922
20	56	76	4	..	4	80	488	422	910	470	307	777	1687	1767
63	40	103	..	..	..	103	271	253	524	253	152	405	929	1032
15	17	32	..	3	3	35	145	125	270	104	67	171	441	476
..	..	..	..	..	..	..	118	58	176	111	88	199	375	375
34	6	40	12	4	16	56	93	67	160	78	31	109	269	325
..	..	..	..	..	..	..	61	51	112	32	8	40	152	152
..	..	..	..	..	..	..	56	21	77	34	16	50	127	127
132	119	251	16	7	23	274	1232	997	2229	1082	669	1751	3980	4254
45	27	72	2	..	2	74	159	128	287	107	82	189	476	550
16	32	48	..	..	..	48	21	4	25	23	3	26	51	99
20	30	50	12	14	26	76	36	37	73	54	30	84	157	233
109	93	202	29	34	63	265	416	292	708	300	147	447	1155	1420

Parochial Summary of the Numbers Attending

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
									Proportion per Cent. to the Population.		
	Male.	Fem.	Total.	Day.	Sunday.	Male	Fem.	Total.	Male.	Fem	Total
NEATH—*continued.*											
Glyncorrwg	332	302	634	1	2	47	25	72	14·1	8·2	11·3
Kilybebill	379	352	731	1	2	61	32	93	16·1	9·1	12·7
Lantwit, Lower, Juxta-Neath†	815	717	1532	2	2	9	3	12	1·1	·4	·8
Michaelstone-super-Avon	1399	1132	2531	2	8	208	115	323	14·9	10·2	12·8
Neath	2423	2547	4970	13	8	262	274	536	10·8	10·8	10·8
	5701	9047	18748	32	47	937	844	1781	9·6	9·3	9·5
NEWCASTLE.											
Bettws	225	213	438	..	2	..	..	..	..	..	..
Bride's, St., Minor	239	233	472	1	2	72	20	92	30·1	8·6	19·5
Coychurch	646	608	1254	2	7	46	48	94	7·1	7·9	7·5
Coyty	946	984	1930	1	5	104	100	204	11·0	10·2	10·6
Kenfigg, Lower	152	145	297	..	..	The Sunday-School connected with this					
Laleston ‖	264	243	507	1	2	5	..	5	1·9	..	1·0
Llangonoyd	2258	1897	4155	5	10	239	207	446	10·6	10·9	10·7
Margam	1848	1678	3526	8	9	370	395	765	20·0	23·5	21·7
Newcastle	633	606	1239	3	4	55	40	95	8·7	6·6	7·7
Newton-Nottage	379	413	792	3	4	51	38	89	13·4	9·2	11·2
Pyle	405	398	803	1	1	27	8	35	6·7	2·0	4·3
Tythegston ‖	433	361	794	3	4	34	36	70	7·8	10·0	8·8
	8428	7779	16207	28	50	1003	892	1895	11·9	11·5	11·7
OGMORE.											
Andrew's, St., Minor.	5	13	18	..	..	..	..	..	..	..	..
Bride's, St., Major	437	477	914	2	3	45	62	107	10·3	13·0	11·7
Colwinstone	142	145	287	1	1	7	16	23	4·9	11·0	8·0
Donat's, St.	75	76	151	1	1	2	6	8	2·7	7·9	5·3
Ewenny	98	113	211	1	2	8	9	17	8·2	8·0	8·1
Llan-dyfodog	180	158	338	1	3	16	26	42	8·9	16·4	12·4
Llan-dow	62	63	125	..	1	..	..	..	..	..	..
Llan-ganna	117	121	238	..	1	..	..	..	..	..	..
Laugeinor ‖	194	169	363	..	1	..	..	..	..	..	..
Marcross	53	43	96	..	..	..	..	..	..	..	..
Mary, St., Hill	136	122	258	..	..	..	..	..	..	..	..
Merthyr-Mawr	69	78	147	1	1	12	22	34	17·4	28·2	23·1
Monk-nash	57	52	109	..	..	..	..	..	..	..	..
Penlline	162	158	320	1	2	19	19	38	11·7	12·0	11·9
Wick	171	206	377	3	3	39	40	79	22·8	19·4	21·0
	1958	1994	3952	11	19	148	200	348	7·6	10·0	8·8

Day and Sunday Schools—*continued.*

In Church Sunday Schools.							In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under 15 Years of Age.			Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Male.	Fem.	Total	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
..	..	..	..	..	..	..	10	8	18	6	4	10	28	28
30	30	60	..	..	..	60	..	..	..	..	..	..	..	60
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	6	10	1	1	2	12	..	..	..	..	..	..	..	12
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15	17	32	..	3	3	35	14	6	20	33	12	45	65	100
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
25	31	56	..	..	..	56	..	..	..	..	..	..	..	56
7	8	15	..	..	..	15	..	..	..	..	..	..	..	15
13	20	33	..	..	..	33	..	..	..	..	..	..	..	33
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	30	30	..	..	..	30	23	27	50	38	31	69	119	149
206	281	487	10	12	22	509	89	79	168	131	78	209	377	886
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
58	66	124	..	..	..	124	..	..	..	..	..	..	..	124
..	..	..	..	..	..	..	20	22	42	12	5	17	59	59
35	40	75	25	20	45	120	..	..	..	..	..	..	..	120
..	..	..	..	..	..	..	20	10	30	18	10	28	58	58
12	20	32	..	..	..	32	..	..	..	..	..	..	..	32
102	126	228	28	20	48	276	40	32	72	30	15	45	117	393
101	80	181	41	10	51	232	525	366	891	299	203	502	1393	1625
..	..	..	..	..	..	..	150	128	278	110	56	166	444	444
52	52	104	3	5	8	112	246	202	448	199	94	293	741	853
153	132	285	44	15	59	344	921	696	1617	608	353	961	2578	2922
20	56	76	4	..	4	80	488	422	910	470	307	777	1687	1767
63	40	103	..	..	..	103	271	253	524	253	152	405	929	1032
15	17	32	..	3	3	35	145	125	270	104	67	171	441	476
..	..	..	..	..	..	..	118	58	176	111	88	199	375	375
34	6	40	12	4	16	56	93	67	160	78	31	109	269	325
..	..	..	..	..	..	..	61	51	112	32	8	40	152	152
..	..	..	..	..	..	..	56	21	77	34	16	50	127	127
132	119	251	16	7	23	274	1232	997	2229	1082	669	1751	3980	4254
45	27	72	2	..	2	74	159	128	287	107	82	189	476	550
16	32	48	..	..	..	48	21	4	25	23	3	26	51	99
20	30	50	12	14	26	76	36	37	73	54	30	84	157	233
109	93	202	29	34	63	265	416	292	708	300	147	447	1155	1420

Parochial ummary of the Numbers

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
	Male.	Fem.	Total.	Day.	Sunday.	Male.	Fem.	Total.	Proportion per Cent. to the Population.		
									Male.	Fem.	Total.
SWANSEA.											
Bishopston	236	255	491	2	2	24	8	32	10·2	3·1	6·5
Cheriton	124	158	282	1	3	23	23	50	20·2	15·8	18·0
Ilston	163	202	365	..	1	..	..	..	..	..	..
John, St., near Swansea	526	511	1037	4	1	79	79	158	15·0	15·5	15·2
Knelston & Llandewry	138	139	277	1	..	5	7	12	3·6	5·0	4·3
Llandilo-talybont	681	729	1410	2	3	131	89	220	19·2	12·2	15·6
Llangennith	216	220	436	3	1	62	63	125	28·7	28·7	28·7
Llanmadock	121	148	269	..	1	..	..	..	..	..	..
Llanrhidian†	834	926	1760	6	10	88	60	148	10·5	6·4	8·4
Loughor	407	447	854	2	3	75	64	139	18·4	14·3	16·3
Nicholaston	52	67	119	..	1	..	..	..	..	..	..
Oxwich	163	182	345	1	1	165	27	43	9·8	14·8	12·5
Oystermouth	694	788	1482	3	3	10	77	182	15·1	9·8	12·3
Penmaen	78	71	149	1	2	4	6	10	5·1	8·4	6·7
Pennard	188	184	372	1	..	4	2	6	2·1	1·1	1·6
Penrice	188	197	385	..	2	..	..	..	..	..	..
Port-Eynon	172	192	364	2	1	34	28	62	19·8	14·6	17·0
Reynoldston	121	137	258	..	1	..	..	..	..	..	..
Rhoscilly	162	177	339	2	2	24	24	48	14·8	13·5	14·1
	5264	5730	10994	31	38	676	559	1235	12·8	9·8	11·2
CARDIFF BOROUGH.											
St. John and St. Mary	5146	4931	10077	20	10	810	562	1372	15·7	11·4	13·6
SWANSEA BOROUGH.											
Swansea	9015	10100	19115	54	20	1064	1058	2122	11·8	10·4	11·1
Total	87869	83319	171188	327	383	8352	7307	15659	9·5	8·8	9·1

¶ Sex not specified.

† In the day schools of this parish is included a school of which no particulars, beyond the name, are given, in order to calculate that for the hundred and county

‖ This parish contains a Baptist Sunday-school, which is here reckoned in the number of Sunday-schools, and Sufficient particulars were not given

Day and Sunday Schools—*continued.*

In Church Sunday Schools.							In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under 15 Years of Age.			Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Male.	Fem.	Total	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
..	..	..	..	..	..	..	28	17	45	24	14	38	83 45*	83 45*
59	37	96	..	..	..	96	43	40	83	12	6	18	101	197
..	..	..	..	..	..	..	28	21	49	22	13	35	84	84
..	..	..	..	..	..	..	515	234	839	330	181	511	1,350	1350
104	124	228	6	6	12	240	306	223	529	219	127	346	875	1115
353	343	696	49	54	103	799	1552	1086	2638	1091	603	1694	4332 45*	5,176 45*
..	..	..	..	..	..	12*	8	10	18	12	5	17	35	35 12*
..	..	..	..	..	..	..	43	22	65	23	14	37	102	102
25	24	49	10	10	20	69 64*	99	54	153	81	57	138	291	360 64*
118	120	238	6	..	6	244	101	57	158	62	21	83	241	485
parish relates also to the parish of Pyle, and is returned under it (see below in the same hundred)														
..	..	..	..	..	..	..	24	7	31	13	3	16	47	47
36	49	85	8	..	8	93	304	229	533	214	90	304	837	930
16	22	38	..	2	2	40	315	244	559	219	109	328	887	927
..	..	..	..	..	..	..	91	127	218	30	14	44	262 40*	262 40*
4	11	15	..	..	..	15	96	82	178	35	29	64	242	257
..	..	..	..	..	..	..	33	30	63	34	20	54	117	117
..	..	..	5	5	10	10	35	38	73	27	30	57	130	140
199	226	425	29	17	46	471 76*	1149	900	2049	750	392	1142	3127 104*	3,598 180*
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35	57	92	..	..	..	92	21	12	33	27	25	52	85	177
..	..	..	..	..	..	..	10	15	25	6	4	10	35	35
5	10	15	..	..	..	15	..	..	..	..	..	..	..	15
..	..	..	..	..	..	..	18	21	39	30	12	42	81	81
..	..	..	..	..	..	..	30	37	67	37	34	71	138 23*	138 23*
6	8	14	3	5	8	22	..	..	..	..	..	..	..	22
..	..	..	..	..	..	..	20	9	29	20	12	32	61	61
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
No return has been made of this school.														
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19	19	38	..	..	..	38	16	20	36	22	8	30	66	104
12	33	45	..	..	..	45	17	7	24	3	8	11	35	80
77	127	204	3	5	8	212	132	121	253	145	103	248	501 23*	713 23*

PEMBROKESHIRE.

PAROCHIAL SUMMARY of the NUMBE

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
	Male.	Fem.	Total.	Day.	Sunday.	Male.	Fem.	Total.	Proportion per Cen to the Population		
									Male.	Fem.	Tot
CASTLEMARTIN.											
Angle	160	228	388	1	1	23	23	46	14·4	10·1	11·
Bosheston	118	107	225	2	..	11	6	17	9·3	5·6	7·
Castlemartin	202	206	408	1	1	5	9	14	2·5	4·4	3·
Cosheston	231	282	513	1	1	7	14	21	3·0	5·0	4·
Florence, St.	191	205	396	..	1	..	..	..	..	..	..
Hodgeston	36	39	75	..	..	..	..	..	..	..	..
Lamphey	174	233	407	1	1	85	19	104	48·8	8·2	25·
Manorbier	304	387	691	2	1	39	21	60	12·8	5·4	8·
Penally	163	183	346	1	1	20	10	30	12·3	5·5	8·
Pwllcrochan	103	109	212	1	1	24	6	30	23·3	5·5	14·
Rhoscrowther	97	112	209	..	..	..	..	..	..	..	..
Stackpole Elidor cum St. Petrox	195	191	386	1	1	64	36	100	32·8	18·8	25·
Twinell, St.	118	116	234	..	1	..	..	..	..	..	..
Warren	62	55	117	1	1	37	20	57	59·7	36·3	48·
	2154	2453	4607	12	11	315	164	479	14·6	6·7	10·
DEWISLAND.											
Brawdy (*a*)	372	395	767	2	4	68	42	110	18·3	10·6	14·
David, St.	1100	1363	2463	7	10	176	77	253	16·0	5·6	10·
Dogwells, St.	224	237	461	1	1	43	22	65	19·2	9·3	14·
Edrens, St.	65	59	124	..	1	..	..	..	..	..	..
Elvis, St.	15	19	34	..	..	..	..	..	..	..	..
Granston	87	77	164	..	1	..	..	..	..	..	..
Hays-Castle	170	196	366	..	3	..	..	..	..	..	..
Jordanston	82	75	157	..	..	..	..	..	..	..	..
Lawrence, St.	97	126	223	..	1	..	..	..	..	..	..
Letterston	236	262	498	1	2	21	9	30	8·9	3·4	6·
Llandeloy	93	112	205	..	1	..	..	..	..	..	..
Llanfair-Nant-y-Gof	120	117	237	..	..	..	..	..	..	..	..
Llanhowell	82	78	160	..	..	..	..	..	..	..	..
Llanrian	411	501	912	2	4	64	19	83	15·6	3·8	9·
Llanrithan	78	104	182	..	..	..	..	..	..	..	..
Llanstinan	90	80	170	1	1	28	5	33	31·1	6·2	19·
Llanunda	439	606	1045	3	3	83	27	110	18·9	4·4	10·
Manorowen	90	104	194	..	..	..	..	..	..	..	..
Mathry	483	529	1012	1	1	24	6	30	5·0	1·1	3·
Nicholas, St.	161	185	346	..	1	..	..	..	..	..	..
Whitchurch (*b*)	481	639	1120	4	6	65	28	93	13·5	4·4	8·
	4976	5864	10840	22	40	572	235	807	11·5	4·0	7·
DUNGLEDDY.	283	322	605	1	3	7	1	8	2·5	·3	1·
Ambleston	142	129	271	..	..	..	..	..	..	..	..
Bletherston	116	128	244	..	2	..	..	..	..	..	..
Clarbeston	23	30	53	..	1	..	..	..	..	..	..
Crinow	209	240	449	..	..	..	..	..	..	..	..
Llan-y-cefn	287	347	634	1	3	28	52	80	9·8	15·0	12·
Lawhaden	84	107	191	..	1	..	..	..	..	..	..

(*a*) In the day-schools of this parish is included a school, of which no particulars beyond the name a Llanrhidia

(*b*) In the day-schools of this parish are included 2 schools, of which no particula

PEMBROKESHIRE.

attending Day and Sunday Schools.

In Church Sunday Schools.							In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under 15 Years of Age.			Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Male.	Fem.	Total.	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
								6						
175	154	329	28	50	78	407	33	49	82	9	2	11	93	500
..	..	..	..	..	..	..	60	63	123	78	96	174	297	297
33	24	57	30	26	56	113	189	164	353	176	230	406	759	872
..	..	..	..	..	..	..	7	8	15	..	..	..	15	15
..	..	..	..	..	..	..	36	40	76	15	25	40	116	116
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	51	24	75	28	42	70	145	145
..	..	..	..	..	..	..	39	43	82	33	30	63	145	145
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	18	30	..	..	..	30	..	..	..	..	..	..	..	30
..	..	..	..	..	..	..	27	15	42	20	30	50	92	92
..	..	..	..	..	..	..	7	6	13	9	8	17	30	30
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	13	25	3	2	5	30	38	32	70	58	56	114	184	214
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	8	5	13	6	4	10	23	23
9	3	12	..	..	..	12	19	21	40	40	30	70	110	122
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	17	13	30	17	13	30	60	60
..	..	..	..	..	..	..	20	22	42	60	50	110	152	152
..	..	..	..	..	..	..	78	69	147	117	123	240	387	387
66	58	124	33	28	61	185	596	525	1121	657	737	1394	2515	2700
..	..	..	..	..	..	..	32	57	89	24	19	43	132	132
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23	20	43	..	..	..	43	8	12	20	39	1	40	60	103
10	15	25	..	..	..	25	..	..	..	..	..	..	..	25
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20	20	40	10	..	10	50	41	40	81	30	27	57	138	188
..	..	..	..	..	..	..	17	18	35	24	14	38	73	73

given in the parochial tables. Cf. note upon the parishes of Llangafelach, Llanwit. J. Neath, and Glamorganshire.

.. beyond the names are given in the parochial tables. Cf. preceding note.

Parochial Summary of the Numbers attending

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
	Male.	Fem.	Total.	Day.	Sunday.	Male.	Fem.	Total.	Proportion per Cent. to the Population.		
									Male.	Fem.	Total
DUNGLEDDY—*continued.*											
Llys-y-frân	167	210	377	..	1	..	..	..	..	..	..
New Moat	299	350	649	2	2	48	37	85	16·0	10·6	13·1
Rudbaxton	153	141	294	1	1	15	17	32	9·8	12·0	10·9
Slebech	212	217	429	..	2	..	..	..	..	..	..
Spittal	459	487	946	3	1	72	45	117	15·7	9·2	12·4
Uzmaston cum Boulston	126	148	274	1	1	24	16	40	19·0	10·8	14·6
Walton, East	366	409	775	1	2	12	9	21	3·3	2·2	2·7
Wiston	..	..	..	..	..	..	..	..	..	..	..
	2926	3265	6191	10	20	206	177	383	7·0	5·4	6·2
KEMESS.											
Bayvil	57	73	130	..	1	..	..	..	..	..	..
Castle-Bythe or Castle Bigh	123	143	266	..	..	..	..	..	..	..	..
Dinas	293	526	819	3	3	88	51	139	30·0	9·7	17·0
Dogmells, St.	1008	1470	2478	3	6	49	38	87	4·8	2·6	3·5
Eglwyswrw	262	298	560	2	2	26	34	60	9·9	11·4	10·7
Fishguard	833	1180	2013	7	5	121	63	184	14·5	5·3	9·1
Henry's Moat	154	184	338	1	3	37	8	45	24·0	4·3	13·3
Llandilo	56	60	116	..	..	..	..	..	..	..	..
Llanfair-Nant-Gwyn	107	134	241	1	1	40	20	60	37·4	14·9	24·9
Llanfyrnach	514	535	1049	..	4	..	..	..	..	..	..
Llangolman	118	137	255	..	1	..	..	..	..	..	..
Llanllawer	51	63	114	..	..	..	..	..	..	..	..
Llanychare	102	105	207	..	..	..	..	..	..	..	..
Llanychlwydog	102	112	214	..	1	..	..	..	..	..	..
Maenclochog	230	273	503	2	2	44	26	70	19·1	9·5	13·9
Meline	222	270	492	1	1	23	9	32	10·4	3·3	6·5
Monachlogddu	235	252	487	..	2	..	..	..	..	..	..
Monington	56	71	127	..	..	..	..	..	..	..	..
Morvil	89	99	188	..	..	..	..	..	..	..	..
Moylgrove	209	244	453	1	1	14	3	17	6·7	1·2	3·7
Nevern	746	879	1625	2	9	84	35	119	11·3	4·0	7·3
Newcastle, Little	209	222	431	1	2	38	32	70	18·1	14·4	16·2
Newport	621	1130	1751	2	4	52	17	69	8·4	1·5	4·0
Pontfaen	25	27	52	..	..	..	..	..	..	..	..
Puncheston	116	139	255	..	2	..	..	..	..	..	..
Whitechurch	177	218	395	1	2	39	11	50	22·0	5·0	12·7
	6715	8844	15559	27	52	655	347	1002	9·7	3·9	6·4
KILGERRAN.											
Bridell	181	223	404	..	1	..	..	..	..	..	..
Capel-Colman	62	80	142	..	..	..	..	..	..	..	..
Clydey	573	696	1269	..	4	..	..	..	..	..	..
Kilgerran	523	626	1149	2	4	97	55	152	18·5	8·8	13·2
Kilrhedin (*part of*)	124	127	251	1	1	26	9	35	20·9	7·1	14·0
Llanfihangel-Penbewd	158	185	343	..	..	..	..	..	..	..	..
Llantood	129	171	300	..	..	..	..	..	..	..	..
Manordivy	449	514	963	2	3	92	28	120	20·5	5·5	12·4
Penrith or Penrhydd	184	206	390	1	1	13	12	25	7·1	5·8	6·4
	2383	2828	5211	6	14	228	104	332	9·6	3·7	6·4

Day and Sunday Schools—*continued.*

In Church Sunday Schools.							In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under 15 Years of Age.			Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Male.	Fem.	Total	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
12	16	28	5	4	9	37	..	..	..	..	..	..	..	37
..	..	..	..	..	..	..	36	36	72	22	11	33	105	105
..	..	..	..	..	..	..	10	17	27	7	6	13	40	40
..	..	..	..	..	..	..	42	38	80	39	30	69	149	149
57	26	83	..	..	..	83	..	..	..	..	..	..	..	83
..	..	..	..	..	..	..	19	17	36	11	12	23	59	59
..	..	..	..	..	..	..	38	41	79	10	11	21	100	100
122	97	219	15	4	19	238	243	276	519	206	131	337	856	1094
..	..	..	..	..	..	..	28	27	55	43	26	69	124	124
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	51	70	121	52	62	114	235	235
23	28	51	24	30	54	105	115	154	269	87	128	215	484	589
..	..	..	..	..	..	..	14	20	34	10	24	34	68	68
12	22	34	2	8	10	44	72	87	159	60	75	135	294 150*	338 150*
..	..	..	..	..	..	..	33	46	79	61	52	113	192	192
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	13	22	35	25	55	80	115	115
..	..	..	..	..	..	..	82	92	174	82	92	174	348	348
..	..	..	..	..	..	..	12	18	30	22	18	40	70	70
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	39	46	85	35	49	84	169	169
..	..	..	..	..	..	..	64	36	100	42	38	80	180	180
..	..	..	..	..	..	..	24	27	51	29	27	56	107	107
..	..	..	..	..	..	..	49	41	90	40	31	71	161	161
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	8	36	44	24	30	54	98	98
46	28	74	20	25	45	119	91	80	171	184	178	362	533	652
38	32	70	..	..	..	70	21	19	40	18	12	30	70	140
15	35	50	30	50	80	130	61	95	156	47	130	177	333	463
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	43	32	75	39	36	75	150	150
..	..	..	..	..	..	..	32	33	65	73	102	175	240	240
134	145	279	76	113	189	468	852	981	1833	973	1165	2138	3971 150*	4439 150*
..	..	..	..	..	..	..	21	15	36	21	25	46	82	82
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	66	60	126	106	100	206	332	332
45	37	82	10	15	25	107	43	60	103	92	97	189	292	399
..	..	..	..	..	..	..	18	21	39	24	29	53	92	92
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	42	35	78	94	90	184	262	262
22	27	49	..	..	..	49	..	..	..	..	..	..	..	49
67	64	131	10	15	25	156	190	192	382	337	341	678	1060	1216

Parochial Summary of the Numbers attending

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.					
									Proportion per Cent. to the Population.		
	Male.	Fem.	Total.	Day.	Sunday.	Male.	Fem.	Total.	Male.	Fem.	Total
NARBERTH.											
Amroth	360	419	779	1	1	28	47	75	7·8	11·2	9·6
Begelly	551	608	1159	3	2	28 / ..	14 / ..	42 / 54¶	..	..	8·3
Carew	497	559	1056	2	2	80	46	126	16·1	8·2	1·9
Coedcamlas	116	129	245	..	..	..	..	..	..	..	..
Crunwear	133	149	282	..	1	..	..	..	..	..	..
Gumfreston	60	68	128	..	1	..	..	..	..	..	..
Issells, St.	757	795	1552	3	3	71	76	147	9·4	9·6	9·5
Jeffreston	305	339	644	1	1	19	17	36	6·2	5·0	5·6
Lampeter-Velfrey	469	556	1025	4	2	6 / ..	13 / ..	19 / 164¶	..	..	17·8
Lawrenny	205	227	432	..	..	..	..	..	..	..	..
Llandewy-Velfrey	366	422	788	2	3	51	26	77	13·9	6·1	9·8
Loveston	81	89	170	..	..	..	..	..	..	..	..
Ludchurch	112	108	220	1	..	7	7	14	6·2	6·5	6·4
Martletwy	402	444	846	3	3	21	19	40	5·2	4·3	4·7
Minwere	75	74	149	..	..	..	..	..	..	..	..
Mounton	19	19	38	..	..	..	..	..	..	..	..
Narberth	1174	1446	2620	9	5	197 / ..	93 / ..	290 / 57¶	..	..	13·2
Nash	72	68	140	..	1	..	..	..	..	..	..
Newton, North	38	33	71	..	..	..	..	..	..	..	..
Redberth	57	60	117	1	1	56	47	103	98·2	78·3	88·0
Reynalton	51	52	103	..	..	..	..	..	..	..	..
Robeston Wathen	203	236	439	..	..	..	..	..	..	..	..
Yerbeston	74	74	148	1	1	19	11	30	25·7	14·9	20·3
	6177	6974	13151	31	27	583 / ..	416 / ..	999 / 275¶	‖	‖	9·7
ROOSE.											
Bride, St.	86	92	178	..	1	..	..	..	..	..	..
Burton	414	432	846	1	4	44	26	70	0·6	6·0	8·3
Camrose	574	636	1210	3	4	57	33	90	9·9	5·2	7·4
Dale	180	212	392	1	1	37	35	72	20·5	6·5	18·4
Freystrop	322	349	671	1	1	20	20	40	6·2	5·7	5·9
Harroldston, St. Issells	162	175	337	..	1	..	..	..	..	..	..
Harroldston, West	59	71	130	..	..	..	..	..	..	..	..
Hasguard	60	62	122	1	..	..	..	20¶	..	..	16·4
Herbrandston	119	130	249	..	..	..	..	..	..	..	..
Hubberston	529	645	1174	4	3	71	44	115	13·4	6·8	9·8
Ishmaels, St.	235	267	502	2	1	20 / ..	15 / ..	35 / 60¶	..	..	18·9
Johnston	144	145	289	1	2	65	47	112	45·1	32·4	38·7
Lambston	162	157	319	1	2	20	12	32	12·3	7·7	10·0
Llangwm	394	402	796	1	1	6	4	10	1·5	1·0	1·3
Llanstadwell	383	450	833	2	2	31	27	58	8·1	6·0	7·0
Marloes	234	252	486	1	1	21	11	32	8·9	4·4	6·6
Nolton	106	121	227	1	..	34	25	59	32·1	20·6	26·0
Robeston, West	45	52	97	..	..	..	..	..	..	..	..
Rock	399	436	835	2	1	31	24	55	7·7	5·5	6·6

l Sunday Schools—*continued.*

In Church Sunday Schools.						In Dissenting Sunday Schools.							Total attending Sunday Schools.
ider s of Age.		Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
em.	Total	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
7	52	..	2	2	54	..	..	..	..	..	..	..	54
0	83	..	..	..	83	24	20	44	..	1	1	45	128
5	115	..	1	1	116	18	12	30	..	..	..	30	146
..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	30	..	..	..	30	..	..	..	..	..	..	..	30
1	47	2	2	4	51	..	..	..	..	..	..	..	51
0	105	15	30	45	150	41	44	85	30	30	60	145	295
5	80	30	20	50	130	..	..	..	..	..	..	..	130
..	..	..	..	..	..	47	42	89	48	39	87	176	176
..	..	..	..	..	..	..	..	..	..	..	..	..	..
24	52	..	..	..	52	39	41	80	21	34	55	135	187
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	75	99	174	10	10	20	194	194
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	124	1	3	4	128	201	188	389	55	83	138	527	655
4	12	..	..	..	12	..	..	..	..	..	..	..	12
..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	111	10	9	19	130	..	..	..	..	..	..	..	130
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	25	..	..	..	25	..	..	..	..	..	..	..	25
0	836	58	67	125	961	445	446	891	164	197	361	1252	2213
1	33	..	..	..	33	..	..	..	..	..	..	..	33
0	46	..	..	..	46	70	54	124	8	7	15	139	185
..	..	..	..	..	..	103	97	200	18	16	34	234	234
7	36	18	18	36	72	..	..	..	..	..	..	..	72
..	..	..	..	..	..	31	26	57	28	16	44	101	101
..	..	..	..	..	..	26	30	56	..	..	..	56	56
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	27	30	18	48	75	32	43	75	13	11	24	99	174
28	50	1	2	3	53	..	..	..	..	..	..	..	53
23	43	..	..	..	43	51	26	77	8	10	18	95	138
12	30	..	..	..	30	20	29	49	..	1	1	50	80
..	..	..	..	..	..	44	36	80	..	..	..	80	80
..	..	..	..	..	..	33	47	80	..	..	..	80	80
..	..	..	..	..	..	46	45	91	..	..	..	91	91
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	12	15	27	..	..	..	27	27

Parochial Summary of the Number attendi

HUNDRED AND PARISH.	Population.			Number of Schools.		In Day Schools.			Proportion per Cen to the Populatio		
	Male.	Fem.	Total.	Day.	Sun-day.	Male.	Fem.	Total.	Male.	Fem.	Tot
ROOSE—*continued.*											
Rose-market	227	246	473	1	1	34	34	68	15·0	13·8	14·
Steynton	1279	1624	2903	6	8	119	60	179	9·3	3·7	6·
Talbenny	118	139	257	1	..	1	4	5	·8	2·9	1·
Treffgarn	50	50	100	..	..	..	..	..	..	..	..
Walton, West	251	293	544	1	2	61	29	90	24·3	9·9	16·
Walwin's Castle	171	167	338	1	1	22	18	40	12·9	10·8	11·
	6703	7605	14308	32	37	{694 / ..	468 / ..	1162 / 80¶	‖	‖	8·
HAVERFORDWEST TOWN, AND COUNTY OF THE TOWN.											
Martins, St.	889	1065	1954	9	4	166	256	422	18·7	24·0	21·
Mary, St.	672	893	1565	2	1	102	20	122	15·2	2·2	7·
Prendergast	664	867	1531	5	..	47	56	103	7·1	6·5	6·
Thomas, St.	628	818	1446	7	1	166	60	226	26·4	7·3	15·
Furzy Park & Portfield	54	51	105	..	..	..	..	..	..	..	..
	2907	3694	6601	23	6	481	392	873	16·5	10·6	13
PEMBROKE BOROUGH.											
‡ Mary, St., including Pater	2557	2884	5441	{25 / 3	5 / 2	447 / 60	395 / 56	842 / 116	19·8	15·6	17·
Michael, St.	528	695	1223	5	3	130	92	222	24·6	13·2	18·
Monckton, or St Nicholas	707	755	1462	3	2	49	23	72	6·9	3·0	4·
	3792	4334	8126	36	12	686	566	1252	18·1	13·0	15
TENBY TOWN.											
Mary, St	1216	1587	2803	7	4	217	192	409	17·8	12·1	14·
Caldy Island	42	45	87	..	..	..	..	..	..	..	..
Margaret's, St., Island	10	12	22	..	..	..	..	..	..	..	..
	1268	1644	2912	7	4	217	192	409	17·1	11·7	14
Total	40001	47505	87506	206	223	4637 / ..	3061 / ..	7698 / 355*	11·6‖	6·4‖	.
						4637	3061	8053			

* Age and sex not specified.

‡ The upper line shows the number of schools and scholars in Pater, but as the population for that distric not separated in the Census Tables of 1841, the proportion per cent. has been taken on the gross populatio the parish.

‖ The proportion per cent. of scholars to the population of the county is (excepting Brawdy and Whitchur correct upon the total, but not entirely so with regard to each sex; because no numbers are subtracted from gross population of each sex to correspond with the 355 scholars whose sex is not specified, and who consequen do not appear in the totals of male and female scholars. Such a deduction could be made in Carmarthensh

Day and Sunday Schools—*continued.*

In Church Sunday Schools.							In Dissenting Sunday Schools.							Total attending Sunday Schools.
Under 15 Years of Age.			Above 15 Years of Age.			Total.	Under 15 Years of Age.			Above 15 Years of Age.			Total.	
Male.	Fem.	Total.	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.		
..	..	..	..	..	..	..	47	48	95	..	..	..	95	95
19	12	31	32	23	55	86	198	209	407	21	39	60	467	553
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
55	28	83	6	1	7	90	7	13	20	..	..	..	20	110
18	12	30	..	..	..	30	..	..	..	..	..	..	..	30
230	179	409	87	62	149	558	720	718	1438	96	100	196	1634	2192
..	..	..	..	..	..	..	392	374	766	44	48	92	858	858
70	60	130	..	..	..	130	..	..	..	..	..	..	..	130
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	50	40	90	..	3	3	93	93
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
70	60	130	..	..	..	130	442	414	856	44	51	95	951	1081
..	..	..	..	..	..	..	384	426	810	20	27	47	857	1147
							119	136	255	19	16	35	290	
64	100	164	..	40	40	204	108	82	190	..	1	1	191	395
..	..	..	..	..	..	..	48	52	100	..	..	..	100	100
64	100	164	..	40	40	204	659	696	1355	39	44	83	1438	1642
52	44	96	..	..	..	96	108	116	224	9	10	19	243	339
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
52	44	96	..	..	..	96	108	116	224	9	10	19	243	339
1426	1291	2717	307	379	686	3403	4288	4413	8701	2534	2778	5312	14013 150*	17416 150*

¶ Sex not specified.

because there the single school in which the sex of the scholars is not specified happens to be the only one in the parish (Llanfihangel Aberbythych), and therefore the number of males and females composing the population of that parish could be subtracted from the number of males and females in the hundred and the county. But in Pembrokeshire the schools in which the sex of the scholars has not been specified are not the only schools in the parishes where they occur, and therefore the census tables afford no data for making deductions to answer to these omissions. This is the reason why in the hundreds of Narberth and Roose the per centage is only taken on the gross population. The error, when extended to the entire male and female population of the county, is trifling.

I.—Tenure, Condition, and Furniture of School Buildings.

		Carmarthenshire. Number of Schools, 179.			Glamorganshire. Number of Schools, 337.			Pembrokeshire. Number of Schools, 206.			Three Counties. Number of Schools, 712.		
		Number of each Class.	Centesimal Proportion of Number in each Class to whole Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of Number in each class to whole Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of Number in each class to whole Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of Number in each Class to whole Number	Whole Number of which the Proportions are given.
Tenure of School.													
Tenure at Will		151	85·3	177	288	90·0	320	169	84·1	201	608	87·1	698
In trust for ever		23	13·0		22	6·9		21	10·4		66	9·4	
By Lease for a term		3	1·7		10	3·1		11	5·5		24	3·5	
Unascertained or doubtful		2	.	.	7	..	..	5	..	..	14	..	..
State of Repair.													
School Buildings.	Good	114	63·7	179	276	85·7	322	130	64·4	202	520	74·0	703
	Indifferent	21	11·7		22	6·8		35	17·3		78	11·1	
	Bad	44	24·6		24	7·5		37	18·3		105	14·9	
	Unascertained	..	..	..	5	..	..	4	..	..	9	..	..
Outbuildings.	Sufficient	56	31·6	177	150	47·0	319	93	47·5	196	299	43·2	692
	Insufficient	11	6·2		13	4·1		5	2·5		29	4·2	
	None	110	62·2		156	48·9		98	50·0		364	52·6	
	Good	54	80·6	67	150	92·0	163	21	92·9	98	295	90·0	328
	Indifferent	3	4·5		..	..		4	4·1		7	2·1	
	Bad	10	14·9		13	8·0		3	3·0		26	7·9	
	Unascertained	2	..	..	8	..	..	10	..	..	20	..	..
School Room.													
Furniture & Apparatus	Sufficient	8	4·5	177	30	9·3	321	24	12·0	200	62	8·9	698
	Insufficient	169	95.5		291	90·7		176	88·0		636	91·1	
	In Good Repair	111	62·7		274	85·4		154	77·0		539	77·2	
	In Bad Repair	66	37·3		47	14·6		46	23·0		159	22·8	
	Unascertained	2	..	..	6	..	..	6	..	..	14	..	..
School Accommodation.		Total Number.	Average per School.	Whole Number of Schools on which the average is struck.	Total Number.	Average per School.	Whole Number of Schools on which the average is struck	Total Number.	Average per School.	Whole Number of Schools on which the average is struck.	Total Number.	Average per School.	Whole Number of Schools on which the Average is struck.
Number for whom there is accommodation at 6 square feet per child		10,112	57·8	175	21,194	66.4	319	10,019	52·7	190	41,325	60.4	684

II.—Stay of Scholars at, and Distance of their Homes from, School, with Centesimal Proportions of each Class to the whole ascertained Number of Scholars.

Duration of Attendance.	Carmarthenshire.		Glamorganshire.		Pembrokeshire.		The Three Counties.	
	Number of Children on the Books.	Centesimal Proportion of each Class to the whole ascertained Number.	Number of Children on the Books.	Centesimal Proportion of each Class to the whole ascertained Number.	Number of Children on the Books.	Centesimal Proportion of each Class to the whole ascertained Number.	Number of Children on the Books.	Centesimal Proportion of each Class to the whole ascertained Number.
Less than One Year	3,590	52·8	6,912	50·0	3,597	46·7	14,099	49·8
More than One Year, and less than Two Years	1,590	23·4	3,207	23·2	2,025	26·3	6,822	24·1
More than Two Years, and less than Three Years	923	13·6	1,822	13·1	1,219	15·8	3,964	14·0
More than Three Years, and less than Four Years	428	6·3	1,202	8·7	532	7·0	2,162	7·6
More than Four Years.	268	3·9	687	5·0	325	4·2	1,280	4·5
Not ascertained	392	..	1,844	..	355	..	2,591	..
Total.	7,191	100·0	15,674	100·0	8,053	100·0	30,918	100·0
Number of Scholars living more than 1½ mile from school.	1,099	15·3	1,072	6·8	996	12·3	3,167	10·2

III.—Age and Sex of Scholars, with Proportions per Cent. to the Population of the same Age and Sex.

Age and Sex.	Carmarthenshire.				Glamorganshire.				Pembrokeshire.				The Three Counties.			
	Population in 1841.	Number of Scholars.	Proportion per cent. of Scholars at each Age and Sex, to the entire number of Scholars on the Books.	Proportion per cent. of Scholars at each Age and Sex to the Population of the same Age and Sex.	Population in 1841.	Number of Scholars.	Proportion per cent. of Scholars at each Age and Sex to the entire number of Scholars on the Books.	Proportion per cent. of Scholars at each Age and Sex to the Population of the same Age and Sex.	Population in 1841.	Number of Scholars.	Proportion per cent. of Scholars at each Age and Sex to the entire number of Scholars on the Books.	Proportion per cent. of Scholars at each Age and Sex to the Population of the same Age and Sex.	Population in 1841.	Number of Scholars.	Proportion per cent. of Scholars at each Age and Sex to the entire number of Scholars on the Books.	Proportion per cent. of Scholars at each Age and Sex to the Population of the same Age and Sex.
Under 5 Years { Male	7,354	453	10·4	6·2	11,886	1,359	17·0	11·4	5,847	423	9·1	7·2	25,087	2,235	13·2	8·9
Under 5 Years { Female	7,032	378	13·8	5·4	11,724	1,325	18·2	11·3	5,884	441	14·4	7·5	24,640	2,144	16.4	8·7
Under 5 Years { Total	14,386	831	11·7	5·8	23,610	2,684	17·6	11·4	11,731	864	11·2	7·4	49,727	4,379	14·5	8·8
Between 5 and 10 { Ma	6,926	2,205	50·6	31·8	9,946	4,781	59·7	48·1	5,474	2,434	52·5	44·5	22,346	9,420	55·4	42·1
Between 5 and 10 { Female	6,837	1,459	53·2	21·3	9,950	3,883	53·3	39·0	5,504	1,511	49·4	27·4	22,291	6,853	52·3	30·7
Between 5 and 10 { Total	13,763	3,664	51·6	26·6	19,896	8,664	56·6	43·5	10,978	3,945	51·3	35·9	44,637	16,273	54·1	36·5
Above 10 Years, and under 15 { Male	6,244	1,696	39·0	27·1	9,345	1,861	23·3	19·9	4,854	1,780	38·4	36·7	20,443	5,337	31·4	26·1
Above 10 Years, and under 15 { Female	6,147	906	33·0	14·7	8,880	2,079	28·5	23·4	5,015	1,109	26·2	22·1	20,042	4,094	31·3	20·4
Above 10 Years, and under 15 { Total	12,391	2,602	36·7	21·0	18,225	3,940	25·8	21·6	9,869	2,889	37·5	29·3	40,485	9,431	31·4	23·3
Total { Male	20,524	4,354	100·0	21·2	31,177	8,001	100·0	25·7	16,175	4,637	100·0	28·7	67,876	16,992	100·0	25·0
Total { Female	20,016	2,743	100·0	13·7	30,554	7,287	100·0	23·4	16,403	3,061	100·0	18·7	66,973	13,091	100·0	19·5
Total { Total	..	7,097	100·0	..	..	15,288	100·0	..	..	7,698	100·0	..	..	30,083	100·0	..
Unknown	..	94	..	..	..	386	..	..	..	355	..	..	..	835	..	..
Grand Total	40,540	7,191	..	17·7	51,731	15,674	..	25·4	32,578	8,053	..	24·7	134,849	30,918	..	22·9

	Number of Schools.	Centesimal Proportion of whole ascertained Number.	Number of Schools.	Centesimal Proportion of whole ascertained Number.	Number of Schools.	Centesimal Proportion of whole ascertained Number.	Number of Schools.	Centesimal Proportion of whole ascertained Number.
METHOD OF INSTRUCTION.								
Monitorial	26	14·5	77	23·8	39	19·2	142	20·1
By the Teacher only	153	85·5	246	76·2	164	80·8	563	79·9
Unascertained	..	..	4	..	3	..	7	..
RELIGIOUS INSTRUCTION IMPARTED BY—								
Master or Mistress only	90	52·6	198	61·7	107	53·0	395	56·9
,, ,, assisted by Minister	14	8·2	32	10·0	21	10·4	67	9·7
,, ,, ,, Visitor	7	4·1	15	4·7	6	3·0	28	4·0
,, ,, ,, both	6	3·5	13	4·0	6	3·0	25	3·6
None	54	31·6	63	19·6	62	30·6	179	25·8
Unascertained	8	..	6	..	4	..	18	..
Schools opened or closed with a Hymn or Prayer	68	38·0	154	47·7	95	46·8	317	45·0
VISITATION MADE BY—								
Committee, Trustees, Governors, or Guardians	12	6·7	25	7·7	10	4·9	47	6·7
Minister	53	29·6	67	20·8	46	22·6	166	23·6
Ordinary	1	·5	..	..	..	..	1	·14
Patron or Promoter	20	11·2	57	17·7	17	8·4	94	13·3
Inspector	22	12·3	10	30·0	36	17·7	68	9·5
None	101	56·4	187	58·1	130	64·0	418	59·4
Unascertained	..	..	5	..	3	..	8	..
LANGUAGE OF INSTRUCTION.								
Welsh only	..	..	..	..	..	..	..	..
English only	52	29·0	258	80·1	155	76·3	465	65·8
Welsh and English Books	9	5·0	1	·3	..	..	10	1·4
English Books only, but Welsh spoken in explanation	118	65·9	63	19·6	48	23·6	229	32·5
Grammar of English	74	41·3	127	39·4	67	33·0	268	38·1
Grammar of Welsh	..	..	..	..	..	..	..	..
Grammar of both Languages	2	1·1	2	·6	..	..	4	·6
Unascertained	..	..	5	..	3	..	8	..

V.—Proportion of Teachers and Monitors to Scholars.

—	Monitorial Schools.				Non-Monitorial Schools.				Number of Schools in which there are Assistants.	Proportion per Cent. of Schools in which there are Assistants to the whole ascertained number of Schools.
	Number of Schools on which the Estimate is taken.	Number of Monitors.	Number of Scholars.	Proportion per Cent. of Scholars to each Monitor.	Number of Schools on which the Estimate is taken.	Number of Teachers.	Number of Scholars.	Proportion per Cent. of Scholars to each Teacher.		
Carmarthenshire . . .	26	130	1,930	14·8	153	163	5,261	32·2	6	3·0
Glamorganshire . . .	75*	696	7,640*	11·0	246*	262*	7,847*	29·9	7	2·1
Pembrokeshire . . .	34†	233	2,804†	12·0	164†	171†	4,808	28·1	2	·9
The Three Counties . .	135	1,059	12,374	11·6	563	596	17,916	30·0	15	2·1

* There are in this county 2 monitorial schools, containing 172 scholars, in which the number of monitors has not been specified, and there are 4 schools of which it has not been ascertained whether or not their organization is monitorial. One of these (Llandaff) contain s 15 scholars; of the other 3, which are elsewhere specified, nothing is known but the names. Therefore 75 + 246 + 6 = 327, the total number of day-schools; and 7640 + 7847 + 172 + 15 = 15,674, the total number of day scholars. The number of teachers is thus accounted for:—

Teachers in 75 monitorial schools	103
Teachers in 2 monitorial schools where the number of monitors has not been specified	2
Teachers in 4 schools of which the organization has not been ascertained . .	4
Teachers in 246 non-monitorial schools	262
	371

† There are in this county 5 monitorial schools, under 6 teachers, containing 441 scholars, in which the number of monitors has not been specified, and there are 3 schools of which nothing is known but the names. Therefore 34 + 5 + 3 + 164 = 206, the total number of day-schools; and 2804 + 441 + 4808 = 8053, the total number of day scholars. The number of teachers is thus accounted for:—

Teachers in 34 monitorial schools	38
Teachers in 5 monitorial schools where the number of monitors has not been specified	6
Teachers in 3 schools of which the organization has not been ascertained . .	3
Teachers in 164 non-monitorial schools	171

VI.—Subjects of Instruction, with the Number of Scholars found present learning each subject, and their proportions per Cent. to the whole number of Scholars found present; also the Number of Schools in which each subject was being taught, distinguishing the Schools examined from those not examined.

Subjects of Instruction.	Number of Scholars present found learning each subject.	Proportion per Cent. of Scholars found learning each subject to 12,510, being the whole number of Scholars found present	Number of Schools in which each subject was being taught out of 705.			
			Examined.	Not Examined.	Unascertained.	Total.
Reading the Holy Scriptures:—						
Simply to acquire the art of reading	924	7·3	90	69	..	159
As a means of receiving religious instruction	4,429	35·4	279	183	..	462
Letters and monosyllables	4,176	33·3	341	269	..	610
Simple narratives	2,981	23·8	309	252	..	561
With ease	1,997	15·9	..	234	..	234
Learning a catechism or religious formulary	5,565	44·4	231	175	..	406
Writing, viz.:—	6,982	55·69	458	315	..	773
With chalk	12	·09	2	..	..	2
On slates	2,736	21·8	163	107	..	270
On paper	4,234	33·8	293	208	..	501
Arithmetic, viz.:—	4,049	32·2				
Learning simple rules	2,553	20·4	204	148	..	352
Reduction and compound rules	924	7·3	190	122	..	312
Rule of Three, &c.	572	4·5	134	77	..	211
Mental arithmetic	1,056	8·4	36	37	..	73
Geography	1,320	10·5	61	75	..	136
English grammar	922	7·3	92	102	..	194
English etymology	496	3·9	20	8	..	28
English history	598	4·7	32	43	..	75
Vocal music	3,126	24·7	46	30	..	76
Linear drawing	244	1·9	7	1	..	8
Land surveying	4	·03	2	4	..	6
Navigation	2	·01	2	2	..	4
.. ..	..	..	..	..	21	..

VII.—Average Age of Teachers at present, and at the time of commencing their Vocation.

Name of County.	Present Average Age of Teachers.		Average age at which 760 Teachers commenced their Vocation.
	Males (412.)	Females (355.)	
	Years.	Years.	Years.
Carmarthenshire	44·1	42·1	30·9
Glamorganshire	42.2	40·4	30·4
Pembrokeshire	44·9	37·2	29·8
The Three Counties	43·6	40·0	30·3

VIII—Training of Teachers, Male and Female, with Proportions per Cent. of those Trained to the whole ascertained Number.

Training of Teachers.	Carmarthenshire.					
	Number of Teachers.			Centesimal Proportion to the whole number of Ascertained Teachers.		
	Male.	Female.	Total.	Male.	Female.	Total.
Trained at Normal Schols . . .	9	..	9	6·8	..	4·6
,, Model Schools . . .	7	3	10	5·3	4·8	5·1
,, Both	1	..	1	·7	..	·5
Total trained . .	17*	3	20*	12·8	4·8	10·2
,, untrained .	116	60	176	87·2	95·2	89·8
Total ascertained .	133	63	196	100·0	100·0	100·0
,, unascertained	..	..	..	..	..	..
Grand Total.	..	..	196	..	..	..
Total duration of training . .	Months. 84·0	Months. 15·5	Months. 99·5	..	..	..
Average training	5·2	5·2	5·2	..	..	..
	Glamorganshire.†					
Trained at Normal Schools . .	29	10	39	19·1	4·5	10·4
,, Model Schools . . .	6	3	9	3·9	1·3	2·4
,, Both	1	1	2	·6	·5	·6
Total trained . .	36	14	50	23·6	6·3	13·4
,, untrained .	116	209	325	76·4	93·7	86·6
Total ascertained .	152	223	375	100·0	100·0	100·0
,, unascertained	2	..	2	..	..	..
Grand Total	154	..	377	..	..	..
Total duration of training . .	Months. 224·5	Months. 159·25	Months. 383·75	..	..	..
Average training	6·2	11·36	7·67	..	..	..

* There is one Teacher whose period of training has not been returned; the average training, therefore, of Males is taken upon 16 instances, and the collective average training upon 19 instances.

† Certain of the Assistant Teachers in this county having been trained, appear in this Table, but not in the Notes on Tr

VIII.—Training of Teachers, Male and Female, &c.—*continued.*

Training of Teachers.	Pembrokeshire.					
	Number of Teachers.			Centesimal Proportion to the whole number of Ascertained Teachers.		
	Male.	Female.	Total.	Male.	Female.	Total.
Trained at Normal Schools . .	11	3	14	8·4	3·6	6·5
,, Model School . . .	12	2	14	9·2	2·4	6·5
,, Both	..	..	..	..	..	..
Total trained . .	23	5	28	17·6	6·0	13·0
,, untrained .	108	79	187	82·4	94·0	87·0
Total ascertained .	131	84	215	100·0	100·0	100·0
,, unascertained	3	..	3	..	..	..
Grand Total	134	..	218	..	..	..
Total duration of training . .	Months. 201·25	Months. 30·75	Months. 232·0	..	..	..
Average training	8·75	6·15	8·3	..	..	..
The Three Counties.						
Trained at Normal Schools . .	49	13	62	11·8	3·5	7·9
,, Model School . . .	25	8	33	6·0	2·2	4·2
,, Both	2	1	3	·5	·3	·4
Total trained . .	76	22	98	18·3	6·0	12·5
,, untrained .	340	348	688	81·7	94·0	87·5
Total ascertained .	416	370	786	100·0	100·0	100·0
,, unascertained	5	..	5	..	..	..
Grand Total	421	..	791	..	..	..
Total duration of training . .	Months. 509·75	Months. 205·50	Months. 715·25	..	..	..
Average training	6·71	9·34	7·30	..	..	..

IX.—Income and Condition of Teachers, with the Proportion per Cent. of each Class to the whole ascertained Number.

Sources of Annual Income or Profit to Teachers.	CARMARTHENSHIRE. Number of Teachers.	Proportion per cent. to the whole ascertained Number of Teachers.	Amount Received. Total.	Average per Teacher.	GLAMORGANSHIRE. Number of Teachers.	Proportion per cent. to the whole ascertained Number of Teachers.	Amount Received. Total.	Average per Teacher.
			£. s. d.	£. s. d.			£. s. d.	£. s. d.
Trade . . . . { Unconnected with Office . . . . { profession.	21	10·8	..	..	22	6·1	..	..
	25	12·8	183 15 6	7 7 0	22	6·1	257 2 0	11 13 9
Salary . . . . . { Connected	84	43·1	1487 7 7	17 14 2	158	43·6	4102 2 0	25 19 3
School pence . . . { with	158	81·0	2303 13 7	14 11 8	281	77·6	4392 15 8	15 12 8
House rent free . . . { profession.	16	8·2	..	..	72	19·6	..	..
Other emoluments	8	4·1	80 12 0	10 1 6	6	1·7	65 14 0	10 19 0
All sources whatever—Total. . . .	195	..	4055 8 8	20 15 11	362	..	8817 13 8	24 7 2
	PEMBROKESHIRE.				THE THREE COUNTIES.			
			£. s. d.	£. s. d.			£. s. d.	£. s. d.
Trade . . . . { Unconnected with Office . . . . { profession.	25	11·8	..	..	68	8·8	..	..
	19	9·0	192 16 0	10 2 11	66	8·6	633 13 6	9 12 0
Salary . . . . . { Connected	89	42·2	1675 13 0	18 16 6	331	43·1	7265 2 7	21 19 0
School pence . . . . { with	161	76·3	1831 3 6	11 7 6	600	78·1	8527 12 9	14 4 3
House rent free . . . { profession.	33	15·6	..	..	121	16·1	..	..
Other emoluments	13	6·2	123 18 0	9 10 7	27	15·7	270 4 0	10 0 3
All sources whatever—Total. . . .	211	..	3823 10 6	18 2 4	768	..	16696 12 10	21 14 9

NOTE.—The total number of teachers (not including assistants) is in

Carmarthenshire, whose incomes are ascertained,	195;	unascertained,	1;	total,	196
Glamorganshire	,,	,,	362	,,	9	,,	371
Pembrokeshire	,,	,,	211	,,	7	,,	218
The Three Counties	,,	,,	768	,,	17	,,	785

The relative number of those who have a house or garden rent free, and of those who derive an income from unprofessional sources, must be borne in mind as modifying our opinion of the actual position in society which the teachers may be able, one with another, to maintain. The income derived from trade could not, of course, be ascertained; reckoning it, however, at the same amount as that derived from offices, we get for the three counties an average annual income of £22 10*s.* 9*d.*

Teachers receiving parochial relief—Carmarthenshire, 3; Glamorganshire, 2; Pembrokeshire, 4; total, 9.

X.—Ascertained Annual Income of Schools.

Ascertained Sources of Annual Income of Schools.	Number of Schools.	Amount Received. Total.	Amount Received. Average per School.
CARMARTHENSHIRE.			
		£. s. d.	£. s. d.
From subscriptions and donations	56	1198 1 8	21 7 11
,, collections	4	31 15 0	7 18 9
,, school fees	153	2371 14 11	15 10 0
,, endowments	21	513 7 5	24 8 11
From all sources	177	4114 19 0	23 5 0
Incomes not reckoned	2	..	..
Total schools	179	..	..
GLAMORGANSHIRE.			
		£. s. d.	£. s. d.
From subscriptions and donations	98	2430 0 8	24 15 11
,, collections	4	41 11 11	10 8 0
,, school fees	263	4682 15 3	17 16 1
,, endowments	8	281 18 6	35 4 10
From all sources	297	7436 6 4	25 7 9
Incomes not reckoned	30	..	..
Total schools	327	..	..
PEMBROKESHIRE.			
		£. s. d.	£. s. d.
From subscriptions and donations	60	1139 18 7	18 19 11
,, collections	5	69 1 11	13 16 5
,, school fees	170	2038 17 11	11 19 10
,, endowments	21	425 13 0	20 5 5
From all sources	198	3673 11 5	18 11 1
Incomes not reckoned	8	..	..
Total schools	206	..	..
THE THREE COUNTIES.			
		£. s. d.	£. s. d.
From subscriptions and donations	214	4768 0 11	22 5 7
,, collections	13	142 8 10	10 19 3
,, school fees	586	9093 8 1	15 10 4
,, endowments	50	1220 18 11	24 8 5
From all sources	672	15224 16 9	22 13 1
Incomes not reckoned	40	..	..
Total schools	712	..	..

XI.—Denomination and Classification of Schools and Scholars, with Proportion per Cent. of each Denomination and Class to the whole ascertained Number.

Denominations.	CARMARTHENSHIRE.									
	Under a Master only.		Under a Mistress only.		Under both a Master and Mistress.		Total.		Proportion per Cent. of Denominational Total to Total for the County.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Church of England :—										
Parochial or National	33	1485	12	543	10	817	61	3170	34·0	44·1
Mrs. Bevan's	6	325	..	..	..	..				
British	3	276	..	..	1	180	4	456	2·2	6·3
Baptist	8	308	..	..	..	..	8	308	4·5	4·3
Independent	15	581	..	..	..	..	15	581	8·4	8·1
Calvinistic Methodist	5	133	..	..	..	..	5	133	2·8	1·9
Wesleyan	1	10	..	..	..	..	1	10	·55	·1
Other Denominations	3	114	..	..	..	..	3	114	1·7	1·6
Private Adventure	39	1270	32	651	4	265	75	2186	41·9	30·4
Workhouse	2	49	2	77	1	12	5	138	2·8	1·9
Workmen's	2	95	..	..	..	..	2	95	1·15	1·3
Totals	117	4646	46	1271	16	1274	179	7191	100·0	100·0
Average per School	..	39·7	..	27·6	..	79·6	..	40·2	..	..

Denomination and Classification of Schools and Scholars, &c.—*continued.*

Denominations.	GLAMORGANSHIRE.									
	Under a Master only.		Under a Mistress only.		Under both a Master and Mistress.		Total.		Proportion per Cent. of Denominational Total to Total for the County.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Church of England:—										
Parochial or National	23	1109	43	1515	20	2560	86	5184	26·3	33·1
Mrs. Bevan's	..	..	..	..	..	..				
British	2	370	1	170	4	727	7	1267	2·1	8·1
Baptist	2	65	..	..	1	95	3	160	·9	1·0
Independent	8	385	..	..	..	..	8	385	2·4	2·5
Calvinistic Methodist	6	257	2	31	..	..	8	288	2·4	1·8
Wesleyan	..	..	..	..	1	146	1	146	·3	·9
Other Denominations	2	70	3	175	..	..	5	245	1·6	1·6
Private Adventure	59	2062	123	2760	3	173	185	4995	56·6	31·8
Workhouse	1	54	..	..	1	38	2	92	·6	·6
Workmen's	9	797	1	103	12	2012	22	2912	6·8	18.6
Totals	*112	5169	173	4754	42	5751	*327	15,674	100·0	100·0
Average per School	..	47·7	..	27·5	..	136·9	..	48·5	..	..

Denomination and Classification of Schools and Scholars, &c.—*continued.*

Denominations.	PEMBROKESHIRE.									
	Under a Master only.		Under a Mistress only.		Under both a Master and Mistress,		Total.		Proportion per Cent. of Denominational Total to Total for the County.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Church of England:—										
Parochial or National . . .	38	2044	6	191	10	1184	62	3984	30·0	49·5
Mrs. Bevan's	8	565	..	..	..	..				
British	3	215	..	..	1	158	4	373	2·0	4·6
Baptist	7	278	..	..	..	..	7	278	2·9	3·4
Independent.	10	390	..	..	..	..	10	390	4·9	4·9
Calvinistic Methodist	4	219	..	..	..	..	4	219	2·0	2·7
Wesleyan	1	10	2	110	..	..	3	120	1·5	1·5
Other Denominations	3	90	..	..	..	..	3	90	1·5	1·1
Private Adventure	48	1283	62	1158	..	..	109	2441	53·2	30·3
Workhouse	1	62	3	96			4	158	2·0	2·0
Workmen's	..	..	..	..	..	..	.	..		
Totals . .	*123	5156	72	1555	11	1342	*206	8053	100·0	100·0
Average per School . .	..	43·0	..	21·6	..	122·0	..	39·7	..	..

Denomination and Classification of Schools and Scholars, &c.—*continued.*

Denominations.	THE THREE COUNTIES.									
	Under a Master only.		Under a mistress only.		Under both a Master and Mistress.		Total.		Proportion per Cent. of Denominational Total to Total of the Three Counties.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
Church of England :—										
Parochial or National	94	4638	61	2249	40	4561	209	12,338	29·4	39·9
Mrs. Bevan's	14	890	..	..	..	..				
British	8	861	1	170	6	1065	15	2096	2·1	6·8
Baptist	17	651	..	..	1	95	18	746	2·5	2·4
Independent	33	1356	..	..	..	..	33	1356	4·6	4·4
Calvanistic Methodist	15	609	2	31	..	..	17	640	2·4	2·1
Wesleyan	2	20	2	110	1	146	5	276	·7	·9
Other Denominations *	8	274	3	175	..	..	11	449	1·55	1·5
Private Adventure	146	4615	216	4569	7	438	369	9622	51·8	31·1
Workhouse	4	165	5	173	2	50	11	388	1·55	1·2
Workmen's	11	892	1	103	12	2012	24	3007	3·4	9·7
Totals	†352	14,971	291	7580	69	8367	†712	30,918	100·0	100·0
Average per School	..	43·3	..	26·0	..	121·3	..	43·8	..	..

NOTE.—There are 3 Schools included in those numbers marked *, and 6 in those marked †, of which the Scholars are not returned. Cf. the Parishes of Brawdy and Whitchurch (Dewisland Hundred, Pembrokeshire), of Llangefelach (Llangefelach Hundred, Glamorganshire), of Llantwit j. Neath (Neath Hundred) and of Llanrhydian (Swansea Hundred), in the Parochial Tables, and the notes on the Parochial Summary of Pembrokeshire and Glamorganshire.

XII.—The Number, Age, Sex, and Denomination of Teachers and Scholars in Sunday- and of the whole Number to the Population of the same Age and Sex; the Number of Paid Day-schools, and to live more than 1½ miles from the Sunday-schools.

Counties.	Denomination.	Number of Schools.	Number of Scholars.								Centesimal Proportion of Scholars under 15 Years to the whole ascertained Number of Scholars in each denomination.		
			Under 15 Years of Age.			Above 15 Years of Age.			Ages unknown	Grand Total.			
			Male.	Fem.	Total.	Male.	Fem.	Total.			Male.	Fem.	Total
Carmarthenshire.	Church of England .	49	1267	1445	2712	566	489	1055	70	3837	69·1	74·7	72·0
	Calvinistic Methodists	78	1661	1689	3350	2265	1796	4061	..	7411	42·3	48·5	45·2
	Independents . . .	110	2878	2653	5531	3566	2865	6431	..	11962	44·7	48·1	46·2
	Baptists	55	1031	963	1994	1156	856	2012	..	4006	47·1	52·9	49·7
	Wesleyans . . .	14	304	302	606	186	149	335	42	983	62·0	67·0	64·4
	Other denominations	3	19	3	22	30	9	39	53	114	38·8	25·0	36·1
	Total	309	7160	7055	14215	7769	6164	13933	165	28313	48·0	53·3	50·5
Glamorganshire.	Church of England .	92	2499	2723	5222	339	271	610	76	5908	88·0	90·9	89·5
	Calvinistic Methodists	92	2643	2238	4881	2398	1347	3745	..	8626	52·4	62·4	56·6
	Independents . . .	101	3312	2613	5925	2581	1483	4064	199	10188	56·2	63·8	59·3
	Baptists	61	1915	1661	3576	1228	766	1994	40	5610	60·9	68·5	64·2
	Wesleyans	21	692	587	1279	224	206	430	..	1709	75·5	74·0	74·8
	Other denominations.	14	730	585	1315	61	51	112	45	1472	92·3	92·0	92·1
	Total	381	11791	10407	22198	6831	4124	10955	360	33513	63·3	71·6	67 0
Pembrokeshire.	Church of England .	52	1426	1291	2717	307	379	686	..	3403	82·3	76·6	79·8
	Calvinistic Methodists	44	868	950	1818	554	636	1190	..	3008	61·0	59 9	60·4
	Independents. . .	57	1539	1575	3114	1001	1126	2127	..	5241	60·6	58·3	59·4
	Baptists	55	1316	1265	2581	908	931	1839	150	4570	59·2	57·6	58·4
	Wesleyans. . . .	15	565	623	1188	71	85	156	..	1344	88·8	88·0	88·4
	Other denominations	..	..	..	..	..	..	..	..	..	..	..	..
	Total	223	5714	5704	11418	2841	3157	5998	150	17566	66·8	64·4	65·6
The three Counties.	Church of England .	193	5192	5459	10651	1212	1139	2351	146	13148	81·1	82·7	81·9
	Calvinistic Methodists	214	5172	4877	10049	5217	3779	8996	..	19045	49·8	56·3	52·7
	Independents . . .	268	7729	6841	14570	7148	5474	12622	199	27391	51·9	55·5	53·6
	Baptists	171	4262	3889	8151	3292	2553	5845	190	14186	56·4	60·4	58·2
	Wesleyans . . .	50	1561	1512	3073	481	440	921	42	4036	76·4	77·4	76·9
	Other denominations	17	749	588	1337	91	60	151	98	1586	89·2	90·7	89·9
	Grand Total . .	913	24665	23166	47831	17441	13445	30886	675	79392	58·6	63·3	60·8

Schools, with proportions per Cent. of those under 15 Years of Age to the whole Number, Teachers; the proportion of Teachers to Scholars; the number of Scholars said to be attending

Number of Teachers.				Number of Teachers paid for their Services.	Proportion per cent. of Teachers to Scholars.	Centesimal Proportion of Scholars of each Class to the total Population of the same Sex and ages.							Number of Scholars said to attend Day-Schools.	Number said to live more than 1½ Miles from School.
						Under 15 Years of Age.			Above 15 Years of Age.			Grand Total.		
Male.	Fem.	Sex not stated.	Total.			Male.	Fem.	Total.	Male.	Fem.	Total.			
189	143	..	332	7	8·7	6·2	7·2	6·7	1·9	1·4	1·6	3.6	1791	406
789	289	..	1078	..	14·5	8·1	8·4	8·3	7·5	5·05	6·2	7·0	1032	701
1212	347	..	1559	..	13·0	14·0	13·3	13·6	11·8	8·05	9·8	11·2	2119	1067
425	130	..	555	..	13·8	5·0	4·8	4·9	3·9	2·4	3·0	3·8	840	340
79	56	..	135	..	13·7	1·5	1·5	1·5	·6	·4	·5	·9	342	19
13	6	..	19	..	16·6	·1	..	·1	·1	..	·1	·1	6	2
2707	971	..	3678	7	13·0	34·9	35·2	35·1	25·8	17·3	21·2	26·6	6130	2535
264	300	..	564	78	9·5	8·0	8·9	8·5	·6	·5	·6	3·5	3815	254
1074	304	24	1402	..	16·2	8·5	7·3	7·9	4·2	2·6	3·4	5·0	2004	211
1254	314	51	1619	..	15·9	10·6	8·6	9·6	4·5	2·7	3·7	6·0	2266	119
637	243	6	886	..	15·8	6·1	5·4	5·8	2·2	1·5	1·8	3·3	1458	129
178	100	..	278	..	16·3	2 2	1·9	2·1	·4	·4	·4	1·0	665	38
60	48	..	108	7	7·3	2·4	1·9	2·1	·1	·1	·1	·8	757	..
3467	1309	81	4857	85	14·5	37·8	34·0	36·0	12·0	7·8	10·0	19·6	10965	751
149	131	..	280	11	8·2	8·8	7·9	8·3	1·3	1·2	1·2	3·9	2165	312
326	189	..	515	..	17·1	5·4	5·8	5·6	2·3	2·0	2·2	3·4	859	197
630	223	..	853	..	16·3	9·5	9·6	9·5	4·1	3·6	3·8	5·9	1419	370
569	206	..	775	..	17·0	8·1	7·7	7·9	3·8	2·9	3·3	5·2	1274	502
136	116	..	252	..	18·8	3·5	3·8	3·7	·3	·3	·3	1·5	605	8
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1810	865	..	2675	11	15·2	35·3	34·8	35·0	11·8	10·0	10·8	19·9	6322	1389
602	574	..	1176	96	8·9	7·6	8·1	7·9	1·1	·9	1·0	3·6	7771	972
2189	782	24	2995	..	15·7	7·6	7·3	7·5	4·72	3·2	3·9	5·2	3895	1109
3096	884	51	4031	..	14·7	11·4	10·2	10·8	6·45	4·6	5·5	7·5	5804	1556
1631	579	6	2216	..	15·6	6·3	5·8	6·0	2·9	2·1	2·5	3·9	3572	971
393	272	..	665	..	16·5	2·3	2·3	2·3	·43	·4	·4	1·1	1612	65
73	54	..	127	7	8·0	1·1	·9	1·0	·1	..	·1	·4	763	2
7984	3145	81	11210	103	14·1	36·3	34·6	35·5	15·7	11·2	13·4	21·7	23417	4675

XIII.—Discipline and Instruction of Sunday-schools, and the

Counties.	Denominations.	Number of Schools.	Number of Schools in which Simultaneous Instruction is conducted by			Language in which Instruction is given.		
			Minister.	Laymen.	Both.	In Welsh only.	In English only.	In both.
Carmarthenshire.	Church of England	48	11	9	9	9	11	28
	Calvinistic Methodists	78	4	61	6	53	1	24
	Independents	110	9	62	24	51	1	58
	Baptists	55	8	20	13	25	..	30
	Wesleyans	14	1	10	2	2	3	9
	Other denominations	3	..	2	..	..	3	..
	Total	308	33	164	54	140	19	149
Glamorganshire.	Church of England	92	15	18	9	4	73	15
	Calvinistic Methodists	90	6	65	15	65	4	21
	Independents	99	8	62	23	52	5	42
	Baptists	58	6	21	26	8	5	45
	Wesleyans	21	5	6	9	..	12	9
	Other denominations	14	2	7	2	..	12	2
	Total	374	42	179	84	129	111	134
Pembrokeshire.	Church of England	52	3	10	3	5	43	4
	Calvinistic Methodists	44	4	29	8	22	11	11
	Independents	57	13	22	13	22	18	17
	Baptists	55	2	35	11	25	18	12
	Wesleyans	15	2	10	1	1	12	2
	Other denominations	..	..	..	..	..	..	..
	Total	223	24	106	36	75	102	46
The three counties.	Church of England	192	29	37	21	18	127	47
	Calvinistic Methodists	212	14	155	29	140	16	56
	Independents	266	30	146	60	125	24	117
	Baptists	168	16	76	50	58	23	87
	Wesleyans	50	8	26	12	3	27	20
	Other denominations	17	2	9	2	..	15	2
	Grand Total	905	99	449	174	344	232	329

The total number of Sunday-schools returned is 913. But in 8 of these the language in which instruction is

Independents, and

NUMBER of SCHOLARS in them said to be able to read the SCRIPTURES.

Centesimal Proportion of Schools taught in each Language to the whole Number of each Denomination.			Number of Scholars who are able to read the Scriptures.	Centesimal Proportion of those who are able to read the Scriptures to the whole Number of Scholars.	Number of Schools in which				
In Welsh only.	In English only.	In Both.			Secular Instruction is given.	The Scriptures are committed to Memory.	Catechisms are used.	Hymns.	Instruction is begun or closed with a Hymn or Prayer.
18·8	22·9	58·3	1,883	49·1	..	45	43	36	42
68·0	1·3	30·7	4,478	60·4	..	78	76	69	78
46·4	·9	52·7	7,037	58·8	..	108	67	85	110
45·5	..	54·5	2,029	50·6	..	53	27	40	55
14·3	21·4	64·3	531	54·0	..	12	9	12	14
..	100·0	..	70	61·4	..	2	2	2	3
45·4	6·2	48·4	16,028	56·6	..	298	224	244	302
4·3	79·4	16·3	2,520	42·6	1	65	82	70	84
72·2	4·5	23·3	4,239	49·1	..	90	86	72	89
52·6	5·0	42·4	5,104	50·1	..	99	66	71	99
13·8	8·6	77·6	2,557	45·6	..	56	24	36	58
..	57·1	42·9	904	52·9	..	19	21	17	21
..	85·7	14·3	596	40·5	1	10	9	10	12
34·5	29·7	35·8	15,920	47·5	2	339	288	276	363
9·6	82·7	7·7	1,897	55·7	..	42	48	41	48
50·0	25·0	25·0	1,903	63·2	..	44	44	32	44
38·6	31·6	29·8	3,672	70·1	..	55	46	41	57
45·5	32·7	21·8	2,949	64·5	..	53	40	35	55
6·7	80·0	13·3	811	60·3	..	14	13	12	15
..	..	..	..	..	..	..	..	..	..
33·6	45·8	20·6	11,232	64·0	..	208	191	161	219
9·4	66·1	24·5	6,300	47·9	1	152	173	147	174
66·0	7·6	26·4	10,620	55·8	..	212	206	173	211
47·0	9·0	44·0	15,813	57·7	..	262	179	197	266
34·5	13·7	51·8	7,535	53·1	..	162	91	111	168
6·0	54·0	40·0	2,246	55·1	..	45	43	41	50
..	88·2	11·8	666	42·0	1	12	11	12	15
38·0	25·6	36·4	43,180	54·4	2	845	703	681	884

given is not specified, viz.: 1 school belonging to the Church, 2 to the Calvinistic Methodists, 2 to the 3 to the Baptists.

EXTRACTS FROM THE APPENDIX.

EXTRACTS from the APPENDIX, referred to in p. 4 *ante*, illustrative of Rural Districts.

HUNDRED OF CATHINOG. (Appendix, p. 217.)

THIS hundred, to which the following evidence relates, extends from the upper portion of the Teifi, on the borders of Cardiganshire, to the Towi. That part of it which abuts on the Teifi (comprising the parishes of Pencarreg, Llanybyther, Llanllwni, and Llanfihangel ar Arth) is considerably broader than that which abuts upon the Towi (comprising the parishes of Llanegwad and Llangathen). The parish of Llanycrwys is a little thrown back from the Teifi towards the east. The other parishes lie between the boundaries which I have named. Perhaps, instead of the Towi, I might name the mail-road from Gloucester to Hobb's Point as a more practical boundary of this district on the south.

I traversed the greater portion of the northern part of each, and remarked equally the bad state of roads, the general wretchedness of the cottages, and the small extent to which (indeed scarcely at all) English is understood.

Evidence of *John Johnes*, Esq., Magistrate and Assistant Tithe Commissioner, *Dolaucothi*.

Education among the Farmers.—The majority of the small farmers (20*l*. to 30*l*. a-year rent) can read and write very imperfectly: the writing seldom extends beyond signing the name: many of them exercise trades (carpenters, masons, &c.), as well as farm their land: they keep accounts with rude notes of their own, which from time to time they get transcribed as they best can, on a system little removed from the old tally. Farmers of this class are almost on a level with the labourers: they have little or no capital, except such sums as are raised at biddings, and this (from the nature of such contracts) may be viewed as a sort of loan. The first degree in the scale of education is that between the small farmers and the larger (from 60*l*. to 120*l*. a-year rent). In the case of the smaller farmers, they possess no surplus sufficient to give their families superior education: they differ from the labourers only in having a few more comforts about them. Their children are generally sent to a day-school, if there is one within a moderate distance, but not during the whole year; they get, however, more schooling than those of the labourers. They have naturally great good sense and astuteness; but in many instances old prejudices overcome this in regard to improvements suggested to them.

Labourers.—The labourers are desirous of cleanliness; their furniture is well kept and polished. There is a general feeling among landlords in favour of improving the cottages. The worst cottages are among the old ones. Some of these consist only of a single room, with poles put across the beams; no rafters; a few loose boards or wicker-

work form an upper flooring: there is generally a bed on each floor; in such dwellings the floor is loose earth; the present cottages usually comprise two rooms below, and space for three above: these latter cottages, however, are not built unless by the landlords. The bad dwellings exist in greater proportion than the good ones; but improvement is going on rapidly. The rent of the worst sort of cottage, with a small garden, is from 25*s.* to 30*s.* if let by the landlord himself, but perhaps as high as 40*s.* if it is an underletting: under similar circumstances the rent of a better cottage would range from 40*s.* to 50*s.* Turf is generally burnt: this is an expensive fuel; it burns rapidly; the fuel itself is obtained gratis, but much labour is required in cutting it. It is also precarious, for it is easily injured by bad harvesting.

Parish of Llanybyther (Appendix, p. 223).—This extensive parish, with Llansawyl parish (q. v. in Cayo hundred) forms a parallelogram of not less than 10 or 11 miles in length, and varying from two to four or five miles in breadth, reaching from the banks of the Teifi rather more than half way towards Llandilofawr. The central part of this district is a bleak hill tract, neither cultivated nor inhabited to any extent. The three day-schools which it contains lie quite at its extremities, viz., Colonel Wood's upon the Teifi, in the village of Llanybyther, and the Llansawyl and Abergorlech schools at the two opposite angles of the parallelogram. In the central part of the parish of Llanybyther there is no day-school at all within reach of the few families scattered over it; nor at the Teifi side is there any school available for boys, the nearest being Llanllwni (q. v. *suprà*). As a proof how little English is understood, I may mention that, about a mile or two south of the village of Llanybyther, I wanted the superintendent of a Sunday-school called by his name, which I did not know. There were half-a-dozen cottages at the spot, and (I dare say) 16 or 17 people of all ages gathered round me. Not one could understand a syllable of what I said.

Parish of Cilymaenllwyd (Appendix, p. 242).—I visited this parish on the 9th of December, in company with the incumbent, the Rev. Bowen Jones, who resides in Narberth.

There was no day-school in the parish, nor had there been one for the last 14 months. Up to that time there had been one of Mrs. Bevan's schools held in the parish school-room, which is a room over the stable in the churchyard, not well lighted, and with the floor in very bad repair. It contains a fire-place, and is fitted with parallel benches and desks. Schools of Mrs. Bevan's foundation were being held in the adjoining parishes of Llanfalteg and Henllan.

Philip Davis, aged 14 years, eldest son of a miller, who was occupying a substantial two-story house, and renting 41 acres of land at 40*l.* per annum, had been "seven quarters" in a day-school (Mrs. Bevan's) and two years in a Sunday-school. He had not been in a day-school since Mrs. Bevan's was removed from the parish. None of the miller's children were then going to a day-school, though he had three above five years of age. The nearest school (Henllan) was four miles off. Philip Davis could read well in Welsh (he did so for Mr. Bowen Jones in my presence), but knew hardly a word of English; neither indeed

did his father in any tolerable degree. $5 \times 4 = 20$. $7 \times 7 = 63$. $5 \times 6 = 25$. $12d. = 1s.$ $20s. = 1l.$ $40s. = 2l.$ 12 months in the year; did not know the first month. Four seasons; did not know the names.

Scarcely any of the children in this parish were going to a day-school: there was none within reach.

A very middling cottage (which I saw), with about one-sixth of an acre of garden-ground, was rented for 2*l.* The occupant, John Matthias, had eight children, and was earning 6*d.* per day and his food. I saw some of the children: they looked fat and healthy. One girl, about 10 years old, had a most intelligent face. She seemed hearty and happy, though she did not remember when she had tasted meat last.

The father (whose answers the Rev. B. Jones interpreted) had lived in Cilymaenllwyd all his life: had been to Laugharne, Cardigan, Pembroke, Carmarthen, and Tenby. Had no thought of going to England: would readily go if he could better his condition: could not go in harvest-time because of leaving his family. His children used to go to Mrs. Bevan's school; were going to none at present. Had five living at home. Was himself at school when a boy, at Henllan. Could read, but not write. Was 45 years old: married at 18. Had three children of an age to go to school: it would be very tight, but meant to try and give some schooling to his eldest boy. Received no more than 3*s.* in money per week. Had once saved 5*l.*; never more; that was when he had only two children. Could save nothing now: if he missed one day's work it made such a gap to meet. Knew nothing of arithmetic. David Philip, a farmer, said that Matthias might send his children gratuitously to Henllan chapel school, which was not more than two miles from his part of Cilymaenllwyd parish. Matthias did not know that he could do so.

On my road I visited Twlc school-room, a branch from the Independent chapel at Henllan, and comprised in the Narberth Sunday-school Union. The books of this school are kept with the most admirable regularity. The entries are classified as to sex, age, and membership or non-membership; and averages struck to the nicety (the last) of $73\frac{8}{13}$. The building is in curious contrast to this precision. It is a mud hovel, rude and shapeless, with a thatched roof and a damp earth floor, scored, when I saw it, with the prints of innumerable pattens. There are four small holes, irregularly placed, and partially glazed, for windows. The benches are rough-hewn, as uncouth as can be, without being substantial. The sitting-space is multiplied by laying planks, just as sawn from the tree, across the benches. The area is 20 feet by 12, the walls not 6 feet high, and the roof open to the thatch. The cross-beams are not above 5 feet 6 inches from the floor. I was very near knocking my face against one of them (the place was so dim) in measuring the room. The table, for its better preservation, was laid with its legs upwards upon two of these beams. There was no fireplace. The benches, the planks, and the table formed the only furniture. 240 square feet for 73 pupils allows less than $3\frac{1}{2}$ square feet for each. When the lowness of the room is also taken into account, such a number appears still more disproportionate. The use of the parish school-room had been offered to this Sunday-school by the Rev. Bowen Jones, and declined. When Mrs.

Bevan's school was held there, several preferred keeping their children at home altogether rather than send them, although neither attendance in the parish-church on Sundays, nor the Church Catechism, was enforced. My informant was John James, a farmer, renting 153 acres at 90*l.* per annum. He frequented both church and chapel. The farmers about Nebo chapel were going to set up a day-school there: they are mostly Dissenters. The Twlc school went now and then to be catechised at church; but this would appear to be in the nature of a demonstration. The landlords of the parish exhibited the greatest apathy about the education of the poor. The Rev. Bowen Jones had offered 100*l.*, or 5*l.* per annum, towards founding a permanent endowment for a master, if he were met by them in a similar spirit; but his proposal had produced no effect. The roads in the parish were, many of them, execrably bad, and it appeared altogether poverty-stricken, excepting the church, which had been restored by Mr. Jones, and the two chapels of Nebo and Login, both of which were in good repair.

Parish of St. Clear, (Appendix, p. 243).—The people are miserably poor: 8*d.* a-day, with food, was the rate of wages at the time of my visit; even 6*d.* had been offered. The poor will endure any privation rather than enter the workhouse. The common resource is for the men to go during the winter months to the iron-works: in the summer they return home, or go to England, for the harvest: the wife and children are left destitute until the man can make a remittance. One who had started lately could only raise 6*d.* with which to accomplish the journey: he had been offered 6*d.* a-day and food as a thresher in the parish. The principal fuel used is sticks: coal is sold in barrels of 3 cwt. for 1*s.* 8*d.*: it is anthracite coal. What I saw was very small—mere dust—such as I saw lying in heaps at the quays and pit-mouths at Llanelly as refuse: the poor buy and carry it home in bags at 3*d.* each. I entered three cottages: in one, which was about 8 feet square, a mother and four, not long ago five, children were living. *One girl in this family was earning a trifle by regular field-work among the men*; another younger child was occasionally employed at the vicarage; she had expressed the greatest anxiety to learn to read, having said to the vicar's wife, "that she would do anything for her if she would teach her to read." "*What* would she do?" The child answered, "*Work for you all the days of my life.*"

The same description applies to the other two cottages. In one of them I found a boy with a little class-book in Welsh, from which he was learning to spell some words for the Sunday-school: his mother, who had not been married, had given it to him. In the other I found two rude prints of a courtship and a wedding: in the corner was a heap of the small coal, which, the woman told me, her son, a farm-servant, had bought for her.

No people of this class, so far as I saw, were attending Capel Mair Sunday-school (below reported).

In this neighbourhood the Rebecca disturbances began. From all that I was able to learn upon the subject they appear to have originated with the farmers much more than with the labourers, and not with the poorest or most ignorant class among the farmers. The chief actors, indeed, were labourers, or farm-servants, and their ignorance may,

perhaps, have rendered them more of a cat's-paw than they would otherwise have been; but, excepting in this last respect, I saw nothing which induced me to connect *the outbreak* of those disturbances with popular ignorance, however much may have appeared in *the course* of them. I found them still popularly spoken of with much pride and satisfaction, and the causes which provoked them bitterly recorded.

The poor get only the coarsest barley-bread, and whey and buttermilk in summer: they were worse off last winter than usual, owing to the failure of the potatoes. They cannot afford to give any education to their children, and there is no gratuitous education for them in the parish of St. Clears. Farm-servants were getting from 3*l.* to 8*l.* and 9*l.* a-year, and some as much as 12*l.* or 15*l.* if capable of taking care of the farm: female servants from 30*s.* to 5*l.* A great number of farmers were said to be wholly illiterate; it was only the wealthy ones who were in any degree educated; but there were exceptions among both classes.

Parish of Llanglydwen (Appendix, p. 257).—Mr. *William Griffiths*, of Castellgarw, Llanglydwen, farmer, and a teacher in Hebron Sunday-school, informed me that there were few children in the parish who were not going to some school; most of those who came to Hebron school could read and write; he did not know where they could have picked it up; clothing was given to some extent in order to induce attendance. There was a great lack of day-schools in the district. Wages were 6*d.* or 8*d.* with food; 1*s.* or 1*s.* 2*d.* without; 1*s.* 2*d.* for a superior man; he paid 1*s.* 2*d.* to a tanner; allowances are made in the rent of land, and in perquisites. The farmers draw culm for their labourers; they pay for this in labour; very little money circulates. They can cut turf free, and sometimes get it drawn for them. By way of counterbalance, in harvest their wives are expected to assist without making any charge, except their food. He was letting cottages and plots of garden-ground (one-sixth of an acre) for 1*l.* per annum; but many are over-rented, paying as much as 2*l.* for the same holdings (cf. parish of Cilymaenllwyd, *suprà*); he carried away the cleanings of the gardens, and gave them manure instead. The poor generally wish to have their children taught. A free-school alone is not enough. The people have not proper clothing. Those that have had a little learning are anxious for schools: those who have had none are less so; but the desire of improved education is gaining ground. They are all expecting new schools, and will not send their children to the poor ones which they used to frequent. There are now about 150 children within two miles from Nebo Chapel, in Cilymaenllwyd parish, who could attend a day-school. There have till recently been schools at Hebron and Glandwr (parish of Llanfyrnach, Kemess hundred, Pembrokeshire), but there are none now. There are very few farmers in the parish capable of keeping parish accounts in a manner intelligible to any one but themselves; their children, however, are getting on before the fathers. The attendance at school is very irregular. No opposition had been encountered in establishing the school at Nebo. The two principal owners of the parish are both absentees; there are, also, a number of small freeholders, owning 100 or 200 acres of land.

The subscription for the new school is entirely local, from the farmers and small freeholders; neither of the two principal proprietors have been applied to. The poor are not ill versed in religious knowledge, but possess none other. The farmers' children, on coming home from school, often used to teach the farm-servants in the evenings and on Sundays; the latter practice is now discontinued; the Sunday-schools take up all the time, and, besides, it is not thought right. Many who put a mark *can* write; it is easier to put the mark, and they don't like to show their bad writing; others can write their names, who cannot write a line of anything else. The registers are no test; but the labourers in general *cannot* write. The people strongly object to having their children sent to church on Sundays; nor is this generally enforced, even in Mrs. Bevan's schools. They object, again, to the Church Catechism.

Extracts from the APPENDIX referred to in p. 4 *ante*, illustrative of Mining and Manufacturing Districts.

GLAMORGANSHIRE.

(Appendix, p. 298.)

The general character of the county is that of valleys opening upward from the sea, with little or no lateral communication, and ending, as they approach the central table-land, in mere sheep-walks and wastes.

The western side of the county is comparatively more open than the eastern side; for, on the western side, the vales of Neath and Swansea are traversed by roads running right through them; but, on the eastern side, the mail-road from Neath to Merthyr on the north, and from Neath to Cardiff on the south, meeting the two extremities of the Taff Vale Railway, enclose a succession of valleys, each of which is a *cul-de-sac*. The mining population is clustered in dense and isolated patches at the farthest end of these valleys, where they join the uplands, and where the road through them, instead of falling into the mail-road from Neath to Merthyr, loses itself in a dreary track or bridle-path across the intervening moors. Cwm Afon and the Vale of Llangonoyd are precisely of this description. The mouths of these valleys, and all the level country on which they open along the Bristol Channel, from Llanelly to Cardiff, form an agricultural district, excepting where the line is broken by gigantic establishments for smelting copper between Swansea and Taibach. Part of this southern district, on the side of Carmarthenshire, runs out into a peninsula called Gower, exactly corresponding in shape and character with Castlemartin hundred in Pembrokeshire. In Gower, and throughout the south, English is the mother-tongue of the people.

PARISH OF EGLWYS ILAN (Appendix, p. 298).—This large parish includes both a manufacturing and an agricultural population: the former at Glyn Taff, towards Newbridge; the latter in and about Caerphilly, on the side of Monmouthshire. A good school, of public institution, for boys, is imperatively demanded at Glyn Taff. At present there is none, either there or within convenient reach. There are three large works near Glyn Taff: to none of them is any school attached. Hitherto the pro-

prietors have made no effort in support of education, except that the Taff Vale Iron Company, to whom the Plate-works belong, have provided a building in which till lately, but not at the time of my visit, a school was kept, nine-tenths of the scholars being from those works. The greater part of the boys are not going to any school, except on Sundays. An attempt was made by the inhabitants, about a fortnight before my visit, to get a British school established at Glyn Taff, and a committee was formed for that purpose. The population is ignorant and immoral, though not flagrantly so. Sunday is not ill observed, and three policemen are sufficient for the maintenance of order. In two of the works, however, the men are somewhat a picked class, viz. in the Chain-works and the Plate-works, these operations requiring considerable skill; yet foremen, earning 3*l.* or 4*l.* per week, will set their children, when scarcely older than infants, to work. Such of the men as do not squander their earnings lock them up so as practically to have little money at command. They buy houses or building-land, leaving the greater part of the purchase-money upon it as a mortgage, the interest and gradual discharge of which keeps them short of money, and they are proportionately unwilling to postpone the labour, and pay for the education, of their children.

Parish of Merthyr Tydvil (Appendix, p. 303).—The town of Merthyr is situated at the higher end of the Vale of Taff. A railroad is carried through this vale, and connects Merthyr with Cardiff as its port. Between the works at Newbridge (cf. parish of Eglwys Ilan, *suprà*) and the Plymouth Iron-works, which reach full two miles below Merthyr, the character of the vale is agricultural, and it becomes so again between Newbridge and Cardiff, excepting the Pentyrch and Melin Griffith works. About two miles beyond Merthyr, but nearly united with it, is Dowlais, quite at the end of the vale, which here terminates in a bleak and lofty table-land. The road from Merthyr to Abergavenny passes through Dowlais, and afterwards by the great works of Rhymney, Sirhowy, Beaufort, Nantyglo, and (rather more southward) Tredegar.

The population of Merthyr and Dowlais (which is constituted a district) together is rated in the last census at 34,977; it is now probably nearer 40,000. It is employed almost entirely in four iron-works, viz., the Cyfartha Works, belonging to William Crawshay, Esq.; the Plymouth Works, to Anthony Hill, Esq.; the Penn-y-darran Works, to Alderman Thompson; and the Dowlais Works, to Sir John Guest, Bart. These works are all upon a gigantic scale. The town and neighbourhood of Merthyr are less dirty than similar localities in the midland mining counties of England, owing to there being little or no smoke from the coal used. The houses are generally of a substantial description, and in good repair. They mostly face to a street, and there are not many courts.

During the time that I was in Merthyr I saw nothing in the shape of public brawling or disturbance, either by night or by day. The streets are thronged, and the public-houses more than usually full through the greater part of Saturday and Monday nights. On other nights the town appeared to be quite as quiet as any other place of equal size. On Sundays public worship is most frequented in the

evening from six to eight o'clock. From eight o'clock to ten the streets are as much thronged as on Saturday nights; those hours being devoted to a sort of public promenade by the working classes. At this time their houses are, for the most part, quite deserted. On the Sunday that I was in Merthyr, they were walking about in a manner sufficiently quiet and decorous. I went on the Sunday evening, with the Superintendant of Police, into every part of Merthyr, including the district called China,—a sort of Welsh Alsatia. I did not encounter a single disturbance, nor a single drunken man. So far as the external aspect of the population goes, I saw nothing to correspond with the injurious accounts which, in all parts of Wales, I had heard concerning it. Winter, however, is a more favourable time to see it than in summer. At the latter season, gangs of young men and women are in the habit of carrying drink into the fields, and of keeping up the most riotous orgies all night long. Even in winter the peace of the streets is better preserved on moonlight nights than at other times; for although there are gas-works in the town, it is not publicly lighted.

The workmen, who are perpetually immigrating, live together very much in clans, *e. g.*, the Pembrokeshire men in one quarter, the Carmarthenshire men in another, and so on. This kind of clanship makes them oppose every obstacle to the detection of offenders, who flock to Merthyr from all parts of Wales. Scarce a day passes without constables from the country coming in search of criminals. The district called China is a mere sink of thieves and prostitutes, such as, unhappily, constitutes an appendage to every large town, and is not peculiar to Merthyr. Few, if any, of the workmen live in it, unless, perhaps, a stray lodger here and there.

The prevailing domestic economy is not such as to make the men comfortable at home. They come from work somewhere about six in evening; but it is a general practice with the women to have tea as early as four or five. For this meal they resort very much to one another's houses, and it is the occasion of all sorts of gossip and tattling. When the husband comes home, he does not find a meal ready for him, with his family to share it; he is, therefore, the more ready to resort to the public-house. It is a general complaint that the workmen's wives know nothing of housekeeping. "If ever I do marry," said a collier, "I will marry a cook; for she will have something ready for me when I do come from work;" implying that such a person was not to be found among the females of his own class.

The observations hereafter made respecting diet, furniture, and the crowded state of the houses at Maesteg, apply to Merthyr. As a general rule, there is not much thrift among the people, though some men save, and become possessed of houses. There was formerly a savings-bank; but the manager ran away and carried 2000*l.* in deposits off with him. The effect of this loss has operated very unfavourably upon the people. There is little or no distress, except, perhaps, where an improvident man, with a large family, is suddenly disabled or killed. During illness they can get 5*s.* per week, and medical attendance, from the sick fund; besides which, at Dowlais there is a benefit society, with an income of 100*l.* per annum. Dowlais is divided into districts, and visitors for each appointed by this society.

There is no truck system at Merthyr, thanks to the absence of which

there has grown up, to a considerable extent, a permanent middle-class of tradesmen and shopkeepers between the masters and the men. The only approach to truck is, that a considerable part of the employment is managed by sub-contractors, or butties, who often keep public-houses, where, in defiance of the law, they pay the men's wages, and, at the same time, calculate, if not insist, upon their drinking.

A great external improvement has taken place since the introduction of a police force, though there are only 12 policemen for Merthyr and Dowlais together. Drunken rows are frequent; and in these much cowardly ferocity, but nothing like fair fighting, is shown. Resistance, however, is seldom made to the police; and there is in the popular character little of that dogged, desperate, wrong-headed courage which distinguishes the English miners. Petty thieving and filching are not uncommon; and debt is both recklessly contracted and unscrupulously disregarded. Political agitation seldom originates at Merthyr: it is excited by delegates from the English mining districts. Captain Napier, the County Superintendent of Police, told me that he considered the miners in Glamorganshire to be, on the whole, a well-conducted set of men, and, certainly, not worse than the agricultural labourers in the county.

Such female labour as is employed in the works is not of a heavy description, and is performed by unmarried women, never by the workmen's wives.

Drunkenness is very prevalent, and beer-houses abound to an extent wholly unnecessary for any good purpose. There are said to be more than 200 such houses in Dowlais alone. The publicans are active in getting up clubs of all kinds, for which the Welsh have a great passion: the business of these clubs is transacted at beer-houses.

In a sanatory point of view, the state of Merthyr is disgraceful to those who are responsible for it. The vast majority of houses have no privies; where there is such a thing, it is a mere hole in the ground, with no drainage. Indeed, the town is in a very small degree drained at all. This is the case nearly all over Wales; but, in a dense population, the consequences of such neglect are more loathsomely and degradingly apparent. * * * * I was assured, also, by people, whose houses look into fields or open spaces at the back of rows and streets, that persons of every age and sex are constantly to be seen exposed in them. It is difficult to estimate how brutalizing an effect such circumstances produce. There is, also, a most insufficient supply of water, especially at Dowlais, where it is procured from spouts, round which from ten to sixty or seventy women are constantly to be seen, from six in the morning till twelve at night, and which are here, as in classic towns, the great centre of idle gossip and scandal.

To provide for the education of the young, there are no schools of public institution except Sir John Guest's at Dowlais,* and the National Schools at Merthyr. For the children of the men employed at the Cyfartha, Plymouth, and Penn-y-darran Works, no provision has hitherto been made, further than some trifling subscriptions by the proprietors to the National Schools. An effort is now making.

* *Infrà*, p. 151.

New National Schools, in addition to the old ones, and, also, a British School, are on the point of being erected in the town of Merthyr. Mr. Robert Crawshay informed me that it was contemplated to erect a school-house, and establish a school, by the usual plan of stoppages for its support, in connexion with the Cyfartha Works, in the course of this year. I was not able to learn that any similar measure was likely to be adopted at the Penn-y-darran, or, within an early period, at the Plymouth Works. The tradesmen and shopkeepers of Merthyr naturally feel that they ought not to be called upon to contribute *pari passu* with the three great masters of the place to educate a population in the profits of whose labour the latter get the lion's share. Of the 37 private schools which existed in Merthyr and Dowlais at the time of my visit for the labouring classes, 21 were dame-schools. The generality of children in them were very young; the school-room was usually the kitchen of the house; and instruction was given upon no plan or system whatever. Of the entire number, not more than 3 can be pronounced even moderately good; 26 indifferent; and 8 very bad.

As regards Dowlais, a good part of the land is not held by the Company, but by Mr. Overton, an attorney at Merthyr. Over this they have no control; added to which, their lease is on the point of expiring. The renewal of it was not settled at the time of my visit; they were, therefore, naturally unwilling to make any outlays which could be avoided. Should the lease be renewed to them, I understood from the incumbent of Dowlais that it was their intention immediately to build additional schools and a church. Up to the present time there have been only two churches for the whole of Merthyr parish, including Dowlais. A third will shortly be consecrated at Merthyr. Under these circumstances, without dissent, there could have been no public profession of Christianity for the mass of the population. There is no workhouse for the Merthyr Union. The fear of popular resistance appears to have deterred the guardians from erecting one. I annex a statement by the rector respecting the education of pauper children. I found one boy, in a very low quarter of the town, boarded in a common lodging-house, to the owner of which a domiciliary visit from the Superintendent appeared to cause no surprise. "As regards the pauper children, it would appear that they are let out to whoever offers to take them, and, for the most part, no further care is taken of them until they are old enough to earn (or, at least, to assist in earning) their own bread. Their education does not seem to be thought of; and their being sent to school or not depends on the person with whom they are boarded. It is no wonder, under these circumstances, that there is a difficulty in procuring situations for the girls when they are old enough to accept them."

Parish of Aberdare (Appendix, p. 332).—The high road from Neath to Merthyr forms an arc of 20 or 22 miles in a direction from S.W. to N.E. It runs, as already mentioned, up the Vale of Neath, and from it, leaving the works at Blaengwrach on the right, traverses a table-land nearly in the direction of due east, until it reaches Hirwaun; from this point it bends rather more to the north again, and so proceeds to Merthyr on the north side of a high mountain range called Mynydd Merthyr. Another road branches off from Hirwaun, and, passing on the south side of

Mynydd Merthyr, traverses the Vale of Aberdare until it joins the Vale of Taff 11 or 12 miles below Merthyr. The parish of Aberdare (including the town so called) lies principally between Hirwaun and this junction. It contains a large population (6471), dotted down in dense patches round the many iron and coal works which it contains. For the state of this population I refer to the answers of the incumbent and the Rev. Mr. Williams of Hirwaun in the evidence respecting the mining and manufacturing population. I subjoin an extract from a letter, containing a list of the principal hamlets in the parish, together with some information about each, for which also I am indebted to the kindness of the incumbent.

" My dear Sir, *Aberdare, April* 21, 1847.

" I assure you I have the greatest pleasure in complying with your request as to the grouping of the population of the hamlets in my parish named in your letter. In order that they might be as accurate as the nature of the circumstances would permit, I rode through them all to-day, and consulted the different agents and masters of works. I will fill them up in the form you desire.

" *Cwmbach.*—Population about 2700, employed in collieries. Distant from the only school of public institution in the parish, *i. e.* the parish-school, two miles and a quarter. Could be conveniently accommodated with a school at a farm called Tyr Llwyd, where a piece of ground has been given by Bruce Pryce, Esq., for building one, and for which we have collected 170*l.* The remainder we hope will be made up by the Committee of Council and the National Society, in the usual way. From this hamlet three boys and one girl only avail themselves of the parish-school.

" *Aberamman.*—This is a place that has risen entirely within the last 18 months. Its present population is about 1200, from the turnpike to Crawshay Bailey, Esq.'s new furnaces. But Aberamman is not to be judged according to what it is now, but what it will be 12 months hence when the furnaces are at work. My information is from Mr. Bailey's agents as delivered to me to-day. There will be here then four furnaces: each furnace requires 300 men to work it, including colliers, miners, labourers, &c. This will be 1200 men in Mr. Crawshay Bailey's employ. Allowing an average of two children to every workman, or four in a family, we then have at Aberamman alone, and supported by Mr. Bailey, 4800. Independent of this, there are in this hamlet two collieries, one just opened, the other beginning to work. The one at work employs now 45 men; the other (Mr. Powell's) will be on a larger scale, and will employ at least 100 men. They have touched the coal; it will, therefore, soon be at work. These, and Mr. Bailey's, will make Aberamman at the least above 5000 in two years. To judge of the rapidity of the building here, there were in the hamlet to-day 80 masons at work and 50 carpenters: there are also several rows of cottages whose foundations have been commenced within the last few weeks. Aberamman is distant from the parish-school, at different points, a mile and a half, a mile, and three-quarters of a mile. It is a long hamlet; could be conveniently accommodated with a school situated somewhere in its centre. At present I have no authority to say we shall have any here: all will depend on Mr. Crawshay Bailey. The number of children that attend

the parish-school from this hamlet consists of two boys and two girls. There is a dame-school here, which you saw.* The rest of the children go nowhere.

"*Heol-y-felin*—to which I would also add *Llwyd-y-coed*, as one school would serve both. The former has a population of about 1200, and the latter 960. The inhabitants of both places are miscellaneous, but principally miners, colliers, firemen, and labourers attached to the Aberdare works, and Gadly's works. The hamlet of Llwyd-y-coed is distant from the school about two miles, more or less; that of Heol-y-felin about a mile and a half. One school situated at Heol-y-felin would conveniently serve both. The number of children attending the parish-school from them is—from Heol-y-telin, seven boys and six girls; Llwyd-y-coed, five boys and three girls.

* * * *

"Yours, &c.,

"JOHN GRIFFITH."

PARISH OF LLANGONOID, (Appendix, p. 350).—The mass of the population in this parish lies in the vale of the Llynvi, which runs in the direction of north-west from the vale of the Ogmure, into which the Llynvi falls about four miles north of Bridgend. Between Aber Kenfig and the village of Spelter (within which limits Maesteg is included), there is said to be congregated a population of between 5000 and 6000 souls. The geographical peculiarities which distinguish all the valleys between those of Neath and Taff apply strongly to Maesteg.

There are the works of three companies in the vale of the Llynvi, viz., those of the Llynvi and Maesteg Companies, opposite to each other, on different sides of the stream, and three furnaces recently erected about half a mile lower down the valley.—Cf. general description of the county, *suprà*.

The works have increased faster than adequate accommodation for the people employed in them could be provided. The houses are all over-crowded. They are commonly of two stories, and comprise four or five rooms; the fifth room, however (where there is one), is seldom more than a pantry. The average of inhabitants is said to be nearly 12 to each house. I entered upwards of a dozen at random, and found the average to be quite as great as this. The houses are often in the hands of middlemen. In such cases the rents are usually higher than when they belong to the company. Rent ranges from 8*l*. to 10*l*. per annum. The tenant makes it up by the payments of his lodgers. The cottages are expensively furnished. They contain, almost all of them, a handsome chest of drawers. On this usually rests a large and well-bound Bible. The latter is considered an article of furniture essential to respectability; but a less costly Bible, if any, is kept for use. I saw everywhere coloured prints on the walls in considerable quantity. They usually represent scenes from scriptural history, courtships, or marriages—the marriage of Her Majesty and Prince Albert appears to be an especial favourite. The workmen and their families eat and drink to excess; their cookery is of the most wasteful

* A room in the dame's house was fitted up in some degree as a school-room. The woman appeared intelligent and respectable. Everything was very neat. I found some, but a few mere babies, present.

and greasy description. The principal meal is that taken in the evening, after work-hours, and called tea. Large quantities of meat, and rolls swimming in melted butter, are eaten. This habitual excess, unwholesomely prepared food, and the crowded state of the houses, was said to be producing a visible injurious effect upon the health of the population.

In the main street, down the middle of which runs a tram-road, there appeared to be a fair amount of shops, and those of a substantial description. The Bowrington company leases a store, upon much the same principle as the railway companies lease the refreshment-rooms at Swindon or Wolverton. It is the lessee's speculation; he makes the best thing he can of it. The company takes this step *to ensure* a supply at all events, but does not interfere on behalf of the lessee if any one prefers dealing elsewhere. On pay-nights there is much fighting and drunkenness in the streets. The phrase used to express a debauch at pay-time is "being out for a cruize." There is no great amount of female labour employed, and the feelings of the settled population run somewhat against it. It is usually done by strangers, or (which in this case means the same thing) by lodgers. The same may be said of the rude labour generally, whether performed by men or women. These female lodgers were said to be among the most ignorant and depraved of the population. Public worship on the sabbath is frequented chiefly at night, and it is by no means uncommon to go from the chapel, when service is over, to the beer-shop, especially the young men and women. While times are good, the population gives but little trouble to those about them; nor are they unsusceptible of kindly and generous feelings. I was told of a recent instance in which, the circumstances of a company causing a considerable arrearage in the men's pay, they nevertheless went on with their work, in entire reliance upon the good faith of the manager, and without any grumbling. An attempt to establish a mechanics' institute, with a library and reading-room, made by the resident proprietor, had failed. Sixty members had enrolled themselves at first, but never more than five or six attended. The room at last had to be closed. The people had no education to correspond with such an institution.

The high wages which boys can gain has its usual effect in draining the schools of all those who are much above the age of babies. A boy of 11 or 12 can earn from 5*s*. to 7*s*. per week.

Parish of Llansamlet (Appendix, p. 330).—This parish occupies the eastern side of the Swansea valley, as Llangefelach does the western. The river Tawe flows between them. Llansamlet extends six or seven miles upward from the sea, to a place called Glais, which is at the northern extremity of it, nearly opposite Clydach, in Llangefelach parish. One of the hamlets of St. Mary, Swansea, is built by the sea, on the eastern bank of the river. This hamlet, with the southern part of Llansamlet parish, has been constituted a parliamentary district, and has a church of its own. The parish-church and village of Llansamlet are a sort of suburb to the town of Morriston, about the centre of the parish. From the sea upwards to Morriston there is a succession of enormous copper-works. There is not a blade of vegetation to be seen on the steep hills on either side of the river, which seem to have been greatly raised, if not in some places

created, by accumulations of slag. This, with the whitish smoke of the furnaces, and the penetrating taste of copper, makes the whole region as dreary and disagreeable as I can imagine any to be. There are only three schools for the poor in the parish, viz., the juvenile and infant schools at Foxholes in the southern part, and the national school at Llansamlet, two or three miles off, from which again it is upwards of two miles to Glais.* The school in the hamlet of St. Thomas (reported under St. Mary's, Swansea) is the only one for that populous quarter, except the schools at Foxholes.

The Rev. Thos. Harries, Perpetual Curate of the district, informed me that he lately went into every house in the village of Pentre-with. He found 130 children under 15; above 100 of whom were old enough to go to school. Not very many (he could not say the exact number) were going to school. There is a village above Pentre-with called Ponymaen, scattered, but with a good many people living about; too far from the present schools. It was contemplated to raise schools which should serve the population there and at Pentre-with. Mr. Grenfell was the only person in the district anxious about a school. The population was mainly employed by him.

There were 15 or 16 public-houses between Pentre-with and the ferry, about a mile and half. Drunkenness was the prevailing sin of the district. Wages were good, and there was little suffering except by the people's own fault.

Mr. Harries had served churches at Hubberstone (Roose hundred, Pembrokeshire) and Merthyr Tydvil, as well as in this district. The people at Hubberstone were the best conducted; those at Merthyr the worst. Thousands and thousands there were unable to read the Scriptures.

In the northern part of the parish I saw the Vicar, the Rev. Mr. Morgan, who furnished me with the following particulars respecting the school at Llansamlet:—

When Mr. Morgan came into the parish a school-room was fitted up (lent by C. H. Smith, Esq., the coal proprietor of the parish), by subscription of the parishioners, for the accommodation of one of Mrs. Bevan's schools which was in the parish for two years. This was in 1841. After Mrs. Bevan's master had left, the present master entered upon the school, and by an arrangement with Mr. Smith, 1*d.* in the pound is stopped upon his workmen's wages to maintain it. The school, though the master is an Independent, has been under the control of the clergyman only, and not visited by any one else. The Church Catechism has been taught in it, but not to all.

A site had recently been granted by the Earl of Jersey for a national school close to the parish church. Subscriptions had not yet been collected; they had been waiting to see what Government would do.

It was contemplated that the new National school would supersede the present school.

Mr. Morgan expected that the 1*d.* would still be contributed to a national school.

The population in the south were coppermen; in the north of the parish, colliers and agriculturists. He agreed with the Rev. Mr. Harries that a school was much wanted at Pon-y-maen. He did not find the

* *Infrà*, p. 155.

people of Llansamlet particularly ignorant in his clerical visits. They had had good parish priests, and were considered religious.—For a further account of this parish and neighbourhood, cf. the answer of P. S. L. Grenfell, Esq.

Parish of St. John's, near Swansea (Appendix, p. 359).—This parish includes the northern suburbs of Swansea, and extends up the eastern bank of the Tawe (opposite to Llansamlet on the western) until it joins the parish of Llangefelach. The aspect of it differs little from that of Llansamlet. The principal feature in it is the copper-works at Hafod, belonging to J. H. Vivian, Esq., M.P. His agent informed me that about 500 persons were employed in them, of all ages and sexes, of which number 100 might be children and 30 women. No boy was then employed who was under twelve years of age. As to wages, calciners were getting 14*s.* or 15*s.*; furnace-men 21*s.*, 25*s.* and occasionally 30*s.* (extra hours) per week, besides fuel gratis and a two-room cottage, built by Mr. Vivian, at 1*s.* 4*d.* per week. As a class they were not intemperate, but improvident, relying upon constant employment. They were mostly Welsh, with few English or Irish among them; a copperman was almost always the son of a copperman. The agent recollected no instance of a man who had risen from a workman to be a clerk; he considered them better off than any other class of workmen in the kingdom. The district was not unhealthy.

The school* is maintained by each man's being stopped one penny per week, for which he has the privilege of sending all his children (however many) to school. In general, they were apathetic about education. The only intellectual resource of the adult population is the chapel, whether used for preaching or a Sunday-school; such as do not frequent the chapel pass their leisure time in the beer-house. They are all Dissenters. A great improvement was said to have taken place in the manners of the district; this was attributed to the Sunday-schools; they were introduced about twenty-seven years ago; at that time the population was left wholly without spiritual care. I took down *verbatim* the following statement from a sort of clerk or overseer, apparently a man fifty or sixty years old: "At that time an Independent minister came to look after us—if he had been Baptist, Churchman, or any one else to have drawn the net, he would have had us all."

Extracts from the Appendix, illustrative of Sunday Schools, referred to in p. 7 *ante*.

Capel Mair School (Appendix, p. 246).—I visited this Sunday-school on the 29th of November, being introduced by Mr. James Rogers, a respectable merchant of the place, who attends it regularly, and is himself a teacher in one of the classes. The chapel is of a good size, and in good repair, both as to the building, pews, and benches. I was too late for the prayer with which I was informed the school is opened. The first thing done after my entrance was the superintendent's ringing a little hand-bell, and then his calling over the roll of teachers, who answered to their names. The office of superintendent is filled by the teachers in rotation.

The mode of proceeding is as follows:—At the end of each Sunday's

* *Infrà*, p. 172.

school, the teachers stay behind, and determine a few verses which are to form the text of the next Sunday's instruction; these they read over, each one reading from stop to stop, though it be only a comma. The superintendent of the next Sunday proposes a few questions upon it, which are answered or discussed, with a view to guiding the next Sunday's instruction. When the next Sunday comes, the passage so selected is read over by each of the classes under the direction of its teacher, and explained and discussed by him and them. About half or three-quarters of an hour before the school is closed, the superintendent of the day questions the whole school on the passage which has been read in the classes. As each question is proposed, another of the teachers, who assists, calls out "Class Mr. Rogers," "Class Mr. Good," "Class Mr. Lewis," &c., according to his discretion, in order that some one from the class named may answer the question if they can. If the answer is not approved by the superintendent, the same teacher calls on another class; or if any one in the school disapproves of the answer, he suggests his own explanation. After this, the younger children are questioned, then a hymn is sung: the whole concludes with a prayer by the superintendent for the day. The entire business of the school appeared to me to be conducted in the most orderly manner. I particularly noticed the mode of dismissal: the superintendent calls each class by the name of its teacher; the class named files out, the rest remaining still: as each passes the centre aisle, before turning to the door, they bow to the superintendent.

They do not read much at a time; I found them engaged upon 9th St. Luke, *vv.* 37–45. The school is wholly conducted in Welsh, with the exception of Mr. Rogers's class, which contained two adults and two children, females. These were not of the labouring class. I took down, as nearly as I could, verbatim *the questions asked, and answers given in this class:—*

v. 37. "And it came to pass," &c. What came to pass?—The father and the son met the Saviour *the next day.* Next day to what?—Day of the Transfiguration. *Came down from the mountain*—what mountain?—Mount Tabor. *Much people met him*—met whom?—Christ. "And behold a man of the company," &c. Behold—what does this expression denote? does it denote something important, something particular to follow? is it meant to attract attention?—Yes. What was the particular thing here?—The father besought the Saviour to heal his child. "Master, I beseech thee," &c. Did the man believe?—Yes; (another) he had seen Christ's miracles. The teacher referred to the parallel passage of St. Mark: "Lord, I believe; help thou mine unbelief." "*Look upon my son*—does this mean *have compassion on him?*—The father believed that a look from Christ was enough to heal him." Similar questioning, Mr. Rogers informed me, was going on in each of the Scripture classes, of which I found ten.

As soon as the class-reading was over, the superintendent again rang his bell, and called out two names, upon which two boys, in different parts of the school, repeated successively the 113th and 114th Psalms in Welsh. When any verses are learnt to repeat, the person learning them gives notice to the teacher of his class, and he to the superintendent, who calls for them, as on this occasion. Something of

the same kind I have noticed in my account of the Church Sunday-school at Llandovery.

The general questioning on the passage of the day was conducted by the Rev. Mr. Davies, master of the Rhydiceisiad day-school, in the parish of Llangynin (reported below). He gave the questions in Welsh, and translated them for me into English. The following are specimens of them and the answers. "Why is Christ addressed as master?—Because he is a teacher. In what office is he a teacher?—In that of prophet. Should parents in general feel a desire to bring their children to Christ?—Yes. Why? what good can he do them?—He can bring them to eternal life. Cannot some else than Christ do this?—No. Can he save all?—Yes. Are all welcome who come to him?—All. Are we to understand that evil spirits have power over natural diseases?—Yes, in those times; but not now. The evil spirit tore him; what does this mean?—The man was in such pain that he tore himself. Why could not the disciples cast the evil spirit out?—For want of faith. In whom was the faith wanting?"—(Here some discussion arose as to whether it was the disciples who lacked faith *to perform the miracle*, or the man *to have it performed upon him*. The superintendent, who inclined to the latter opinion, quoted "He could not do many mighty works there, because of their unbelief." He said, however, at last, "Well, it is doubtful; we had better leave it.") How did Jesus rebuke the unclean spirit?—By his word. "All were amazed;" did they understand Christ to be God, or only that God worked with him?—Both; (another) They were amazed at the Godhead of the Son appearing; (the superintendent) It was rather God who appeared as attesting it, and at this they were amazed. "They wondered at *all* the mighty works;" what were these?—The same persons had seen others of Christ's miracles. "Let these words sink into your ears;" what does this mean?—Put them in your heart. What words?—Those which follow about our Lord's crucifixion. (Here again a discussion arose. Some thought that the words meant in the 44th verse were the exclamations of wonder alluded to in the 43rd; and that the disciples were exhorted to remember these present acknowledgments of Christ's power for their consolation when he should afterwards be crucified.)

I was informed that it was then too late for them to catechize the children.

At the close of school, several packets of little Welsh hymn-books were distributed among the children.

The people present were generally well clothed; want of proper clothes is a common excuse given for not attending or sending children to a Sunday-school.

After the dismissal, the teachers met to settle next week's lesson. It was to be from the 46th verse (inclusive) to the end of the chapter. They read it over in the way I have described. After it had been read, the superintendent for the following week put some questions. "What was the 'reasoning' about?—They mistook the nature of Christ's kingdom, and expected temporal power; (another) Pride was arising among them; (another) They expected to be prime-ministers, and so forth." Some discussion ensued as to whether Christ *heard* the conversation, and knew their thoughts from *that*, or whether the

conversation took place in his absence, and he knew it and the motives of it by his omniscience. It did not appear to be the object of this conversation to *settle*, so much as to *open* questions, on which the next Sunday's teaching should turn. Each teacher gave his own opinion, and the superintendent did not sum up or decide in any way. The teachers appeared to be generally decent farmers or shopkeepers.

There is one thing more to be mentioned. This Sunday-school is considered, in theory at least, to be quite distinct from the congregation. In order to be a member of the Sunday-school it is not requisite to attend the public worship of the chapel; no question of this nature is asked of any one in school; nothing more specific is taught on this head in the classes than the abstract duty of public worship. The Sunday-school, as a distinct society, elects its own teachers.

Penygroes Sunday School (Appendix, p. 416).—This school is held in the Independent chapel, and in the school-room belonging to the same congregation, which is built on a part of the burying-ground, above the stable. The Testament classes are in the former, and the junior or elementary classes, with one class of adults reading the New Testament, in the latter. The school commenced this afternoon precisely at two o'clock, by the superintendent desiring one of the teachers to hear two females, apparently about 23 years of age, repeat the first chapter of the book of Joshua, which they did simultaneously, very correctly. A hymn was then sung, and the teacher delivered a prayer. The secretary then called the names of the teachers, and every one answered, "Here I am." A teacher then stood up, and stated his opinion respecting a Sunday-school he had been visiting in the neighbourhood. (It appeared that there is a union among seven Sunday-schools of the same connexion, and visits are paid from one school to the other.) He said they had a good supply of teachers; that they were reading tolerably well; the faults of that school were, they had no teachers' school—no secretary—many coming late to school—they were not giving sufficient time for the scholars to read without assisting them—there were not many adult females coming to school. The teachers then went to their different classes. In the school-room I saw one little boy in the alphabet, one class in the Second Class-Book of the London Sunday-school Union, and two classes in the Third Class-Book. The different teachers had printed questions corresponding to the several Class-Books in their hands, from which they questioned the scholars as soon as the lessons were read correctly. Some of them were taught individually, others collectively. The adult class *in the school-room* was reading the tenth chapter of the Hebrews, and to the questions proposed by the teacher I heard the following replies:—The ceremonial law was nothing but a shadow of things to come—the killing of the beasts under that dispensation had a reference to the death of Christ for the sins of the world—none were benefited by the sacrifices, except those who, through faith, looked forward to the Lamb of God, who would take away the sins of the world—Christ in his person, and in his sacrifice, was the substance of all the sacrifices under the ceremonial law. All the sacrifices and burnt offerings had especial reference to him. The sacrifices proved the sinfulness of man, and at the same time pointed out the way for him to be saved, through the blood of Christ.

All the classes *in the chapel* have the same lesson, and the teachers, on the mornings of every sabbath-day, meet their minister (the Reverend Simon Evans) to have the lesson explained to them, and to be questioned on it, that they may all question the scholars in the same manner. This appeared to be the grand secret of their success. Every word and every passage is fully explained, and they are expected to do the same in their different classes. The lesson this day was the twelfth chapter of St. Mark, 13–24 verses. I visited every class, and the following were the answers I heard given to the questions proposed by the different teachers:—Pharisees, a sect among the Jews, who considered themselves better than others—Herodians, Herod's partisans—tribute, a tax paid to the emperor of Rome—Cæsar was the emperor. (By me.)—Rome was in *Canaan*—Jesus Christ knew the hypocrisy of the Pharisees and Sadducees—he knew their hearts—the Sadducees denied the existence of spirits, good and evil—also the resurrection—the Pharisees tried to entangle Christ in his speech respecting paying tribute to Cæsar—he told them to bring him a penny, a Roman coin, 7½*d.* of our money—he told them to render unto Cæsar the things which are Cæsar's, and to God the things which are God's. The Sadducees (from Sadock, their founder) tried to entangle Christ by asking a question respecting the seven brothers who married the same woman, as Moses enjoined in the twenty-fifth chapter of Deuteronomy, fifth verse—they were prompted to put the question by malice and envy, but were equally surprised with the Pharisees by the answer which Christ gave—Moses, whom they quoted to entangle him, proved the resurrection in the verse quoted by Christ, "I AM the God of Abraham, of Isaac, and of Jacob"—he was their God, then, when they were dead, as he was when they were living. The same questions were proposed, and nearly the same answers given in every class. There was only one female teacher in the school, and she was as expert in proposing questions as the male teachers. At a quarter to four the superintendent ordered the books to be taken up; the anthem, "Worthy is the Lamb," was sung by 20 or 30 of the teachers and scholars; and Mr. David James, of Pantgafel, concluded the school with prayer.

I was informed that the teachers and scholars were freeholders, farmers, servants, labourers, and their children; but the major part of the scholars were adults.

This is a school of considerable reputation.

January 31*st*, 1847. WM. MORRIS, *Assistant.*

(Appendix, p. 434).—The eight chapels named in the table next following are formed into a Sunday-school union, called the Narberth Sunday-school Union. The chief principles upon which this union is formed are the adoption of a similar method of instruction; comparison of accounts with respect to the attendance of teachers and scholars; and a system of mutual inspection. Mr. David Evans, of Narberth, is secretary to this union, as well as to the Pembrokeshire Educational Committee. I am indebted to him for much information concerning it. It is settled at certain periodical conferences what schools shall inspect each other. Two visitors are deputed from the visiting school for the purpose, who do not give notice of their coming, and, having

made their report, transmit it to the secretary. I saw some of these reports in the minute-book. Making allowance for a good deal of general and commonplace reflection, they were ably and honestly done, and were not merely mutual laudations. Faults were pointed out, *e.g.* the small proportion of children to adults; superannuated teachers set over the youngest classes; and so forth. A similar union exists in Kemess hundred (cf. Report of Penygroes Sunday-school, *suprà*); and also in Newcastle hundred, Glamorganshire (cf. Report of Gilead Sunday-school, *infrà*). The annexed table, with which Mr. Evans furnished me, will show the precision with which the accounts are kept:—

DEAR SIR, *Narberth, January 26th*, 1847.

I HEREWITH forward to you the returns for the schools connected with the Narberth Sunday-school Union; all of which are filled with the utmost care and fidelity, from personal and minute inquiries.

Zoar school was not in connexion with union during the last quarter, but has since joined it.

* * * *

The Wesleyan school has discontinued its connexion with the union since June last.

I also enclose a copy of the last quarterly table of statistics; the total in some instances you will find to differ from the returns. This arises from the fact, that in some schools that very cold and snowy Sunday* was omitted in striking the averages.

Should anything appear difficult or imperfect, I shall be most happy to render you all needful information.

I have, &c.

R. R. W. Lingen, Esq. DAVID EVANS.

NARBERTH SUNDAY-SCHOOL UNION.

[The names between brackets denote the parishes in which the schools are situated. I. stands for Independent, B. for Baptist.]

STATISTICAL TABLE, ending December 27, 1846.

	TEACHERS.					SCHOLARS.							
	Male.	Female.	Total.	Average.	Church Members.	Male.	Female.	Total.	Average Attendance.	Church Members.	Above 15.	Under 15.	Attending a Day-School.
Tabernacle (Narberth) I. .	14	9	23	20	23	73	89	162	117	37	43	119	66
Carvan (Lampeter Velfry), I.	20	4	24	20	23	63	63	126	73	44	50	76	28
Bethel (Llandewi Velfry), I.	16	1	17	13	16	39	56	95	55	38	45	50	15
Bethesda (Narberth), B. .	9	2	11	8	7	46	50	96	43	21	41	55	31
Llandissilio (Llandissilio), I.	10	2	12	8	12	39	32	71	50	14	37	34	12
Nebo (Cilymaenllwydd), I.	17	5	22	17	17	74	77	151	88	90	86	65	6
Ffynnonwen, or Twle (Cilymaenllwydd), I. . . .	9	2	11	10	10	55	49	104	77	40	38	66	11
Henllan (Henllan Amgoed,)I.	20	8	28	22	28	101	82	183	125	100	150	33	26
Total . . .	115	33	148	118	136	490	498	988	628	384	490	498	195
Last quarters (ending September, 1846)	125	44	169	142	158	516	540	1056	726	433	567	489	No returns.

The decrease is owing to the season and the change of farm-servants, not voluntary absence; the actual increase in scholars under 15 clearly establishes the fact.—D. E.

* December 13, 1846.

It may be necessary to explain the column headed *Church Members. A member* is one of a congregation who, by publicly receiving the Communion in their chapel, professes his adherence to that body.

Tabernacle Sunday School, Milford Haven (Appendix, p. 452).—I visited this school on the 17th of January. It is remarkable in this respect—that, contrary to the general custom, the minister of the chapel, the Rev. John Lloyd, is the principal conductor of the school. On each Sunday evening, for an hour and a half, he holds a Bible class, at which the Sunday-school teachers prepare the lesson to be read on the following Sunday—they use the course prescribed by the Sunday-school Union. On one evening of the week the minister holds a singing class, at which 60 attend; on another he gives gratuitous instruction in secular subjects to some of the junior teachers. There is a lending library attached to this school; the books are not exclusively of a religious character; they were nicely covered to preserve them.

The teachers meet to transact the business of the school on the first Sunday in every month.

It is further remarkable, with respect to this as a Dissenting school, that the scholars attend public worship (in the morning) *in school order*, all sitting together; there is a regular cycle of teachers like academical proctors, to superintend them while so attending.

The roll-book and the book of attendance are those adopted by the Sunday-school Union; the entries for morning and afternoon, being on opposite sides of the same page, are not nearly so compendious and convenient for reference as those at the Wesleyan school.

I heard a teacher (a somewhat rough-looking, but evidently strong-headed man) giving the lads in his class—boys thirteen or fourteen years old—a good practical lesson, in homely language, on the point wherein the people of Beræa were more noble than those of Thessalonica.

For five minutes between reading in the separate classes and the general catechising, four male and four female collectors (who have each an ascertained quarter of the male and female schools respectively assigned to them) go round the school to receive contributions towards the missionary fund. After this the males, in an orderly manner, and class by class, left the vestry-room and arranged themselves in separate pews down one side of the chapel.

The general catechising was conducted by the minister on St. Matthew iii. In answer to him it was said that John the Baptist came preaching A.D. 25—the wilderness was east of Jerusalem; between that city and the Dead Sea—the Jordan was in that neighbourhood—"about Jordan" means "on the banks of Jordan"—repent=be sorry—the *kingdom of heaven* is at hand meant that *Christ* was at hand—*this is he* meant Christ—Esaias is also written Isaiah—repeated 3rd verse of 14th chapter of Isaiah—the same John=the Baptist. A garment of camel's hair did not mean a fine robe of camlet, but a coarse one of the untanned hide—such a robe was worn by prophets—the locust was like a grasshopper, but larger; two or three inches long—there are green and brown ones—the latter are the larger—come in clouds, *i.e.* lots of them together. Wild honey is that found in rocks and old trees—made by wild bees—Jonathan once dipped the end of

his spear in such a nest—may see the same thing occasionally in Wales —*all Jerusalem* meant *all the people*—every one—the greatest part—the principal part. (Minister) "Which is right, James Sawyer?" (J. S.) The principal part. The Jordan rises in Mount Lebanon—runs under ground for thirteen miles—comes out at Cæsarea—passes through the Sea of Galilee into the Dead Sea. The Pharisees were self-righteous—believed in fate; in heaven and hell; in angels—that the soul will outlive the body (the answers came from all quarters of the school, and from the females as well as the males). The Sadducees disbelieved the resurrection; angels; God; (many to the last answer) no.

The minister then gave out the lesson to be prepared for the next Sunday.

'Happy Land' was exceedingly well sung, the minister leading, and in the course of it repeating occasionally "higher," and "faster."

He then desired that those among the females who had read over the Sunday's lesson on each day in the past week would hold up their hands. Thirteen held them up.

About the same number held up their hands among the males.

The school was closed with a brief prayer.—I annex a copy of the rules of this school:—

1. The hours of attendance are, nine in the morning and two in the afternoon. As it is a rule that the school should be opened and concluded with prayer, it is necessary that every child should be present at the school in time.

2. Every child who does not come to school clean and regular, or is found guilty of lying, swearing, stealing, fighting, or otherwise misbehaving, must be expelled if, after reproof, there is no reformation.

3. That each child shall be expected to come with his or her lesson prepared, that there be no delay in school-hours, and shall attend divine service after the morning school with the teachers.

4. That if any child be absent from the school four successive sabbaths, such child shall be excluded, unless a satisfactory reason be given.

5. It is earnestly recommended to the parents or friends of the children, to urge them to attend to their improvement, as we cannot hope for much success in our labours if the children behold at home an indifference to their welfare, or an example contrary to the instructions given at school.

I should say that the school was very well conducted.

Wesleyan Sunday School, Milford Haven (Appendix, p. 452).—I visited this school on the 17th of January. It is mainly conducted by the exertions of Mr. George Williams, an officer in the Customs, and his sister.

The school was opened with a hymn, and prayer by the superintendent.

In this school, as also in the Baptist and Independent schools at Milford, the vestry is used as a school-room for the boys. In all three the vestries are inconveniently small. I inquired at the Tabernacle why they did not use the gallery, and was informed that the arrangement of the pews made it inconvenient for the teachers who take down the numbers, collect pence for missions, &c., to visit the classes. The

same reason, I suppose, applies to all. The instruction was given in this school upon a scheme prepared by the Rev. J. Stephenson, a Wesleyan minister. There were cards headed "Table of Sabbath Exercises" in the following form, which comprised each Sunday in the year:—

Date.	Morning, Old Testament Lesson.					Afternoon, New Testament Lesson.				
	Portion.	Subject.	Paraphrase No. of Question.	1st Catechism.		Portion.	Subject.	Wesley's Hymns.		Scripture References.
				No. of Section.	No. of Question.			No. of Hymn.	No. of Verse.	
Jan. 10	Gen. i. 1-5	The Creation	1	1	1	Luke ii. 6-14	Birth of Jesus	90	1	1
,, 17	Gen i. 6-13	The Creation	2	..	..	Luke ii. 21-26	{ Dedication of Jesus. }	224	1	2
,, 24	..	..	3	..	..	..	..	..	..	..

The *First Catechism* is the Wesleyan Catechism of that name. The *Paraphrase* is a work (well known among the denomination) upon the Second Wesleyan Catechism.

The *Scripture References* are a compilation of parallel passages of Scripture to illustrate each portion read. By means of this table each class is engaged in studying the same passage: each teacher is illustrating the same subject from it, and referring to the same authorities, which are those acknowledged by the congregation. At the end of the time the school is catechised by one of the teachers, *collectively*, on the passage which has thus been read *separately*.

Instead of the Old Testament lesson marked for the morning, the scholars had of late been devoting the Sunday morning school to Scripture biography, adopting a system of mnemonics: *e.g.* the floor is divided into so many imaginary compartments, and numbered. The position of the compartments and the number, always remaining the same, soon become familiar to every one. Then a scriptural name is taken; suppose Zacchæus: the principal circumstances of his history are assigned one by one to some of the compartments—explanations or illustrations to others. In this way an account of the principal scriptural names was by degrees being very thoroughly learnt throughout the school. The superintendent informed me that he found the system work admirably.

The teachers appeared to me to be discharging their duties efficiently. They were really questioning the children and expounding to them. One in particular had an animated and intelligent manner.

Attached to the school is a lending library of 300 volumes, entirely of a religious character; the volumes were all nicely covered with canvass, and numbered with figures corresponding to the index. The register of volumes taken out was kept thus:—

Names.	JANUARY.					FEBRUARY.			
	3	10	17	24	31	7	14	21	28
	No. of Vol.	No. of Vol.	No. of Vol.	No. of Vol.	No. of Vol.	No. of Vol.	No. of Vol.	No. of Vol.	No. of Vol.
A. B. . .	21	21	21	50					

The upper line of figures denotes the days of the month on which each Sunday of the year falls.

The volumes are taken out each Sunday. According to the example given, A. B. would have taken out vol. 21 on Sunday the 3rd of January; renewed his loan of it on the 10th, and again on the 17th; returned it, and taken out vol. 50 on the 24th.

The school-roll was kept in the same form as at the Wesleyan chapel in Pater, *q. v.* The attendance register was kept in a particularly good and convenient form: *e. g.*—

Date, 1847.	Wesleyan Sunday-school, Milford.	Total brought forward.	Admitted.		Total.	Present.		Absent.		Dismissed, Removed, &c.		Total.
			Boys.	Girls.		Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	
17 Jan.	Morning .	137	2	1	140	45	58	19	18	0	0	140
	Afternoon	140										
24 ,,	Morning .											
	Afternoon											

The entry in the last column for one attendance always forms the entry in the first column for the next attendance. The totals had been steadily increasing for some time. It seemed to me altogether an excellent school.

English Wesleyan Sunday-school, Bridgend (Appendix, p. 350).—I visited this school on the 7th of March. The chapel in which it is held is airy and commodious. The side-aisles are occupied by open pews. In them the school is held. The two sexes are separated, one on each side of the chapel. The teachers appeared to be of a superior class, and to be doing their work well. Each selects what passage he pleases for his class to read. There are cards for marking the attendance of teachers and of each class. There is also a minute-book kept in the same form as at the Tabernacle, Milford, in which the particulars of attendance are entered. The officers of the school include a superintendent, teachers, secretary, and two visitors. The school district is divided between these two visitors; it is the duty of the secretary to furnish the visitors with a list of the absentees on each Sunday, that their homes may be visited, and the cause of their absence ascertained. There is a large clock conspicuously placed in the chapel, and the time of the afternoon's school apportioned according to the following table:—

	Minutes.	Time.
Singing and prayer	10	2 10
Giving out books	5	2 15
Catechism	30	2 45
Religious instruction	10	2 55
Silence and singing	5	3 0
Reading Scriptures	20	3 20
Address or reading—continued . .	25	3 45
Collecting books	5	3 50
Singing	10	4 0

In the morning a greater proportion of time is given to reading the Scriptures. Prizes (Hymn-books or Testaments) are distributed in exchange for tickets obtained for attendance at the opening of school, and at the lessons of the class. Four such tickets can be acquired each Sunday, *i.e.* 12 in three weeks. For every 12 such tickets a larger one is given. It would, therefore, take at least 36 weeks to acquire 12 larger tickets, which is the number of them requisite to gain a prize.

The catechism in use is the Wesleyan Catechism; but it is not learnt by any scholars except those in the Bible and Testament classes, *i.e.* the most advanced. The catechisms are taken home, in order that the portions to be repeated on Sunday may be learned during the week. The portions learned are repeated individually.

By *Religious Instruction* is meant a more familiar and colloquial intercourse between the teacher and his class on religious subjects than is the case in catechetical instruction. In four classes which I passed by while this part of the instruction was going forward, I heard one teacher explaining to his class that *God is a God of Truth*, giving them short and simple proofs of various things stated in the Bible, *e.g.* the fall of man—his corruption and misery—the deluge—and so forth. Another was impressing his pupils with the consideration that *we must all stand before Christ's judgment-seat*—every one of us—in an earnest manner, making them feel that this is not an abstract truth, but a personal and individual consideration. A third *was warning an individual boy*, who was not taking good ways. A fourth was speaking on *the importance of giving our first days to God*, while our mind is as yet undisturbed by the cares of life.

At the end of the school comes a general catechizing upon the passage read by the senior classes during the previous half-hour.

According to the rules of the school, the teachers ought to meet once a-month; but this rule is not enforced.

Once a-month there is a prayer-meeting of the whole school, *i.e.* the school is closed at half-past three instead of four, and the remaining half-hour devoted to worship and prayer instead of instruction.

This is the only Sunday-school in Bridgend, with the exception of the Church Sunday-school, which is conducted wholly in English. It is contemplated to form a lending-library in connexion with it, and to adopt the course of lessons laid down by the Sunday-school Union. When this is done, I should say that it will be one of the best Sunday-schools which I have seen in my district.

Wesleyan Sunday-school, Cardiff (Appendix, p. 369).—I visited this school on the 21st of March, 1847. The time during which the school is kept is divided thus: in the morning, 15 minutes for opening

with singing and prayer, 35 minutes for reading, 5 minutes for spelling in what has been read, 15 minutes for lessons and religious conversation, and 10 minutes for closing with singing and prayer.

In the afternoon, 15 minutes for opening with singing and prayer, 30 minutes for reading, 10 minutes for lessons, 10 minutes for spelling in what has been read, 15 minutes for catechism, and from 25 minutes to 40 for closing with singing, exhortation, singing again, and prayer.

By the lessons is meant repeating a portion of Scripture, selected and given out on the previous Sunday by one of the superintendents, and committed to memory before coming to school, with questioning upon it by the teachers. In the religious conversation the teachers endeavour both by questioning and by relating simple and striking anecdotes to impress the minds of their scholars with a deep sense of the truths of religion.

In the 1st class of boys I found the teacher examining his scholars in what they had read very sensibly and acutely, and exercising them in turning to passages of Scripture bearing upon a given subject. The scholars appeared quick in this sort of work, and very ready in answering questions put to them by their teacher.

In the 2nd class of boys I found the teacher questioning his scholars upon the portion of Scripture selected for the lesson. He was examining them on almost every word of the lesson, and appeared to possess some skill in simplifying and explaining matters.

In the 1st class of girls the scholars were being put to read the answers to the questions in the Catechism, with Scripture quotations. The teacher afterwards put several questions to them, which she had in a printed form in the 'Key to the Catechism.' These questions are much more minute than those of the Catechism itself, from which alone the scholars had to provide answers. They seemed to do this readily.

In answer to questions put by one who gave the closing exhortation, and read, without mentioning the book or the chapter, the first part of St. John iii., they said that a part of St. John iii. had been read—that regeneration was the subject of the conversation between Nicodemus and our Lord—that Nicodemus was a ruler of the Jews—that he came to Jesus by night for fear of the Jews—that he knew that Jesus was come from God, because no one could do the miracles he did unless he had come from God—that a miracle is a wonderful thing, and requires the power of God to perform; they could not say what is the kingdom of heaven in this world; they said that man is born in sin—that the first thing every one does after he has felt the need of a Saviour is to pray—that faith is connected with prayer; they could not say what follows when we pray in faith.

Besides the two superintendents, there are two secretaries, one for the boys and the other for the girls, whose business it is to keep the books: viz., the register, in which are entered the date of admission with age at the time, parent's name, residence, class, and remarks about leaving, dismissal, or death; the roll-book, in which is entered the attendance; and the minute-book, which contains a summary, with a leaf for each month, of the number on the books, distinguishing boys from girls, the number admitted and the number that left on the one page, and on the other page the number that actually attended,

teachers, distinguishing males from females, with the actual attendance of their scholars respectively morning and afternoon.

At the opening and closing of the school, one of the superintendents gives out a hymn, all sitting; when he has gone over the number of verses selected to be sung, he pronounces "attention," then he gives out the first verse, which is sung, and so of the rest. After singing he desires all to "kneel," and after the prayer to "rise." When the time allotted for any subject has expired, he rings a bell and mentions the next subject.

There is a circulating library belonging to the school, from which any one reading in the Holy Scriptures may get the loan of one book at a time for a week.

The school seemed to be very well organized, with exceedingly good method and system, and to be, on the whole, most efficiently conducted.

DAVID WILLIAMS, *Assistant.*

To the foregoing instances I subjoin two others, which I consider to be favourable specimens of the class of Sunday-schools lying midway between the old and the recent type; the first being a town Sunday School, and the latter a rural one.

Capel Als Sunday School, Llanelly (Appendix, p. 214).—I visited this school on the 14th of February, being introduced by the Rev. David Rees, minister of the Welsh Independent chapel, in which it is held. School was commenced with a hymn and prayer given out by one of the teachers. After the hymn and prayer, the teachers' names were called over. There is a register of teachers, and of each class. Many of the teachers were absent at the copper-works. The furnaces are kept at work day and night. The men work by day and by night in alternate weeks; this, therefore, must be a permanent cause of absence, though not to the same individuals, every Sunday. Others of the teachers whose names were called were said to have left the town in search of employment. The female teachers did not answer to their names; but a man from the gallery, overlooking the school, answered whether they were present or not. The course of lessons recommended by the Sunday-school Union has not yet been, but is to be, adopted. At present, the business of each Bible class is to read the Scriptures *through*. The rates of progress being different, no two classes are in the same place. One great mischief of this plan is, that it renders any general catechising of the whole school *upon the subject of their day's reading* impossible. Mr. Rees has a class of 15 under his own charge. I found this class to be composed of four colliers, one farmer's son, two carpenters, one brewery-man, two clerks in works, one shopkeeper, one very old man, two lads, and one not ascertained. From this class the teachers are mainly supplied. There were five Scriptural maps (three of Palestine, one of St. Paul's journeys, and one of the wanderings of the Israelites), intended to be for the use of the school generally, but practically of use only to this class, the maps being hung on the pulpit, and this class sitting within the space which, in dissenting chapels, is railed off immediately under the pulpit. Mr. Rees conducts the instruc-

tion wholly in Welsh. The members of it were said to understand English imperfectly. I heard them read the 9th chapter of St. John. They read from period to period, and apparently with ease. If one of them made a mistake, he was simply told that he was not right. He then read the verse over again: it was only after repeated failures to discover his mistake that the next was called upon to do so. They appeared to have prepared the passage with great care (my visit was wholly unexpected), from commentaries in their possession. One minutely explained the Jewish custom of expulsion from the synagogue. Another, the doctrine of metempsychosis, supposed to be referred to in verse 2, saying, "that souls which had sinned in former and better bodies were doomed to live in that gloomy or more deformed body, such as the blind man's; or even in the bodies of beasts, as oxen or asses." On this passage, another said that the Jews expected temporal punishments for sin. Different opinions were often given. In general they seemed able to answer Mr. Rees's questions. *To-day* meant during Christ's life: he used the expression because his life was drawing to a close: probably, also, the sun was setting at the time. *Night* meant the night of death. This class appeared to be interested and diligent. I am inclined, however, to think that the school could be of little use for the instruction of the young. Want of space compelled a bad arrangement of the classes. Each teacher was in the same pew with his class. It was thus impossible for him to survey or control the whole class at once. It was only the child under immediate notice for the moment, as the teacher listened to each reading its verse, that seemed to be attentive: the rest were looking about or chatting together. The names are called in each class. It is the teacher's duty to visit the parents of absentees during the week, and ascertain the cause of absence in each case. I saw few in school who were not tolerably well clad and clean. Assistance is given to those who are too poorly clad to attend. There is an English Sunday-school of the Independents at Siloam chapel, which is attended by the wealthier part of their body in Llanelly.

Among the male classes, down stairs, I found only two, of four boys each, reading in English; but of the female classes, two-thirds were reading in English. Some of the parents, whose children were going to a day-school, objected to their being taught Welsh on Sundays. But (Mr. Rees informed me) the school was badly off for English teachers. In none of the juvenile classes did I see any symptom of the teachers' questioning the children. Out of 72 classes I found no less than 18, or one in four, engaged upon elementary books for acquiring the mechanical art of reading. In two cases I noticed an adult male teacher for an adult female class. I endeavoured to listen to a class or two reading; but the buzz of the school was so great, and the tone of reading, while I stood by, was so low, from an awkward sort of shyness, that I could not hear sufficiently to form an accurate opinion.

Gilead Sunday School (Appendix, p. 349).—I visited this school on the 7th of March. It is conducted wholly in Welsh. The chapel was well warmed, comfortable, and in good repair. The part near the fireplace was not occupied by pews, but by loose benches; on each side of it sat the

two senior classes; all the adults were males. This school forms one of a Sunday-school union. The books were remarkably well kept: they consisted, indeed, of only a threepenny memorandum-book in the superintendent's pocket; but he had got his columns well and methodically arranged; he was able to tell me in an instant every particular of the school's actual and average attendance.

I found an adult class reading from the Sermon on the Mount in Welsh. One of the class was a man apparently upwards of 60, and looking like a decent farmer. The teacher seemed to belong to the same class. Another of them, from his dress, I judged to be a village mechanic, either a mason or carpenter; the two remaining ones might be farm-labourers, aged, perhaps, 30 and 18 years respectively. They were reading the verse, "No man can serve two masters," &c. The passage was first read from stop to stop, and then again from verse to verse, in class. The teacher next proposed questions upon the meaning of each word contained in the passage; lastly, he commented upon the whole. With regard to the meaning of words, there was, every now and then, a certain attempt at etymology. The superintendent, who stood by and acted as my interpreter, had some acquaintance with the nature of translation, *e.g.* he explained to me that *take no thought for* was expressed by a single word in Welsh, though there were four in English. The word proposed did not always seem to be selected as one which necessarily required explanation: *e.g.* among others the teacher named *God;* the answer given was, "the cause and creator of all things." When they came to *Mammon*, he produced from his pocket a Welsh version of Gurney's Bible Dictionary, and read an account of the word as there given. The practical comment which he delivered was short and sensible, taking Mammon for the cares of this world. I formed rather a favourable opinion of the Scriptural instruction in this class.

Readiness and propriety of expression, to an extent more than merely colloquial, is certainly a feature in the intellectual character of the Welsh. On the present occasion I may mention the comment just above referred to; and that, when I requested the superintendent on my entrance to explain the nature of my visit, he did so in very few words, very well delivered, which appeared at once to convey the desired information to the whole school.

Extracts from the Appendix, containing Reports of Union Workhouse Schools, referred to in p. 20 *ante*.

Union Workhouse School, Llandovery (Appendix, p. 238).—I visited this school on the 19th of October, and found 5 boys and 11 girls sitting round a table in a whitewashed stone-floored room, poring over Testaments and dog-eared primers. Some of the children were very young. One little girl fell from the wooden bench asleep, under the table, while I was getting the printed form filled up. About five of the number could read mechanically, and with much miscalling of words; they could answer hardly anything. The masters (of the school and of the house) prompted them in harsh tones; four could

write on slates; no paper or copy-books were found. The children looked stolid and lifeless. Excepting the benches, table, and a few wretched books used by the children, the room was bare. There was a most cheerless air about the place and the children.

The Union Workhouse School, Llandilo (Appendix, p. 232).—I visited this school on the 31st of October. It contained, at the time of my visit, 18 boys and 15 girls, of whom all, excepting some half dozen (as the master of the house informed me), were illegitimate. It is an abuse of words to speak of *a school* in this instance. Nothing was professed to be taught except reading and spelling; and the white-washed stone-floored room, in which the children were mustered for me, contained nothing but two small benches. It will be seen from the tables that the schoolmaster unites with his educational duties the somewhat anomalous functions of porter, barber, and layer-out of the dead. His service as a teacher, judging by the scale of remuneration, does not more than three times exceed in value his services as barber and layer-out, and is only half as valuable as that which he renders in the capacity of porter.

The children's hair was cut in a sort of tonsure; only they were *clipped* where a priest would be *shaven; i.e.* a line of longer hair was left round the head, and the hair on the crown was cut down to short bristles. They looked like little monks whose polls wanted trimming. I was told that 10 could read in the Scriptures, but no Bibles were forthcoming. Apparently the only two books ordinarily used were the New London Spelling-book, and Bailey's First Book. On my giving out "p. 35," not one could find the place. They did not understand the names of the figures in English, *and the schoolmaster could not explain them in Welsh.* The house-master acted as interpreter. Seven (three were said to be out) could just make something of the letters composing each word, and that was all. Not one, after I had asked each his name, could answer me the second question in the Catechism—"Who gave thee this name?"—even by rote. The master at times urged them in a harsh and angry manner.

It may be worth while to describe minutely the state of utter destitution in which these pauper children were left. The majority of the guardians are Dissenters. Accordingly, there is no regular chaplain, and, but for voluntary exertions from without, there would be no spiritual care had of the paupers, young or old, whatever. The teachers of the Calvinistic Methodists' Sunday-school attend at the workhouse every Sunday morning; and ministers of this denomination, and of the Independents, attend twice a-month regularly, and sometimes oftener, but not at all during the week. The children are not allowed to attend any place of worship out of the house on Sundays or week-days. No child is compelled, if the parents object, to attend the religious instruction now given.

I saw, besides, three girls, aged 9, 10, and 12 years respectively, who were not in regular attendance at school, being said to be at work. Of these only one, that aged 10, could read in English; that aged 9 could not read at all; the third, who had been in the house *ever since* 1840, could read *in Welsh only*, and this she had learned on Sundays from the voluntary teachers.

Union Workhouse School, Carmarthen (Appendix, p. 290).—Fifty-eight children were said to be attending this school. The schoolroom is used also as a chapel; it is a large oblong room, with the door at one of the narrow ends; opposite is the fireplace; on the left hand of the fireplace is a reading-desk; on the left hand of the door is a table or dresser; a few benches stand along each of the side walls; the mistress sits at a cross table before the fire, with drawers for the school apparatus underneath it. The room is entered from the kitchen. On the day of my visit it smelt most disagreeably of fish, quite like a fish-market towards evening; I suppose some coarse fish must have been dressed recently for the paupers in the adjoining kitchen. The ventilation is not good, for, although the door and fire-place are opposite, yet, as the former opens into the kitchen, it hardly introduces a current of fresh air. The windows are small, all on one side, only three in number, and at some height from the ground; they were all closed when I visited the school. There was a good fire in the room. The floor was excessively dirty. The children were drawn up, when I entered, the boys on one side, the girls on the other; most of them were very ragged; the pinafores of the girls were very dirty; few of them had stockings, and some very little ones had no shoes, although the floor was of bare stone. One little creature cried bitterly, until, at my request, she was taken into the arms of an older girl. The children enter the school at two years old. Every child in the house, above this age, when not otherwise employed, attend school as a matter of course. I heard 15 of the children read the Testament, eight girls and seven boys; only four of the girls and none of the boys had been in any other day-school, as they and the mistress told me. About half the class could read as well as the head class in common day-schools usually reads. I got a few scriptural questions answered; among others, I asked, "What makes God angry with men?"—(1) Cursing and swearing; (2) playing on the sabbath-day; (3) sin. They were able to give me some account of the benefits which we derive from our Lord's death. None of them could tell me what the last day of the world is called, nor whether God would again destroy the world by water. One boy told me that Noah and his three *wives* were saved in the ark. The answers were given principally by one boy, and rarely or never by any child below the three first boys.

The copy-books were very dirty and badly written; the best was that of a girl who was said to have been in no other school.

Some questions in the compound rules of arithmetic were answered tolerably well.

The children all attend the Church-service on Sundays, and learn the Church catechism. The mistress told me that no objection was ever made by the parents to this, although some of them, being Dissenters, do not attend the Church-service themselves.

The rest of the school, *i.e.* 43, were said to be mere beginners, and taught *individually*. There was only a single mistress to attend to all.

Union Workhouse School, Narberth (Appendix, p. 432).—This school is held in a spacious, airy, and well-lighted room, with a boarded floor, upstairs in the Union Workhouse. I found both the room and its furniture in good repair and very clean. There was a comfortable

fire burning in it, and a screen round the children on the side of the door. Fifteen children were present; I found the mistress sitting at the head of a long table, which ran from the fire-place across the room; she was sewing. On her right sat three girls, also sewing; on her left, five boys together, and one boy lower down by himself; six little children sat on a form apart, but within the screen, and not far from the fire. Two of the girls and the five boys at the upper end of the table were reading the first chapter of Hebrews when I entered, verse by verse. The two girls laid down their sewing when their turn came; had the place pointed out to them, read the verse, and then resumed their sewing. All the clothes used in the house are made in the schoolroom. I stood for some time, but, beyond occasional corrections, I heard nothing said by the mistress. I then set them to read the 12th chapter of St. Luke. One could not find the place; two only could read moderately well. From the same two I obtained the following answers:—We are taught in verse 5 to fear God, who will send the good to heaven and the bad to hell; neither of them will come out again; he will do this at the day of judgment; God the Son will judge the world.—Christ was the Son of man as well as the Son of God; his mother was the Virgin Mary; he came to save us from sin; Christ was a poor man; born in Bethlehem; in a small poor place; in a manger; could not tell what a manger is; could see one at Bethlehem; died upon the cross; crucified by the Jews; suffered under Pontius Pilate;—(they failed to answer this question when asked in the form of who else joined in putting him to death?) is not in the grave now; is gone up to heaven; will come back again, on the third day—the last day—to judge the quick and the dead. The children spelt *multitude* (of which they could give no meaning), *therefore*, *reveal*, *afraid*, correctly, but spelt *power* with *p*, *o*, *u*, *r*. There is no no house chaplain. The children go to church every Sunday, weather permitting. The house is also visited by the Reverend H. Davies, Independent minister of Narberth, regularly once a month, and by other ministers occasionally.

No arithmetic is taught; the copies are written ill, and from slips; over the fire-place were four prints of natural history from the Christian Knowledge Society. The children had in use a little Catechism of general information called the Mother's Catechism, which seemed a good sort of book. Better books were being used here than either at the Union schools of Llandovery, Llandilo, or Carmarthen; and in point of the children's comfort, there was no comparison. The room used for a school-room at Llandovery corresponds to what is here a day-room opening from the boys' yard. In point, however, of instruction, the school hardly rises above a nursery.

The little children on the separate bench had nothing to occupy them.

Union Workhouse School, Pembroke (Appendix, p. 463).—I visited this school on the 16th of December. The master had at one time been a soldier, and his whole *régime* and phraseology were of a military character. I was introduced to the school

by Captain Leach, the Vice-Chairman of the Board. As soon as the schoolmaster had been apprized of our object he tolled a great bell, and, when the summons had been answered by the appearance of a boy or two in the yard, called out lustily, "Come, turn out there—fall in." This was very readily done. "To the right—face—march." Each boy in passing gave a military salute. One of the file had neither shoe nor stocking; scarcely any of them had stockings. There was a deep snow on the ground thawing at the time.

The schoolroom is well lighted and ventilated, boarded, and in excellent repair. Everything about it was very neat and clean. Along one side was a line of desks, and opposite to them a stove with a good fire of culm. By the door there was a cupboard for books on the left hand, and a small square table for the master on the right. He appeared a very respectable old man, kind and intelligent, with a good-natured sharpness of manner, such as children would soon understand and be kept alert by, without being cowed or frightened. He gave the order, "Fall in with your Testaments." I heard 19 children read to him the 14th chapter of St. Matthew. He paid great attention to them and corrected any mistake made, except desért for désert, which he did not notice. He then put the following questions, which I took down verbatim. He spoke clearly and distinctly. The children for the most part answered readily:—Who was it that heard the saying of Jesus?—What was it that Herod heard?—Who heard of the fame of Jesus?—What did he say to his servants?—What did he say had happened to John the Baptist?—Who was this in whom the mighty works did show themselves forth?—What had Herod done to John?—Why?—Who was Herodias?—He would have put John to death, what prevented him?—Why did he fear the people?—Who danced before Herod?—On what day?—Was Herod pleased?—How do you know? &c. *Charger* meant a large dish. Did not know any other meaning of the word. The master then gave the children a word apiece to spell from the passage read; most of them spelt correctly. He was very careful in not having the letters slurred over. The children repeated the Commandments very well and correctly when asked them by their numbers. The sixth commandment was first broken by Adam—by Cain—who slew Abel. They did not know why the sabbath had been changed from the last to the first day of the week, though the master said they had been often told both by him and the chaplain; nor did they know any meaning for the word Lord except Christ. When I asked, "Can you tell me what the word sacrament means?" not one replied. I was simultaneously answered when I asked, "What meanest thou by this word sacrament?" There are two sacraments—baptism is performed with water—we read of a baptist in the New Testament—his name was John. A boy pointed out to me the river Jordan, Jerusalem, and the Dead Sea (after a little puzzling) on the map of Palestine, which hung upon the walls. The cities destroyed by fire from heaven were Sodom and Gomorrah. The master then took the boys and gave them a lesson in arithmetic. They wrote down correctly in figures from his dictation three thousand four hundred and twenty-five, &c., to eight rows of figures; these they

added, and proved their addition rapidly and correctly. His best pupil then worked 76*l.* 14*s.* 2½*d.*÷34 in a very clear and steady manner, without making a single mistake, under my inspection. Only 3 of the 19 children in the first class had been in any other day-school. The matron instructs the girls in sewing. I heard from Captain Leach that the old master takes great delight in drilling his boys, and that they are tolerably expert in manœuvring. At the time of my visit the snow had choked up the boys' yard, and so spoilt his parade-ground. The effects of discipline appear to have been good both on master and pupils. I was much pleased with the school.

Union Workhouse School, Haverfordwest (Appendix p. 461).—I visited this school on the 5th of January. The workhouse is very pleasantly situated. The master of the house served for upwards of 30 years in the Fusilier Guards; he appeared a kind and intelligent man. No house-chaplain is appointed; ministers of various denominations attend by turns to preach on the evenings of Thursdays and Sundays. The Reverend J. Thomas, master of the grammar-school in Haverfordwest, has a lecture on Friday evenings. Every one in the house attends *each* of these services. On Sunday mornings the children go to the parish-church, if the weather permits. No objections have ever been made by any person in the house on religious grounds. Nothing like a Sunday-school has been attempted within the walls. There were at the time of my visit 84 persons, of whom 70 were children. Of the latter at least 60 (the master assured me) were illegitimate. Pembrokeshire was said to be the worst county in Wales for bastardy. The boys' yard was covered with a sort of loose shingle. Great pains appeared to be taken in classing the inmates both by day and night. They were said to be generally very manageable, but excessively filthy in their habits.

Children enter the school at two years and a half.

The schoolroom is very well adapted for its purpose; not so the mode of furnishing it. There were benches along the walls, and a long table down the centre; the table accommodated but a small portion of the scholars; the remainder, sitting round the room, with nothing before them, cannot conveniently be separated into classes—have a tendency to become restless by having to sit upright and hold their books—and cannot be well commanded by a single glance. I was surprised, considering these disadvantages, to see how readily the mistress picked out her numerous classes; far more numerous indeed than need be, and approaching, by their multiplicity, to the worry of individual instruction. There were no less than eight classes of boys, and four of girls. There is only one permanent monitor, though two others assist occasionally. He is distinguished by a long coat, while all the rest wear jackets.

I was somewhat surprised to find a mistress superintending boys above 10 years of age. The master of the house, however, is active in maintaining discipline. The children were very orderly during my visit. If any noise occurred, it arose among the little ones, many of whom were the merest infants. There was a Book of Conduct kept in the following form:—

Names.	Week ended, &c.						Week ended, &c.					
	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
John Jones . .	G	B	G	G	G	G						

With two exceptions *all* the entries were G. Corporal punishment had been ordered in some cases by the Board, to whom offenders are reported. The children in the house had been regularly instructed for a period of one year in singing, about nine months previous to my visit, first by a mistress, and subsequently by a master, who attended twice a-week, for an hour and a half.

The girls learn spinning, knitting, and sewing; specimens of the latter seemed very nicely done. There was a spinning-wheel in the room.

There are many entirely Welsh parishes in the Union. All the children, however, whom I examined, were well acquainted with English.

As the children entered, a very little girl, observing that I had let fall a book, picked it up and gave it me, with a curtsey. The children generally looked clean, and were well and warmly clad.

I noticed few intelligent faces among them. On opening school they sang the 'Morning Hymn'—all then knelt down, and the mistress read a prayer; it was much too long, and beyond the comprehension of children; they were very quiet, and I noticed nothing irreverent in their manner; all joined in the Lord's Prayer; the children do not read the Bible regularly through, but chapters are selected for each lesson at the mistress's discretion.

First class of boys (8).—They read part of the 23rd chapter of St. Luke—could all read with ease—three of the number had been in another day-school, viz., one for three months only, the other two for three years.

Multitude=a great number—of people—they were leading Jesus—to Pilate—in order to bring a false accusation against him. Thus far the *mistress* questioned: to *me* the children said that perverting= troubling—the "nation" spoken of was that of the Jews. To the question what is a miracle? a book answer was given. They answered in general extremely well. Christ died a *natural* death; no one could define or explain what *natural* death means; spelt correctly, but could not explain, "tribute;" spelt correctly "Christ, Jews, answered, fault, throughout, Galilee, exceeding." The copy-books were clean, and some of them well written.

Only one wrote down correctly from dictation 5020; six subtracted 16781 from 18470, correctly; only one wrote down correctly 10,002, and, in dividing it by 4, no one could account for the two remaining over. Without slates they answered that 1*s.* 6*d.*=18*d.*; half-a-crown

=30*d.*; 5*s.*=60*d.*; 1*s.* 6*d.* + 2*s.* 6*d.* + 5*s.*=9*s.*; 9*s.*−3*s.* 6*d.*= 5*s.* 6*d.*; 2*l.* 5*s.*=45*s.*; 45*s.*−7*s.*=1*l.* 18*s.*; 4 half-crowns=10*s.*; 5 half-crowns=12*s.* 6*d.*; 1*l.*−2*s.* 6*d.*=17*s.* 6*d.*

Second class (7 boys).—I heard them read part of the 8th chapter of St. Mark. Could all read with ease. Compassion=pity; divers= many; wilderness no one in school could explain. On being asked for other miracles of our Lord, they mentioned that he made the dumb to speak—raised the dead—cast out devils—calmed the tempest—walked on the sea—turned water into wine—at Cana in Galilee—at a marriage feast—the wine which he thus made was better than the first wine—he raised Lazarus—who had been dead four days—his forerunner was John the Baptist—no one could explain Baptist or baptize —repeated the first, fourth, and tenth commandments correctly. Their writing was clean and good.

7×5=35; 8×6=48; 6×9=54; 8×12=96. Two of this class had been in another day-school, the one for three years, the other for one month.

Third class (5 boys).—St. Matthew xxv. 31. Could all read with tolerable ease. Son of man=Christ—the passage read describes the day of judgment—so called because Christ will judge the world—could prove that he would come in a glorious way—by verse 31—those who sit on thrones are the richest people—Queen Victoria rules over England and Wales—is called Queen—if a man, would be called King—did not know where she lives—the largest town in England is London. None had been in any day-school. Spelt correctly "holy, sheep, goats," and (after three or four trials) "shepherd."

First class of girls.—St. Matthew xi. Could all read fairly. Christ was born in Bethlehem—Herod would have killed him—Herod was a king—could not say of whom—killed all the young children of the age he supposed Christ would be according to the time that the star appeared to the wise men—they came from the East—offered gold, frankincense and myrrh—the star stood over the house—Herod did not kill Christ—because he was not in Bethlehem. They quoted the words in which Joseph was warned—Christ's parents came back and lived at Nazareth—a place ill spoken of—Christ was called Jesus of Nazareth. These questions were *principally* answered, though all *more or less* joined in them, by one girl; she had been bred up in the house, and had been in no other school.

The writing was clean, but not so good as that of the boys.

Girls, 2nd class.—23rd chapter of St. Luke. Could not all find the place. Only two could read with ease. Malefactor=thief; in *v.* 39 Father=God; raiment=clothes (answered by the 1st class of boys); beholding=looking (ditto); vinegar is sour; no one in school could explain *mock*, except that it was an unkind thing to do. God made the world—in six days—rested on the seventh—hallowed it—so ought we—could not tell by which commandment we are so bidden—nor how many commandments there are in all.

The boys are allowed to play, not only in their yard, but round the house, which stands on a commanding terrace. There is a mast for them to climb. It is also to be mentioned, to the great credit of this school, that the girls readily obtain situations from it, and, indeed, are much sought after. In some instances, where they have gone to

Welsh parishes, they have become something like governesses for the farmers' children.

Some slight alterations, such as furnishing the room on the National or British system, increasing the number of monitors, organizing the school into one-third of the present number of classes, and a small outlay in apparatus enabling the mistress to give a more extended course of oral instruction, would render this school one of the best dame-schools of those which have come under my observation in South Wales.

Union Workhouse School, Carmarthen (Appendix, p. 410).—I visited this school on the 27th of January. It was held in a room in the workhouse. Everything about it seemed very comfortable. The children had been just dismissed and were preparing for dinner. The school was conducted by the house-master's daughter. She told me that the attendance was very irregular in consequence of the children leaving the house for a time, and then returning. There was nothing taught at the time of my visit but reading.

DAVID LEWIS, *Assistant.*

Union Workhouse School, Newcastle Emlyn (Appendix, p. 267).—I visited this school on the 6th of February. It is held in a room similar to that at Llandovery, being the day-room which opens from the boys' yard. On Sundays, both adults and children are allowed to attend whatever place of worship or Sunday-school they or their parents please. The master takes such children as are too young to exercise their choice, or have no natural guardians, to the school at his own chapel, where the instruction is exclusively in Welsh. The numerous calls upon the master's time, in his capacity of house-master, do not allow of his keeping school at any regular hours. None of the few children whom I found present could read the Scriptures either in Welsh or English. The copies were well set in their books, but the children's writing was a miserable scrawl. The master, who seemed a quiet and rather intelligent man, told me that he had once had a scholar learning arithmetic, but that the rest had all stayed too short a time. I must mention that the two boys who had been longest in school were said to have weak intellects. I requested the master to select me a few of his *best* pupils. He chose three, of whom two were *the boys last named.* All three were attending Bethel Sunday-school; had been upwards of three years in the house, and had never been in any other day-school; two of them were more than 10 years old, including one of those with weak intellect. They had heard of Christ—he was God—did not know that he had ever been in the world—he was born (*sic*)—at Bethlehem—is in heaven now—had died—(in answer to the question *By what death* did he die?) he died in our stead—(in answer to the question *Why* did he die?) he died that we might be born—(in answer to the question What makes the difference between day and night) Jesus Christ—God—the sun—God made the sun—and all the world besides—in six days—rested on the seventh—on the sabbath—is now Sunday—we should not work on Sunday—said the Lord's Prayer in Welsh—did not know the meaning of amen—it came at the end of prayers—God sees us at all times—in the dark as well as in the light—we cannot see God—God will make

a difference between the good and bad—by sending the good to heaven and the bad to hell. The master put my questions in Welsh, being almost the first person in Wales that I could induce to put them verbatim. He said that perhaps by varying them he could have made the children answer more. (But cf. remarks on Steynton Church Sunday-school, Roose hundred, Pembrokeshire.)

Prayers are read in the house by the master morning and evening, at which the children join in the responses, and so, twice daily, repeat the Lord's Prayer.

It is hardly proper to call such casual instruction, as the master can in this manner afford to give, a school.

The master has to pay out of his salary of 15*l.*, according to his agreement with the guardians, a woman who teaches needlework to the girls. The guardians find her lodging and rations in the house. He pays her 7*l.* per annum.

Union Workhouse School, Llanelly (Appendix, p. 212).—I visited this school on the 9th of February. The mistress is sister to the mistress of the National school, whom she had previously assisted in school at High Littleton, in Somersetshire, before their removing to Llanelly. She appeared intelligent.

The schoolroom looked clean and comfortable. It was fitted with parallel desks and benches in the centre, a desk along one side, cards of letters and spelling, another showing the face of a clock, three windows, and a fireplace.

The children had caught the itch from an influx of Irish paupers, and were under quarantine in a separate part of the house.

There is no house chaplain. The mistress goes with the children to church on Sundays. Adults on that day go to what place of worship they please. No objections have ever been made on the score of the children's attending church. On Sundays the mistress gives them religious instruction from ten to eleven, before the morning service.

The mistress speaks no Welsh. She has uniformly found that the children understood English.

I went into the boys' ward. Of course I found them merely in such old rags as could with least cost be burnt after their cure. Their faces also were excessively dirty. Three of them were barefoot. Their ward was in a very untidy condition. I found eleven present. The following answers were obtained from two only of the whole number.

There are ten commandments—repeated the fourth commandment slowly and correctly—the seventh day is now called Sunday—one boy repeated the days of the week correctly (the rest failed to do so, though separately asked)—did not know what month it was, nor the year we are living in—there are twelve months in the year—repeated them—could not say in which month Christmas came—we were in the winter quarter—could not name any other quarters besides winter and summer—repeated the fifth commandment—the sixth—the first murderer was Cain, who killed Abel his brother. I proposed to them a simple case of accidental homicide by throwing a stone. They replied it would be murder, and a man would be hung for it—repeated the eighth commandment. I proposed to them several familiar cases of taking one's own property, of taking another's and this with or without permission,

to which they gave correct answers. From the commandments we learn, besides our duty to God, our duty to our neighbour—our duty to our neighbour is to love him as ourselves—repeated the Lord's prayer—Our Father means God— the word *trespasses* is the same as transgression—could not give any shorter word for the same thing—heaven is God's dwelling—the place most unlike it is hell—he did not know the meaning of Amen—it came at the end of prayers (same answer at Kenarth workhouse school). Twelve pence is 1*s.*; could not tell how many pence in 3*s.*; two sixpences in 1*s.*—could not say how many in 18*d.*—could not tell the value of half-a-crown, nor by how much it exceeded a shilling. 1*l.* = 20*s.* 3*l.* = 60*s.* (after several attempts).

The Queen's name is Alexander—did not know where she lives—is a woman—is married—did not know her husband's name—the country we are living in is Llanelly—could not say whether it was in England or not—could not name any other place than Llanelly—the mail goes to Swansea—to Kidwelly—to Carmarthen—these places are not all in one direction—Kidwelly is nearer than Carmarthen—these names represent towns—could not tell if there was any other way of going from Llanelly to Swansea, except along the road.

The girls were in a separate ward in the women's yard, and suffering from the same complaint as the boys. I opened the door, but the room was so close and offensive *that I could not enter.*

Union Workhouse Schools, Swansea (Appendix, p. 379).—I visited these schools on the 22nd of February. That for the boys is held in a room opening out of the boys' yard, with a common wall between it and the stables of the infirmary. This common, or inside, wall of the school-room is much higher than the wall fronting the yard. The privies are close to the school-room. There are no means of cleansing, except by emptying them out into the boys' yard. During such times, of course, the school-room is untenable; and at all times it is more or less offensive.

I annex to my Report copies of the time-table and rules, as well as a prospectus of contemplated improvements.

I found the school in a satisfactory state, so far as the instruction went. The writing was clean and good. All the boys present, except six, came from Swansea parish; only one understood Welsh.

I heard five boys read Genesis xx. They all read well, and answered with intelligence, giving a very fair account of Ishmael—Agar—Sarah—Isaac. I was particularly pleased with their recollection *of circumstances—e. g.*, they were able to reproduce the picture of Agar and her dying son, and the angel showing her the fountain—of Ishmael's being a wild man, "fighting against every one," and living by his bow—very different from the stolid insensibility to all that is poetical in the subjects read which one generally finds in elementary schools.

I heard eight other boys read in the New Testament, all with ease. The word "sufficeth" means "enough." Gave the names of most of the disciples. Peter had been a fisherman; he was to be made a fisher of men; the meaning of that was "that he would draw men to be holy" *(sic)*; his net would be the Bible—the gospel—his preaching.

They worked a few sums in mental arithmetic pretty well; though one or two did not know how many pence there are in half-a-crown.

They sang an old-fashioned carol-tune, which, from its very rudeness and simplicity, was pleasing.

On the whole, I consider that this school reflects much credit on the master and chaplain. It would be very desirable that the board should find him a better school-room and more sufficient apparatus.

I found the girls huddled together in a very close and inconvenient room upstairs. There was a better school-room for them, but, as it had no fireplace, it could not be used in winter. The one in which I found them contained only a bench or two, and a common round three-legged table, at which the mistress sat. She seemed a superior woman, and to have good ideas of her duty, so far as I could judge from her conversation. She had been in a walk of life somewhat superior to her present position. The children were ill off for books; only four tattered Bibles could be mustered. She was in the habit of lending books of her own—Mrs. Barbauld's stories, an odd volume or two of the Saturday Magazine, or coloured prints, to be read or looked at, as rewards. It was also her endeavour (she said) to teach them the practical application of arithmetic as servants—*e. g.*, to make out a butcher's bill; receive change; to know what the several parts of a gown would cost; how much would remain, after paying for it from their wages, for the savings-bank; &c. She endeavoured in this way to make up for the loss of daily experience to which their confinement within the walls subjected them. She also told me that she took particular pains in explaining the words which they read.

I was very much pleased with these intimations, but disappointed in the proficiency of the children.

Of the seven whom I heard read, six read with ease; but they could tell me nothing about St. Peter, except that he wept bitterly; did not know for what. It was Judas who betrayed Christ. Described accurately the position in which Christ was nailed on the cross, but could give none of the circumstances attending the crucifixion; two thieves were crucified with him (in answer to the question "Was he crucified alone?"); knew nothing about the penitent thief, nor in whose grave Christ was laid. He was dead three days; rose the third. Did not know who was keeping guard at the grave. He is in heaven now; no one saw him go there. He will come again, when the world is at an end; could not tell any difference which there would be between his first coming and his second. Did not know what a manger is. They knew the Catechism, but only by rote.

There were no more than two copy-books, and these but little written in, being partly filled by girls who had left the house. There was so little room or apparatus that I could not examine the girls in arithmetic and writing on the slate. Some complaints were made that the mistress was supine in not applying to the board for what apparatus was wanted.

There is a beautiful sea-view in front of the house, full of vessels at the time of my visit. It is effectually built out by the high walls of the girls' yard. The boys' yard is on the other side of the house. (Cf. Union Workhouse, Neath.)

"COPY of the RULES and REGULATIONS for the Government of the Boys' School in the Workhouse belonging to the Swansea Union.—February 22, 1847.

"*Memorandum.*—The boys, by order of the visiting committee, are to be kept decently clothed; to have a change of shirt and stockings at the least once a-week; their shoes always kept as well as possible in repair; and they are expected to be kept in every respect clean and wholesome in their persons.

"The schoolmaster of the union is to see that the boys under his care have their regular meals in a proper manner, agreeably to the dietary table—that is to say, it is his duty to see and inspect the same, and to satisfy himself that the boys have every justice done them as regards quality and quantity.

"The boys in the said workhouse are to be instructed according to their respective abilities and ages in reading, writing, and arithmetic as far as to the end of the rule of Practice; and also the schoolmaster is expected to pay and keep the strictest possible attention to and over the morals of the boys under his care, early impressing upon their youthful minds the fatal consequences of sin, and the blessings promised to those who do well.

"The boys belonging to the school are to be taken out in fine weather to walk for at least one hour and a half each day accompanied by the schoolmaster.

"Every boy under the age of sixteen to attend this school in school-hours at the least three hours each day. No boy under the age of twelve years is to be confined during the night in any cell or dark room alone, or otherwise, as punishment.

"No male child whose age may reasonably be supposed to exceed fourteen shall be punished by corporal punishment.

"Corporal punishment not to be inflicted but by the master of the house or schoolmaster, and in every case of the kind it is ordered for both to be present if possible.

"All punishments whatever, either by confinement or by corporal punishment, must be duly reported to the visiting committee on their next visit.

"No boy to be punished by corporal correction until six hours shall have elapsed from the time of his commission of the offence.

"In short, corporal punishment is to be avoided as much as possible, and never to be had recourse to until every other means have been tried to reclaim the offending party.

"The manner and method of passing the time each day by the boys in the workhouse school belonging to the Swansea Union:—

"*Mornings.*—The boys are brought from the dormitory at 6 o'clock.
From 6 to ½ past 6, to be occupied in washing and combing.
„ ½ past 6 to 8, to be spent in learning lessons.
„ 8 to ½ past 8, public prayers and breakfast.
„ ½ past 8 to ½ past 10, in walking, playing, and gardening.
„ ½ past 10 to 1, lessons, instruction, and study.
„ 1 to 2, dinner and play-hour.

Afternoons.— „ 2 to 5, lessons, instruction, and study.
„ 5 to 6, recreation and play.
„ 6 to ½ past 6, public prayers and supper.
„ ½ past 6 to ½ past 7, recreation and play.

"The boys are then taken to the dormitory by the schoolmaster, and retire for the night, being all in bed by 8 o'clock.

"*New Regulations, commencing February* 23, 1847.

"It is proposed for the recreation, and also with the view of instructing the bigger boys in gardening and agriculture, that a small allotment of ground be marked out for each boy above the age of nine years, such spot to be cultivated and managed by the said boys under the instruction of the schoolmaster or other competent person; and also that they severally be supplied with necessary seed for sowing and planting the same; and that, in proportion to the care, attention, and good management of the boys, which will be seen by the crops produced, they shall receive a reward of merit by way of stimulating them take a pride in their several gardens.

"To carry the above proposition into effect, each boy above the age of nine years shall have a spot of ground marked out for him, for his sole management, consisting of twelve yards by two, and in proper season that he shall be supplied with necessary

seed. Each boy shall be allowed an hour, or if necessary an hour and a half, in the morning—say from half-past eight to ten—to work in his garden under the care of the schoolmaster. That the several crops reared and produced shall not be molested or interfered with by any person until they arrive at perfection, and have been seen by the chairman of the board of guardians, and then to be disposed of agreeably to his order and direction. That, in order to initiate the younger boys, they shall be allowed occasionally to assist the bigger ones. That the schoolmaster shall instruct the boys what is necessary to be done, and also visit the garden each day to see that such instruction has been duly attended unto."

Union Workhouse School, Cardiff (Appendix, p. 367).—I visited this school on the 18th of March. When the weather is fine, it is held only three hours per diem, because then the younger boys are all taken out walking by the master during each afternoon, and are occasionally invited to the houses and grounds of gentry in the neighbourhood. The older boys are employed at work. There is a house-chaplain. All in the house attend the Church service. All the children learn the Catechism. English is spoken in almost every parish of the union, and is generally, throughout the county, used for purposes of business.

xv. *St. Luke.*—13 *boys*, 2 *girls*.—A story of this kind is called a parable—an instructive story—a comparison between one thing and another—another such story was that of the unjust judge—repeated it almost verbatim—Christ meant to teach men thereby that, though our sins are not forgiven the first time, we should pray often—explained the parable of the sower very satisfactorily piece by piece—we cannot resist the devil by our own strength—we learn that Christ is stronger than the devil from iv. St. Matthew—the devil tries to overthrow men by tempting them—he tried so to overcome Christ, and failed. In natural history they had been reading about the elephant, dog, eagle, and whale. They could not tell by what name those animals are called who live with man—the dog is recommended by his showing more love to man than any other animal—could not give the word *fidelity* in answer to its definition—but gave faithfulness as a synonym—in the Scriptures we read about dogs, in the story of Lazarus and Dives—different kinds of dogs are Newfoundland dogs—bull-dogs—terriers—spaniels, bloodhounds—greyhounds; could not give *pointers* in answer to a description of them; could not tell how the Newfoundland dog's feet fitted him for swimming, but described *web-footed* by contrasting a hen and a duck when I suggested it; of the other species of dogs named they only knew that terriers hunted rats, and greyhounds hares. The elephant lives in hot countries—in India—which is in America—Africa—Asia, distinguished from other creatures by his trunk and his tusks—ivory is made of his tusks—ivory is used for stamps, and handles of knives—uses his trunk as a hand—his mouth is under his trunk; could not say if his teeth are large—lives on vegetables—man uses him—to carry heavy burdens—driver sits on his neck, almost on his head—those who ride on him have a couch on his back—is a wise animal—the elephant is stronger than man—man subdues him by power given from God—as we read in Genesis—knew the verse—because man has a soul.

The whale is sought for his oil and for whalebone—the whale is found in cold climates—is discovered by his coming up to breathe, and throwing up a column of water.

The eagle lives upon other birds—called a bird of prey—spelt "prey" correctly—has a bended beak—has strong claws or talons—is called the monarch or king of birds—the lion is called the monarch or king of beasts.

They worked correctly, "If a thing happened 59 years ago, in what year did it happen?" but failed to answer, "What is the difference between 5 lbs. 8 oz., at 6*d.* per lb., and 7 lbs. 4 oz., at 8*d.* per lb.?"

The writing was unusually good and clean.

A few volumes had been presented to form the commencement of a library. The favourite books are Robinson Crusoe, and the lives of Nelson, Franklin, and Napoleon. Some of the latter are lent by the master. The girls sew every afternoon. There is a matron, who takes charge of the youngest children, and who walks out with the girls after their work. They do not usually enter school before five years of age. There is no attempt to create an infant school. I found the very little ones sitting unemployed.

Union Workhouse, Neath (Appendix, p. 345).—I visited the house on the 24th of February. There is no school. Such of the children as are old enough attend the charity-school in Neath. There were at the time of my visit only five girls and six boys in the house. They attend three full church services each Sunday, two out of the house, and one, by the chaplain, within the walls. There is an up-stairs room for the children in wet weather. Their yards were miserable places; little irregularly-shaped patches, enclosed with high walls, and covered with green mouldy damp. This workhouse is very pleasantly situated. I can see no reason for immuring *children* in such pens as these. There is no sort of library for their use in the house, and thus many hours are wasted in that listless vacuity which is the readiest nourisher of vicious thoughts and habits. All those in the house when I visited it could read. The mistress described them as well conducted and anxious to learn. Tracts were occasionally brought for them by ladies of the Society of Friends, and by some chance or other (I believe one of the children had brought a parcel wrapped up in it) I found a copy of the Times lying in the boys' room. The mistress had known several places lost to boys in the house from their not being able to write.

EXTRACTS from the APPENDIX, containing Reports of Workmen's Schools, referred to in p. 20 *ante*.

PARISH OF PEMBREY.—*Trim Saron School* (Appendix p. 216).—This school is supported principally by Messrs. Norton, Upperton, and Stone, who pay 4*s.* a-week to the mistress for teaching their workmen's children. The children are required also to pay 1*d.* per week, but all do not pay. Farmers' children pay 2*d.* a-week. The mistress spoke English tolerably well. The furniture consisted of one table, one desk, and four benches. Some of the copy-books were tolerably well written. The school-room being very small, Messrs. Norton and Stone informed me that the sum of 100*l.* is subscribed to erect a new one. (Signed) WM. MORRIS, *Assistant*.

Tin Works Day-School, Carmarthen (Appendix, p. 293).—This school is held in a room of the master's house, which was far too

small to contain the number present, 40, although generally attended by 50. The master has been brought up in a superior manner, and seemed well qualified to discharge his duties. From what I saw and heard, his scholars were making great progress under his instruction, but an undue proportion were in the junior classes. Several of the best scholars had lately been taken away from the school. Their writing was good, and some answered questions readily on what they had been reading.

November 9, 1846. WM. MORRIS, *Assistant.*

Rhymney Iron Company's School (Appendix, p. 303).—The master and mistress of this school have laboured under great disadvantage, for the last few months, in consequence of the school-room having been damaged by fire, and the dwelling-house, at present used as a school-room, being far too small to accommodate the scholars. It is expected, however, that the regular school-room will be ready again in a few weeks.

The master and mistress seemed to devote themselves entirely to their duties, and to give great satisfaction. The master, however, did not always express himself grammatically—he said, "They goes and comes." Both school furniture and books had been burnt; whatever was now in use was only temporary until the school-room would be ready.

The 1st chapter of St. John's Gospel was read by many with ease; but they could translate only the first verse into Welsh. They answered correctly several questions from "Faith and Duty."

March 8, 1847. (Signed) WM. MORRIS, *Assistant.*

[It does not appear that this school is supported by compulsory stoppages. The company pay a salary to the master and mistress, and each scholar pays twopence per week.]

Dowlais Schools—for Boys, Girls, and Infants (Appendix, p. 305, and *suprà*, p. 116).—I visited these schools on the 29th of March. The funds by which they are supported are derived out of a monthly stoppage of 4*d.* in the 1*l.* upon the workpeople's wages. But the sum thus raised is also applied to provide medical assistance, medicines, and relief during sickness.

The girls' and infant schools are held in an upper and lower room of the same building. The boys' school-room is quite separate, in another place. The latter is divided into an upper and lower school. Besides the stoppage upon wages, the children pay, in the infant, girls', and lower boys' schools, 1*d.*, and in the upper boys' school 2*d.* per week.

The girls' school-room is well lighted and ventilated. It has the advantage of three adult teachers, two of whom have been trained. The present mistress has not been in charge of the school more than 12 months. Under her predecessor it had considerably declined. Each afternoon the girls sew from half-past three to a quarter past four. On Fridays, they bring work from their own homes. There were maps of the World and Palestine on the walls. Arithmetic is taught both from the board and slates. The children were neat and clean, and the school quiet and orderly.

I heard the 1st class (17 girls) read from iv. St. Luke. Only eight

of them read with any approach to ease and correctness. One read, *Thou shalt not live by bread alone* as *Thou shalt not evil by bread alone;* another, *a moment of time* as *a mountain of time;* another, *he taught in their synagogues* as *he thought into their synagogues.* Christ had been baptized in the river Jordan—could not tell what doctrine John had preached, nor any story about the Jordan in connexion with Joshua—knew that Elisha divided its waters with Elijah's mantle—could give no description of a wilderness—the Israelites were wandering there after they came out of Egypt—Christ was called a Nazarene—repeated the verse in which Nathaniel asked if any good could come from Nazareth—could not give the Christian doctrine of the 6th commandment—Christ prayed for his enemies—could not give the instance of his healing the man whose ear Peter smote off in the garden—our neighbour means all the world—could not narrate, nor tell anything whatever, after repeated questions, of the parable of the Good Samaritan.

They answered fairly in arithmetic. The copybooks were well written.

I heard the 2nd class (28 girls) read. Only 12 read with ease. I asked them a few questions on the natural history of animals, such as the lion, camel, &c. They appeared silly and ignorant. Their copybooks were not ill written. I expected a great deal more proficiency than I found in this school.

The infant-school is well supplied with apparatus, and the master appeared an efficient one. There is a small room, of a very inconvenient description, which is used as a class-room. Children, unless backward, are not retained in this school later than six years of age. There is an enclosed play-ground attached to it; at the time of my visit it had been newly laid with broken slag, which offered a dry surface, though rather a rough one, for children to play upon. It contained circular swings.

The upper and lower boys' schools occupy two unequal parts of a long room, well lighted and ventilated. The entrance is into the larger part, or lower school, which is fitted up with a gallery, running longitudinally and divided, like the boxes of a theatre, into transverse sections, by curtains. Each class has a section. The curtains, however, can be drawn back, and two or more classes united for simultaneous instruction. The teacher of each class occupies the floor in front of its section of the gallery. Opening out of this, and partitioned off from it, is the upper school-room, which, in shape, is nearly square, and also fitted with a gallery. It contains a piano; drawings from solid figures, done by the boys, upon the walls; maps, and every kind of needful apparatus. It is by far the best provided school-room which I have seen in Wales. I found 28 boys in it receiving a singing lesson. I afterwards heard a Bible lesson given to them on 2 Samuel ii. They appeared to have a fair knowledge of Bible history; but they did not, in general, read as well as I expected. They had a competent knowledge of the outlines of English and general geography, and the two head boys, who were considerably senior to the rest, were able to give a tolerable account of some of the principal articles of commercial exchange between different countries—also of Gibraltar—the East Indies—Malta—St. Helena—Cape of Good Hope. But of the British constitution, political and judicial, they knew nothing whatever, not even the difference (except in

name) between the two Houses of Parliament, nor the nature of trial by jury. In arithmetic they appeared to be very well taught; working sums in fractions, and a simple equation or two, with extreme rapidity. Some of them had studied mensuration and trigonometry, with the application of logarithms to it. The greater part, however, were not so far advanced as this.

As a general rule, boys are not allowed to remain in school after 14 years of age. The two schools are always full to overflowing, and when this upper school is once attained, it is considerably appreciated, and parents are in no hurry to remove their children. It offers the means of a thoroughly good, even superior, education, which the master appeared well qualified to give.

Attached to this school is a very well-furnished laboratory, of which use is made in lecturing. The master has an evening class of adults; upper workmen, who come to learn mathematics.

In the lower school I set the head class (27 boys) to write a few lines from dictation, about the cuckoo, on their slates. Of the whole number only one wrote it in any tolerable manner; five with just the remotest glimmering of sense in the few words set down by them; the rest wrote *mere gibberish* (I use the term advisedly).

I then heard them read from the 2nd Book, p. 89. Only six of the number could read tolerably, not one could be said to read with ease. They had lately been reading (I was told) the 1st chapter of Acts; they could give no account of what it contained. After that by leading questions I had got from them some account of the descent of the Holy Ghost, in answer to my question—"Why were the disciples sitting with closed doors; of whom were they afraid?"—they replied, "Jesus Christ—God—the Holy Ghost." *Q.* Where was Christ crucified? *A.* At Bethlehem—at Jerusalem—on Mount Moriah—Pontius Pilate.

In arithmetic they could do the simple and compound rules; but not readily or correctly.

Finding the most advanced class in the lower school so very ignorant, it became important, in order to estimate the practical influence of the school, that I should ascertain from what part of the school the majority of boys leave it. No registers of admission or departure had been kept in the lower school. I am indebted to the master of the upper school for the subjoined particulars:—

Dowlais, April 5th.

Sir,—I have made a list, as correct as possible, according to the plan you desired when at Dowlais. I am anxious to state, regarding the lower school, that at present it labours under considerable disadvantage. Originally there were two masters in it; but for a long time past there has only been one, the place of the other that left never having been supplied. The second master has therefore had more to perform than he has been able to do efficiently. A third master is now engaged, and he will shortly commence his duties. I am, &c.

R. R. W. Lingen, Esq. M. Hirst.

32 boys were in the upper school at the commencement.
56 have been taken from the lower school into the upper during the last three years.
56 have also left the upper school.

32 of those who have left the upper school are employed by the Dowlais Company in the Iron Works.
10 are apprenticed to various trades.
10 have left in consequence of their parents leaving the Works.
2 are engaged as clerks at Merthyr Tydvil.
1 as an assistant in Sir John Guest's school at Poole.
1 dead.

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54 boys have left from the various classes of the lower school, during the last three years, without entering the upper school at all.
20 of that number are from the first class alone (of the lower school); consequently, upon the average, the proportion of those boys who enter the upper school from the first class of the lower to those who leave before entering the upper school is nearly as 19 to 7; that is, about 19 boys enter the upper school for every 7 that leave from the first class of the lower without doing so. M. Hirst.

The result of this information is, that of 110 boys who have left the school during the last three years nearly one-half (54) have not reached the upper school, and more than one-third (54−20=34) have not attained even the first class in the lower school.

I annex Time Tables of each school.

Routine of the Upper School.

Time.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
9 till ¼ past 9.	Hymn and Prayer.				
¼ past 9 till ½ past 10.	Slate and Mental Arithmetic.	Algebra.	Mensuration.	Slate and Mental Arithmetic.	Algebra.
½ past 10 till ¾ to 11.	Recreation.	Drill.	Recreation.	Drill.	Recreation.
¾ to 11 till ¼ past 11.	English History.	Geography.	Dictation.	English History.	Geography.
¼ past 11 till 12.	Grammar.	Etymology.	Tables, &c.	Grammar.	Etymology.
Afternoon:—					
2 till ¼ to 3.	Writing.	Writing.	Writing.	Writing.	Writing.
¼ to 3 till ¼ to 4.	Vocal Music.	Linear Drawing.	Experiments on Chemistry.	Linear Drawing.	Vocal Music.
¼ to 4 till ¼ past 4.	Scripture.	Scripture.	Vocal Music.	Scripture.	Scripture.
¼ past 4 till 5.	Hymn and Prayer.—Changing Library Books.				

M. Hirst.

Routine of the Lower School.

Daily Routine—1st Class.

Time.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
9 till ¼ past 9.	Hymn and Prayers.				
¼ past 9 till ½ to 10.	Church Catechism and Faith and Duty.	Bible Lesson. Tables.	Reading New Testament. Slate Arithmetic.	Bible Lesson. Tables.	Examination ditto. Slate Arithmetic.
½ to 10 till ½ past 10.	Recreation.	Drill.	Recreation.	Drill.	Recreation.
½ past 10 till ¾ to 11.	Slate Arithmetic.	Slate Arithmetic.	English History—Spelling ditto.	Slate Arithmetic.	Pestalozzi.
¾ to 11 till ¼ past 11.	Bible.	2nd Book Lessons.	Examination.	Etymology.	Bible.
Afternoon:—					
2 till ¼ to 3.	Writing.	Writing.	Writing.	Writing.	Writing.
¼ to 3 till ½ past 3.	Pestalozzi.	Mental Arithmetic.	Geography.	Mental Arithmetic.	Dictation.
½ past 3 till ¼ past 4.	Drawing.	Bible.	Hullah's Music.	Reading New Testament.	Geography.
¼ past 4 till ½ past 4.	Hymn and Prayers.—Dismiss.				

Daily Routine—2nd Class.

Time.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
9 till ¼ past 9.	Hymn and Prayers.				
¼ past 9 till ¼ to 10.	Reading New Testament.	Bible Lesson.	Reading New Testament.	Bible Lesson.	Examination—Catechism.
¼ to 10 till ¼ past 10.	Recreation.	Tables.	Recreation.	Tables.	New Testament.
¼ past 10 till ¼ to 11.	Slate Arithmetic.	Drill. Slate Arithmetic.	Slate Arithmetic.	Drill. Slate Arithmetic.	Recreation. Slate Arithmetic.
¼ to 11 till ¼ past 11. ¼ past 11 till 12.					
Afternoon:— 2 till ¼ to 3.	Writing.	Writing.	Writing.	Writing.	Writing.
¼ to 3 till ¼ past 3.	Reading 2nd Book.	Reading 2nd Book.	Drawing.	Reading 2nd Book.	Mental Arithmetic.
¼ past 3 till ¼ past 4.	Spelling.	Spelling.	Hullah's Music.	Spelling.	Writing on Slates
¼ past 4 till ¼ past 4.	Hymn and Prayers.—Dismiss.				

March 30, 1847. WM. HOLMES.

National School, Llansamlet (Appendix, p. 330, and *suprà*, p. 121).—I did not find this school in operation; but I saw the master, and was very much pleased with him. He spoke as a quiet sensible man; not at all disguising those points in which he did not feel well qualified to keep a school, and anxiously inquiring about the expense of normal schools, particularly the Borough Road. Among other books in his house, I noticed the volume on Mechanics in Chambers' series, which he was reading, with a view to making some use of it in school.

Infant School, Llansamlet (Appendix, p. 330, and *suprà*, p. 121).—I visited this school on the 17th of February. The building is commodious and furnished in the usual manner. The site was given by Messrs. Freeman and Company, and the cost of erection defrayed by Messrs. Grenfell and Sons.

I heard a gallery-lesson given. There was a stand with a frame into which prints could be fixed. Each scriptural lesson was illustrated by a scriptural print. That chosen on the day of my visit was the cure of the paralytic man by Our Lord. The former lesson had been about Christ's walking on the sea, on which some questions were asked, to see if the children remembered it. The master took occasion from it to contrast Christ's power with that of a common man, and to throw in some remarks upon the conditions under which bodies sink or swim in water. On the words, *they thought they had seen a spirit*, he cautioned them against believing in ghost stories.

In giving the lesson on the cure of the paralytic, he began by asking, Whom do we see in this print?—Jesus Christ. Point him out. They did so. What did Christ go about doing?—Curing. What else?—Teaching. How could we tell from this print that the people liked to hear Christ's teaching?—No answer. How can you tell a good preacher from a bad?—Because one preaches better than the other. Suppose you were to find only three or four people to hear the preacher at Cana (a neighbouring chapel), would that be a sign of his being thought a good preacher or a bad one?—A bad one. How many are there to hear Christ preach in the house?—It is quite full. The master's manner was good and animated. The children appeared pretty well interested and attentive.

The girls were much older than the boys; the latter were drafted off into the juvenile school. There is no similar school for the girls. They sew with the mistress in the afternoons; and members of Mr. Grenfell's family attend twice a-week to teach them writing. Beyond this, their daily instruction is confined to the routine of the infant-school. Almost all the answers came from the girls. Among others, they repeated the number of miles which the earth is distant from the sun, its circumference, its diameter, and most of the counties in England, locally grouped, as southern, midland, &c. They performed the following additions very readily—25 + 16, 41 + 27, 68 + 40, 108 + 9, and others of a similar nature, without slates.

I heard six girls read from the 21st chapter of St. Luke. One could not find her place. A widow is a woman who has buried her husband; the word in verse 4, by which we learn that this widow was a poor woman, is *penury;* 2 mites = 1 farthing (not mentioned in this chapter). They explained rightly how it was that she had given more than the rich people. Christ was a poor man; was crucified by the Jews and Romans; knew the distinction of Jews and Gentiles; the Jews at present are living at Jerusalem; gave the word prophet in answer to its definition.

This school appeared to be efficiently conducted.

Juvenile School, Llansamlet (Appendix, p. 331, and *suprà*, p. 121). —I visited this school on the 17th of February. It is held in a dingy, dilapidated building. I found the old master (a mason, disabled, 41 years ago) sitting, stick in hand. The 12 senior boys present were reading the Epistle of St. James. The class to which they belonged had been reading straight through the Testament. I set them to read the 2nd chapter of St. John's Gospel, *v.* 13. The word *scourge* was read *sugar*. (Sugar grows; is made from canes; in India; which is warmer than this country; used to be grown by slaves.) What happened at Christ's baptism to show that he was not a common man?—He was crucified. John's clothes were a leathern girdle (*sic;* could obtain no other answer); could not tell what girdle means; would put one round their waist, not round their neck. John lived in Bethlehem of Judea; *in* Jordan (*sic*); Jordan is a river; John lived *by* Jordan; it is a very green and fertile country all about there where he lived; he lived in six waterpots of stone (*sic*). This answer arose from an effort of the boy who made it to find by reference to the chapter some verse which should explain what was asked. The early part of the chapter is about Christ's turning the water into wine; the boy, not understanding a syllable of it, had lit upon the word *waterpots*, and gave it in answer to my question haphazard. Cf. National school, Merthyr Tydvil, *suprà*. John lived in the wilderness; a place where nothing grows. Christ was now grown up: while a child he had obeyed his parents. Repeated the fifth Commandment.

The writing was middling. The books were not very clean.

The master complained that the children could not come early in the morning, because they had to take their parents' breakfast to the works; and that they were removed at a very early age from school.

A list of attendance is sent in weekly to the Companies whose workmen support the school.

Hirwaun Schools, Aberdare (Appendix, p. 333, and *suprà*, p. 117). —I visited these schools on the 30th of March. I have described, in speaking of the parish, how they are situated. A bleaker or more desolate-looking spot than the table-land on which Hirwaun lies could not well be conceived. The flat is common and waste, lying between the summits of the Breconshire and Glamorganshire ranges, which, some miles apart, bound it on the north and south. A population of about 2000 is collected here.

There are two schools connected with the works, which are supported by stoppages in the usual manner. The proprietor, however, leaves the entire management in the hands of the men, who administer the funds neither very amicably nor very efficiently. The schools are called—the one, the Colliers' and Miners' school, the other, the Furnace or Firemen's school. Each is supported by the class of workmen whose name it bears.

The Miners' School is held in a room over a stable. I found it very close and crowded. Nothing is professed to be taught beyond reading, writing, and arithmetic. The only reading-book is the Bible.

I heard eleven children read vii. Acts; nine read with ease. Religious instruction was not professed to be given. The master proposed to himself to teach them English. They knew what they read better than many children whom I have met with, and put correctly into Welsh (the incumbent of Aberdare was present) "The Bible is the word of God—Jesus Christ is the Son of God—Jesus Christ will judge the world—at the last day." Only one of those present was advanced as far as the compound rules in arithmetic. They were able to add simple figures with extreme rapidity.

They knew that they were living in the county of Glamorgan and in Wales. They mentioned as places in Glamorganshire—Aberdare, Merthyr, Rumney, Dowlais, Rhidos, Cardiff, Neath, Cwmbach, Swansea: did not know in what county the hills which they see on the other side of the river are (Brecknockshire)—the county beyond Swansea is Abergavenny—could name no other counties in Wales, except Glamorganshire and Monmouthshire—the chief town in England is Tredegar—Queen Victoria governs the country—she lives at London —could name no other town in England besides London—did not know where the packets go to from Cardiff. Only one of the scholars present had been at Cardiff and Merthyr; two at Swansea and Merthyr; none of them had ever been in England; the greater part had never been three miles from Hirwaun. The writing was fair.

The Furnace-men's school is held in the master's kitchen. I heard eight children read xxiii. Acts very indifferently. The master is a Roman Catholic, and no religious instruction is given in the school. He gave a few words to be spelt (which was for the most part done correctly) on the passage read.

On being asked to name works in the county of Glamorgan, they named Hirwaun, Merthyr, Cyfartha, Aberdare, but could name no others; knew that they were living in Glamorganshire—and, as other Welsh counties, named Brecknockshire, Carmarthenshire, Monmouthshire, Merthyr, Aberdare, Dowlais—beyond Monmouthshire is England—did not know the capital of England—after being told *London*, they named, as another town in England, *Europe*—a railway train is drawn by an engine—the engine is moved by fire and water—steam

—knew the use of sails, and also of steam, for ships—knew the months of the year very imperfectly—did not know what day falls on the 25th of December—nor the name of the day on which we celebrate Christ's birth—after a long time a boy of 15 or 16 said Christmas. The master thought that the children could generally read and write before going into the works. He spoke English well himself, and corrected the children's pronunciation judiciously.

To be made in any degree efficient both these schools require to be put on a totally new footing: the parents have no confidence in them, and the children hate attending. New schools will probably be erected on the waste in a short time, connected with the Church. There is a wish on the part of the ministers and workmen to erect a school on the British system. They were not able, however, to obtain a site. Welsh is almost universally spoken here; but there exists no prejudice against English. I heard of several cases of workmen reading and "grasping after knowledge" (such was the expression used) as much as they could. Several of the bigger lads had learnt to write during the winter. Shortly before my visit, the schoolmaster from Taigarth, in Brecknockshire, had been at Hirwaun, with one of his pupils as a specimen, lecturing upon various subjects, which had given a great impulse to people's minds, and they were anxious to get a master who should be capable of giving similar lectures in the school-room, occasionally, after work-hours in the long evenings of winter.

Looking at the narrow limits of information possessed by the boys in the two schools, it becomes easy to understand what was told me by one who witnessed much of the Chartist outbreak. He said, "The men who marched to join Frost had no definite object, beyond a fanatical notion *that they were to march immediately to London, fight a great battle, and conquer a great kingdom.*" One could not help being reminded of the swarm that followed Walter the Penniless, and took the town which they reached at the end of their first day's march for Jerusalem. The peculiar excitability of the Welsh character on any idea of religion, whether of a doctrinal or social aspect, coupled with their almost inconceivable secular ignorance, appears to me, from all the inquiries I have been able to make, the true clue to the peculiarities of that insurrection.

Tonmawr School (Appendix, p. 337).—I visited this school on the 4th of March. The works with which it is connected lie almost at the extremity of Cwm Afon, and can hardly be said to have a road to them. There had been no school previous to the present master's coming, a few months before. Among his scholars were five children of the agent of the works. Those with whom I was most concerned, the working-people's children, were hardly farther advanced, any of them, than being just able to read. The boys were all comfortably clad, and shod in very strong boots. They looked remarkably fat and well fed.

The school appeared to be wholly unorganized. There was neither assistant nor monitor. While the master attended to one part, the remainder were supposed to be learning their lessons; which the younger ones performed by putting their faces close to their books or cards, and moving their lips with great rapidity as often as they saw that they were looked at, and by staring about them at other times. The master, who was librarian to a mechanics' institute at Neath, had

been but a short time at his post, and I could ascertain very little from him. Three of the agent's five children form a senior class, and could all read well. I heard six others read, all very ill, from one of Chambers' books, a passage describing a walk in the country. God made all the beautiful things they had been reading of—in six days—rested the seventh—read this in the first chapter of Genesis—we ought to rest also—we are told to do so in the Bible—repeated the fourth commandment—there are nine other commandments—to be found altogether in the Bible, not in the Testament—in the twentieth chapter of Exodus—the New Testament is about Christ—knew nothing about the prophets or prophecies—Christ was the Son of God—could mention no fact proving him to be more than man. The Scriptures are read in school without any comment. I saw no maps, prints, or provision of any kind for giving more than the most elementary instruction, and not even this by the best means. The stoppage upon the men's wages does not include books. The master said that he experienced no difficulty in this respect. There is no separate room for the girls, nor any provision for their industrial training.

Neath Abbey Works and Schools (Appendix, p. 338).—These works and the houses round them form a suburb of Neath. Joseph Price, Esq., who is managing partner of the company, told me that the schools attached to them had had the most beneficial effect upon the working-classes of the neighbourhood, who used to be notorious for their blackguardism. The school was formerly held in premises which were part of the works. Previous to the erection of the present school-rooms, which are separate buildings surrounded by a wall, Mr. Price instituted some inquiries respecting the effects of the school, which had then been in operation for about 20 years. Cadoxton is a large parish, extending nearly the entire width of the county, from Swansea Bay to Brecknockshire, and containing eight or nine hamlets. Of all the scholars who since its commencement had been in the school, two only had become chargeable on the parish, and of these two, one, a girl, had become insane, and the other, a young man, had lost the use of his arm. The present buildings were erected at the cost of Mr. Price on the land of, and with materials furnished by, the Lords of the Abbey, of whom Lord Dynevor is one. There had been three masters at the boys' school. When it was about being opened for the first time, a lad of 16, who had up to that age been in the National school at Neath, occasionally assisting the master, applied to Mr. Price for work. Mr. Price thought him likely to make a good master, *and bound him apprentice to himself to learn the art of a schoolmaster.* In fulfilment of this agreement, he first sent him to the British school, in Goat-street, Swansea, as a model-school. On his return, the Neath Abbey school rapidly filled under his hands. During the vacations, Mr. Price sent him to London, Bristol, and elsewhere, to see the best schools that he could hear of. The master, by taking advantage of these opportunities, had risen, at the time of my visit, to be head of Coalston school, at Bristol. His successor at the Abbey school was less efficient. Under his hands the school declined, and he had recently been induced to resign. The present master was just entering on his duties, and seemed likely to discharge them well.

Mr. Price was one of the first proprietors of works who introduced

the custom of weekly stoppages for the support of a school. The plan had been already in successful operation for providing medical attendance. Mr. Price considered that the masters in South Wales had the power by these means to provide effectually for the education of their people without further assistance. It is understood that, should the surplus arising from the stoppages in good times fail to meet the expenses of the schools in bad times, the company will still keep the school open. Thus the payment not only provides, but *insures* (on the honour of the employers), the means of education. The Kilvey schools (cf. parish of Llansamlet) were kept open by the companies during a strike of the men.

The present superintendent of the Bristol Company's steamers, the chief engineers of the "Great Britain" and "Great Western," and a great many of the engineers of the river-boats in London, have been educated in the Abbey school. Mr. Price considered the mechanical employment in the adjoining works to be useful in promoting and carrying out the rudiments of education acquired in school; and he attributed the general success of the Neath Abbey people in the world to the *tout ensemble* of the influences with which they were surrounded, and not to those of the school only.

Considering these schools to be important ones, I have minutely reported what I was led to observe respecting them. My visit was made on the 25th of February.

The Boys' School.—This school had been closed for three months, and re-opened under the present master only on the Monday previous to my visit. The room is a very good one, fitted with a raised gallery and desk for the master, parallel desks and fixed slates for the scholars, a border of black board running round the walls for writing or drawing with chalk, maps of the Irish National Society, and prints and cards from the Borough-road. I found the standard of proficiency low; there were no boys in the school capable of using a lesson-book higher than No. 2, and they were very backward in arithmetic, though this subject appeared to have been well taught so far as it went. I saw an etching of an eagle, made by the only boy learning linear drawing, which I wish it were possible for me to transfer into my Report. It would be an admirable comment upon the talents which we lose in each generation, because our elementary schools afford no sphere for its development—no, not even for its indication.

I found the head class (seven boys and a monitor, who fell in with the rest) reading about the raising of Lazarus. I asked what they had been reading about?—Lazarus. I asked for circumstances about him. —He was sick; he died; Jesus loved him; his sisters were Mary and Martha (the two last answers in reply to leading questions). I asked what were the first words addressed by them to Jesus.—"He won't be die if Jesus was there" (*sic*, the monitor). Funny as this answer sounds, it is one of the very few instances in which I have been able to obtain *anything like a paraphrase.* I asked what made Martha think her brother would not have died had Jesus been there.—Because he was a Saviour. In ver. 41 Father meant God; another said Jesus Christ. Was Christ obliged to pray for help to work the miracle?—(some) Yes; (others) No, he could have done it without praying. I could not make them give any answer from the 42nd verse (though I

pointed it out to them) as to *why Jesus prayed?* At last one said "That all men might believe in him." In ver. 37 the words "this man" (which are twice repeated) mean the same person each time—different (monitor); the first means Jesus, the second Lazarus. On my asking for other miracles wrought by our Lord, they said that he walked on the sea (after I had suggested "What had he to do with the sea?"). On my asking what he did to the blind, one little fellow said, *in answer*, "The Jews were frequently blind." When I asked for other miracles—He suffered on the cross—he fed a multitude with seven loaves and two fishes (gave the circumstances very pleasingly and without suggestion)—he made them sit down—he gave to his disciples, and they to the multitude. I beg to call attention to the following answer, as showing how completely ignorant children are of syntax; their grammar is really little else than a string of nouns. I asked, Would *there have been* enough for so many if Christ had been a common man? They understood nothing of this sentence except "enough for so many," and accordingly the answer was "They took up of that which was left twelve baskets full." Another miracle was given by the monitor exactly in these words: "There was a little boy, and his mother was crying shocking, and he made the bearers bide still, and made the little boy stand up in the coffin." The picture thus reproduced showed considerable imaginative power. I may mention another instance as proving how dull the ear grows by neglect to discrimination of sounds. I asked what Jesus made the dea*f* do?—Rise (thinking I had said dea*d*). It is from this want of practising the ear that provincialisms are insensibly engendered, which (not in Wales only, but everywhere) are such serious impediments to the poor man's rising in the world, even after the first rounds of the ladder are mounted. Christ will come again, at the end of the world, to save us—to make us rise up from the dead. Why will Christ make us rise up from the dead?—(Four asked individually gave no answer) Because the world will be burning—the wicked people won't have to be risen from the dead (*sic*)—the wicked will be in hell, the good in heaven. He 'll raise the wicked as well as the good (monitor, correcting himself and the rest). How will he find out who's good and who's wicked?—There 'll be the Book of Life—the bad are written in it; is called the Day of Judgment *because* the last day—because he will judge them all.

They said we were living in the county of Glamorgan—in Wales—a country is larger than a county—other counties in Wales are Pembrokeshire, Cardiganshire, Carmarthenshire, England, London, Wiltshire, Devonshire (the last four answers, made by two, were rather indignantly corrected by the rest). Towns in Glamorganshire are Merthyr, Neath, Swansea, Cardiff, *Newport*, Bridgend, Llandaff, Cowbridge—mentioned correctly those which are and those which are not upon the coast—Bristol was mentioned as one of the towns, but two or three others at once exclaimed that Bristol is in England—London is the chief town of England, and there the Queen lives.

No registers were kept except a book of attendance.

The following table exhibits the age and attendance of such as I found present in the three first classes of the school:—

No. of Class.	No. of Boy.	Age.	Period of Attendance on this or other Schools.	Average Age.	Average Attendance at School.
I.	1	10	4 years in this and 3 in other schools (monitor)		
	2	8	3 years in this and other schools		
	3	8	7 months in this school and 2 years with Mr. Thomas and Miss Hoppin, in Haverfordwest		
	4	10	4 years in this school and at Mr. Curtis's, Mr. Saunders's, and Mrs. Partridge's, in Neath	9·6 years	4·6 years.
	5	10	6 years in this school, and with Mr. Davies and Mr. Williams, in Neath.		
	6	10	5 years in this school, and with Mr. Curtis		
	7	11	4 years in this school		
	8	10	4 years in this school		
II.	1	10	3½ years in this school (monitor)		
	2	6	3 years in this school		
	3	7	2 years in this school		
	4	11	½ year in this school; no other		
	5	10	2 years in this school	9·2 years	2·6 years.
	6	9	3 years in this school		
	7	10	3 years in this school. (Had to be asked his age in Welsh)		
	8	9	4 years in this school		
	9	11	3 years in this school		
III.	1	11	4 years in this school		
	2	8	2 years in this school		
	3	7	Less than 1 year in this school		
	4	9	1 year in this school		
	5	9	Less than 1 year in this school		
	6	9	4 years in this school. (Had to be asked his age in Welsh)	8·4 years	1·8 years.
	7	8	1 year in this school		
	8	6	1½ years in this school		
	9	8	2 years in this school		
	10	9	½ year in this school		

[It should be noted, that the words "in this school" include attendance upon the infant as well as the boys' school.]

From this table it appears that there is but little difference of age between the classes; they exhibit, however, this result, that the boys highest in position have also been longest in attendance on school. It appears that parents generally take their children from school *about the same age*, viz., the tenth year, when a boy's labour begins to be valuable, as he can then earn ten-pence a-day, but that some parents send their children *earlier to school than others*.

It follows, therefore, that, for the present, it is in the earlier years of childhood only that we can reckon upon *parental co-operation* in extending the period of instruction in school.

The observation and proof of such facts gives increased importance to the establishment of infant-schools in the manufacturing districts, and to the question of what proportion in number and size they should bear to the day-schools.

In the *infant* school at Neath Abbey the number on the books is nearly 25 per cent. greater than there is accommodation for at the rate of six square feet to a child. On the other hand, in the *boys'* school the number on the books is not 50 per cent. of those who might be accommodated on the same scale.

Thus there is a constant tendency to relieve the infant school-room by drafting off the older boys into the day-school; the older boys being selected rather than the older girls, because they are managed with more difficulty in an infant-school. Accordingly on the present occasion I found in the boys' day-school three drafts, containing upwards of thirty boys, all in letters and monosyllables.

The boys' school appeared well organised and orderly.

Girls' School.—I visited this school in the afternoon. I found a class of five girls and a monitor reading St. Matthew viii. 22–25, about Jesus calming the tempest. Though all read with ease and kept the stops, the following answers were given to the following question:—What happened to Jesus and his disciples in the ship?—A great multitude; a man sick of the palsy. It was only by dint of questions so far leading as to be hardly questions at all that I could get any answers returned.

The children appeared to be merely going over the words of verse after verse, and chapter after chapter, during the period assigned for reading, instead of reading some half-dozen verses and being thoroughly questioned on those. The absurd answers above given are thus to be accounted for: after listening to this class for a minute or two while they read about the tempest, I passed on to another class. During my absence they had been reading about Christ's curing the man sick of the palsy in the following chapter. The question and answer I took down *verbatim*.

I found another class, with a monitor almost adult, reading the first chapter of St. Luke—Zacharias was at the altar—of incense—did not know what either altar or incense means. Who was worshipped at that altar?—Elizabeth. The future son of Zacharias was named Jesus—his wife was named Elizabeth—their son was John the Baptist—he baptised people—with water—near Jericho—in the River Jordan—could not tell what John the Baptist said to the people who came to be baptized.

The instruction conveyed in this school appeared to be very meagre. According to what the mistress said (there being no time-table) the girls are employed—

A. M. 9—10 spelling.
„ 10—12 sewing.
P. M. 2— 3½ reading.
„ 3½—4 writing.

On each Wednesday half an hour is given to arithmetic and geography respectively; work is taken in to be done in the school. The girls are removed at an early age to act as nurses at home.

Infant School.—The children in this school appeared clean and healthy. The room is nearly square, with a rostrum in the centre and a double tier of seats round the walls, but no other gallery; the room was said to be very hot in summer and very cold in winter. I found the children singing some verses about the cow, and the various uses

made of its milk, flesh, hide, horns, hoofs, &c. They were very well questioned at the end by the mistress. School was broken up (at twelve o'clock) by the children's singing grace for dinner—a few lines about prayer—and repeating the Lord's Prayer; the monitors brought and distributed the caps and bonnets, and the children left the school in a very orderly manner. Mrs. Winfield, the grandmother of the mistress, and whom I found in school, had formerly kept the British and Foreign school for girls in Queen-street, Swansea, with great success. In her time it had contained 300 scholars (the present average is given at 45, and I found no more than 32 in school); it was then customary for many grown-up girls living in service to be sent there by their mistresses, as they could from time to time be spared; the younger girls were also specially trained with a view to their becoming servants.

Aberdulais Tin-works School.—I visited this school on the 2nd of March. I found the master and mistress occupying the same school-room. There were present seventeen boys and seventeen girls; the latter were working samplers; the furniture consisted of desks and benches along two sides of the room, and benches only along a third side and in the centre; a few cards on the walls much worn and dirty; and the rules of the Aberdulais brass band hanging by the fireplace, which occupied the fourth side. The master's desk faced down the centre of the room; the mistress sat rather behind him, but had no desk. The room was warm and comfortable. I heard five boys and seven girls read to the mistress from St. Mark vii.; three of each sex read with moderate ease. Honour thy father and thy mother is in Exodus xx.—could not tell anything else that is to be found there—there are ten commandments—this is the fifth—repeated the first—in that commandment *one* means *God*—repeated the second commandment, except that they ended it with "For I the Lord thy God brought thee out of the land of Egypt and out of the house of bondage"—could give no answer to the question whether we ought to make a graven image of God—one boy said that we ought—could not tell why we ought not—God is a spirit—we cannot see him—we should not try to make images of him—could not tell about Moses—could not tell who was spoken of in the chapter just read—the words were the words of God—the person speaking was the Pharisees—Moses—we read in the Gospels the history of Jesus Christ—in this chapter Christ is speaking to the Pharisees—they were bad people—could not tell why—(at last) they broke the commandments of God—by the traditions of men—knew that from the chapter they had just read (only one girl answered)—Christ was the Son of God—he came into the world to save sinners—could not say where he came from into the world—came from Bethlehem—could not tell if he lived anywhere else before being born at Bethlehem—at last, just as I was closing the book, the same girl answered "heaven," being (I believe) prompted. I saw a boy copying from a tattered slip the following words: "Nothing more grateful than a pleasant friend" (*sic*). He was not overlooked, and was blending and severing the letters into every variety of blunder; *e.g.* he had separated (all the way down) *grate* from *ful*. The line which he had just written when I looked at his book stood thus:—"Nothing more grate ful than aplesant frend." Only three of those present were learning arithmetic; they subtracted—

£25 6 1¼
19 19 11¾

correctly, but utterly failed to divide 526*l.* 0*s.* 0¾*d.* by 35. They had no conception how to proceed after having divided 526*l.* with a remainder of 1.

Blaengwrach School (Appendix, p. 342).—I visited this school on the 26th of February. The master's manner was mild, and he appeared intelligent. The discipline of the school, however, was very defective. The boys sat in many instances with their caps on, and the children generally seemed to quit their seats, and stand round the fire, as they pleased. He carried a short birch-rod in his hand, apparently as the badge, rather than the instrument, of his office. The room wore an untidy and slovenly air. There were some cards of the British and Foreign Society on the walls, and some others of the patron's own printing, together with one coloured print of the Mole.

Of the six senior boys, whom I set to subtract—

£5026 17 2½
4987 18 11¾

one worked the sum correctly, and with moderate despatch; one correctly, but after a long time; one was utterly wrong, having 99 written in the place of shillings, and 29 in the place of pence; the other three made no attempt. These last must all have been upwards of 14. They divided, however, 49,326 by 35 correctly. The boy who had done the sum in Subtraction correctly failed to solve 3½ feet : 19*s.* 6*d.* : : 3 fathoms; he could get no further than stating the proportion, and multiplying 19*s.* 6*d.* by 20. Of two other boys who subsequently came into school and joined this class, one began to reduce 396 farthings to shillings by dividing by 8. The other failed to solve 8 oz. : 6½*d.* : : 2½ lbs. He read the words of the question and figures without difficulty from my running hand on the slate. On my putting the steps to him, one by one, and pressing him, at every turn, for reasons, he was able to do the sum correctly. The greater part of this class were farmers' sons from the opposite or western side of the vale, who were only able to attend school during the winter months, and were giving their whole time to arithmetic.

The mode of teaching English in this school is very good. It was introduced by the patron. A lesson is taken from Book No. 2 of the Borough Road. The class is taught to translate this, clause by clause, into Welsh. It is, as one may say, the Hamiltonian system, applied *vivâ voce* instead of by interlinear printing. They are a long time in getting up a single lesson in this manner—the master told me nearly a week, but it is got up well. Six boys and three girls, whom I had up, could give English for Welsh, and Welsh for English, whether one proposed to them words or clauses, in the lessons they had done. I pointed silently to words or sentences in the book, which the master proposed in Welsh, and the boys gave in reply the English to which I had pointed. With the exception of the Misses Peel's schools at Talliaris, this is the only systematic attempt which I recollect to have seen of *teaching English*. It seems generally taken for granted that the children are to pick it up incidentally in the general course of instruc-

tion. I tried the same children at writing from the Lesson Book on their slates—"But who made you and all the boys and girls in the world?" One wrote it correctly, with the exception of *hoo* for *who*. Most of the others did not get beyond *But*. Such as made any further attempt arranged their words in a vertical column. I suppose there was once a time in our part of the world when the vertical or horizontal order of writing was an open question. It struck me, however, as very curious to find human practice thus beginning as it were *de novo*, and not in the old grooves of custom. The average age of these boys was upwards of nine years; their average attendance at school upwards of three years. The five senior boys (with one exception) failed utterly to write from dictation with any approach to correctness—"A swallow, observing a farmer employed in sowing hemp, called the little birds together." There was no one to teach the girls sewing. I saw a portfolio of maps.

In the last-mentioned class was one English boy. He spoke Welsh far better than his class-fellows spoke English; affording a living instance of the different degrees in which school and daily intercourse are severally effectual in teaching a language.

Cwm Afon Schools (Appendix, p. 343).—I visited these schools, for boys and girls separately, on the 4th of March. I found the boys' school much over-crowded with scholars. It was easy, however, to see that the master had overcome this obstacle to efficient organization, and had his school well in hand.

After learning the alphabet and the rudiments of spelling from the little cards of the National Society, the children proceed to read the first and second books of Chambers' Educational Series alternately with the Christian Knowledge Society's Scriptural Selections. The higher classes read simple lessons in the same series alternately with the lessons of the day or one of the Gospels. These classes also on each Sunday are instructed in a chapter of the Bible by the master, which they are expected to study during the preceding week, and upon which they are examined on the Sunday following that on which it is explained. In conducting the Sunday-school the master has, as appears from the statistical tables, the assistance of voluntary teachers. It is held in the same room as the day-school.

The first rules of arithmetic are taught by monitors. The senior class is taught arithmetic individually by the master. The boys are drafted into the first class, according to proficiency in English and reading; so that several in this class are by no means the forwardest in arithmetic. Every one will recollect that mathematics in a public school receive precisely similar appreciation. I heard a class of 19 boys (the second) reading the story of Frank and Robert in Chambers' Simple Lessons. They all read well, and in answer to questions by the master gave an account of what they had read. I also heard the first class of 29 boys read an account of Benjamin Franklin. They were able (*i.e.* some three or four who answered) to give a fair account of the difference between printing and writing; of the advantages of the former; that it would be better to write than print a single copy, if no more were wanted. They also knew something of the imports

from America, and of the relation between coal and copper as determining the place of smelting.

The same boys are taught to write business letters, such as orders, acknowledgments, &c., and book-keeping, so far as to balance from time to time an imaginary running account; *e.g.*, a boy draws out an invoice, posts the amount, and then gives the invoice in to the master; he does the same with fresh invoices and supposed payments; then, without previous notice, the master calls for the state of the account between the boy and his supposed customer; the master, having the original documents, is able to tell if they have been from time to time correctly posted.—Cf. Report of Mr. Harries's school, in Llanguick parish, hundred of Llangefelach.

Among the scholars were several children of agents in the works. Young men occasionally attend the school as they can spare time from work: I saw one such present. Recitation is taught; I heard two little fellows repeat, in alternate verses, the best part of the song called Beddgelart, but I cannot say much for the excellence of their delivery.

The room and apparatus of this school are both most inadequate. As it is, the master has done much, and would, it may reasonably be expected, under favourable circumstances, do more. He brings the boys on to read very rapidly. But the room is too much crowded even for the efficient use of the black board, or any of the commonest helps to class-teaching. The walls exhibit neither maps nor prints. Lastly, the absence of an infant-school overloads the existing ones with babies.

The girls learn sewing. I found a much less number present than of boys. They were said to attend more irregularly, and to be removed earlier. They are more backward in English than the boys. The mistress is not in the habit of questioning them much on what they read. They were in general well clad, though sometimes with more finery than neatness. I heard eight of them read fairly from the New Testament. They answered pleasingly, and with more intelligence than I had commonly found, a few simple questions on prayer and the atonement. The writing was good. Some of the books exhibited a very pretty running hand. I was told that the greater part of the girls leave before getting into the first class.

These schools, and those at Oakwood, in the parish of Margam, are both attached to works of the same company. An excellent rule has been established by Mr. Guppy, the manager. No boy is received into employment without a certificate from one or other of the masters that he can read and write. Such a regulation generally carried out would probably do more than anything else to promote the education of these and similar districts.

Llynvi Schools, Llangonoyd (Appendix, p. 351, and *suprà*, p. 119).—I visited these schools, for boys and girls separately, on the 9th of March.

The schools are held in an upper and lower room of a building close to the works. The rooms are spacious, and that for the boys is wel furnished with apparatus. In these schools books are found by the proprietors, and not out of the school-fund.

In the girls' school I heard 23 read from xii. St. Luke. It will be

seen from the tables that one-third only of the number read with ease. They answered extremely ill; indeed, I could obtain hardly any answers from them, and, of such as were given, the greater part were so utterly irrelevant as to show an entire ignorance of the purport of the question. The girls' room is not so completely furnished as that of the boys, and I was told that they did not often go to receive instruction from the master in the other school.

They are taught needlework.

The boys' school-room contains maps of Europe, Asia, Africa, America, and the World; also of England, Jerusalem, and Palestine. I heard the first class (seven) read from xx. St. John. The monitor of the class, the master's son, was a very sharp and well-informed lad. The other boys were amongst the most ignorant that I have ever examined. I could get hardly a single answer from them, either upon what they had been reading, or upon the commonest facts of Christian knowledge. Apart from their ignorance of Scripture, their general information may be estimated from the fact that, after pressing them for some time to answer "what countryman was Napoleon Buonaparte?" one at length said, "a Russian;" nor was the answer given by a workman's child. On my requesting the master to give them a lesson in arithmetic, in his usual manner, upon the black board, he gave them one in Compound Addition only; none of those present (except the monitor) had advanced beyond the compound rules.

With good rooms and sufficient apparatus in one of them, the intelligence and proficiency of these schools was among the lowest which I have encountered. The proprietors are most willing to do everything in their power to render the schools efficient. It did not appear to me that they were well conducted.

Maesteg Iron-works School, Llangonoyd (Appendix, p. 352 and *suprà*, p. 119).—I visited this school on the 9th of March., It is held in a spacious room, used also for the performance of Divine service. On one side are a pulpit and reading-desk, and opposite is a raised gallery; the space between, and that at the other two ends of the room, is used for class-teaching. There is a good supply of apparatus. In this respect the school contrasts favourably with the workmen's schools in Michaelston and Margam parishes. On the walls were maps of Jerusalem, America, England and Wales, Ireland, Scotland, Europe, Asia, Palestine, and the World. There was a stock of scriptural prints coloured, and a frame for fixing them, so as to serve for the subject of gallery-lessons. Such an instrument was the more necessary here, as the greater part of the children present were mere babies.

At the time of my visit the affairs of the company were in course of re-arrangement, and there appeared to be some apprehension entertained that the school might be discontinued altogether.

At the hour of the school's opening (half-past nine A.M.) there were 121 children present. They chanted a psalm, then followed a prayer, and, lastly, they sang a hymn, on Hullah's system, for Good Friday. The secular part of the school-work began by the children's displaying their hands, back and palm, to see if they were clean, singing some corresponding words to the tune of "Oh where, and oh where, is

your Highland laddie gone?" When this was over, the children left the gallery, and collected, with their monitors, round the cards. I noticed in all directions the evils which result from a system of little monitors, in disobedience on the one hand, and peevishness on the other. The noise was deafening. It is hard to conceive how anything could be learnt in it. The master, however, had a good command over his school, and silence was immediately restored on his speaking.

I heard the first class (12) read from Ostervelde's Scriptural Abridgment, all fairly. They knew the history of Joseph minutely and well. They knew the four points of the compass on a map, but did not know what quarters of the natural sky are designated by them. They said that the sun rises in the north—south—east. If one stood with his face towards the rising sun, on his left would be the west. They were moderately conversant with the map of England, and not bad in mental arithmetic.

The second class were only just able to read from the Spelling Book. The first class was said to be composed of children from rather a superior order, viz., the children of engineers and upper workmen; but the great mass of children were leaving school from the second class. Stationery, as well as books, is provided from the stoppages, and not left to be purchased by individuals, each for his own child.

The great fault of the school appeared to be its heterogeneous character—boys, girls, and infants being all in one room, and educated together. Even with such a conglomeration as this, there was no classroom.

The girls are taught needlework.

Taibach Copper-works Schools (Appendix, p. 353).—I visited these schools, for boys and girls separately, on the 5th of March. The master complained of the difficulty which he had to encounter from the prevailing ignorance of English. These were old works, and the population about them had been less intermixed with strangers than at Cwm Afon and elsewhere. They were said to regard the compulsory stoppage on their wages with dislike, and to have been so abusive of the master as to have been fined by the proprietors in more than one instance. They never, it was stated, came near the school from any interest in its success or progress, but only to attack the master, if they conceived that their children had been at any time aggrieved. The Church Catechism was taught to all in the school. No objection was made on this ground. Their feeling was a sort of undefinable jealousy. If the children were irregular in attendance, the parents were threatened with fines.

I heard four boys read from viii. St. Matthew indifferently; six others were reading from Chambers' Moral Lessons to a monitor; they read almost as well as the first set. The monitor read very well. The classes did not appear to be kept simultaneously employed; two or three were without monitors, and doing nothing. The economy of the school had been considerably deranged on the day of my visit by the hounds being in the neighbourhood; many of the boys had gone to look at them.

The parents provide stationery and books of arithmetic, over and

above the amount of their stoppages. All other apparatus is furnished out of the school-fund. The school did not appear to be thriving. Here was the same paucity of apparatus as in the schools in Cwm Afon.

I found a very thin attendance of girls, in much the same ratio to the boys as at Cwm Afon. I heard four of them read from one of Chambers' books. They knew something of the Catechism by rote, but their minds appeared to be utterly uninformed.

Tin-works School, Aberafon (Appendix, p. 353.)—I visited this school on the 4th of March. In the boys' school, at twenty minutes past nine, only 14 children were present. The school-room lies above the stables of the works. It is in the shape of a gnomon; ill furnished, and ill calculated for a school-room. The master appeared intelligent, but untrained. I visited the girls' school while a muster was being made of the boys. On my return I heard 13 read (from one of Chambers' school-books) a simple passage about Creation. They knew that they were animals, and not vegetables—could give no generic name for animals who live on the land—but gave the words *birds*, *flies*, *fish*, for those living in the air and the water (the word *flies* was not given in answer except upon the suggestive question of *What little creatures do we see flying about in summer?*) They could enumerate no other fish than *salmon*, *herring*, *flat-fish*. There was a subdivision of three senior boys, whose time was mostly spent in writing and ciphering. Of these I heard two read from a more advanced book of Chambers' series. They did not know the meaning of *extremity*—nor *doubling a promontory*—nor to whom India belongs now (the master half remonstrated at such a question): they were very slow and unready in giving the reason why it was correct to describe a ship's crew as so many *souls*, while it would be incorrect to talk of a cargo of cattle in the same terms. The principles of arithmetic did not appear to have been well explained to them.

The girls' school contained no furniture but benches. I heard six girls read viii. St. Matthew, all very ill; they could answer hardly any questions; five of them could not tell why Christ was born into the world, nor could the sixth (who answered this) tell what he would come to do at the last day. In the present, as in many other cases, I am not prepared to say that the ignorance is *real* to the same extent that it is *apparent*. I incline to think that it is not. At the same time I am quite sure of this, that truths of which so little account can be given, though they may not be wholly uncomprehended, yet cannot be comprehended in a living and practical manner.

Oakwood Schools (Appendix, p. 353).—I visited these schools on the 4th of March. The works to which they are attached are situated on the opposite side of the same valley, and belong to the same Company, as the works called Cwm Afon. The only separation between the boys' and girls' rooms is the chimney of the fire-place, which, instead of being built into a wall, stands out by itself in the centre of the room, with a passage on each side of it. The master appeared an intelligent man, and both schools were in good order. Here, as at Cwm Afon, the books of Chambers' Educational Series are used. Friday afternoon is devoted to reading the Scriptures. Those boys who can read but indifferently,

and the girls, employ the morning of Friday in preparing the passage to be read in the afternoon.

I heard 10 boys read, pretty fairly, a story from one of Chambers' books about slaves. They (*i. e.* one or two of them) gave a tolerable account of some of the reasons which make all men brethren one of another. They are in the habit of *copying* these lessons upon their slates, and then of writing out the same lessons *from dictation*.

The master told me that the Welsh language constituted his great difficulty. It had taken him full a month to make the boys remember the English names for the numerals instead of the Welsh. It made all his teaching twofold in labour. Nevertheless, English was rapidly spreading in the locality; more English people were settled there; many of the Welsh workmen had English books; the children read their English Bibles and their copies to their parents. The master of the Cwm Afon school bore testimony to the same effect. He stated, that within the last 17 years, during which he had known the neighbourhood, "twenty times as much English was spoken now as there had been." There was no prejudice against learning English, except among some of the least educated.

I was pleased to observe, both at this school and at Cwm Afon, that the stories in Chambers' books appeared to have been well "got up," just as boys in public schools are made to "get up" the stories in Herodotus or Livy. The value of such an exercise, both as the vehicle of acquiring a language, of forming the taste, and of habituating the mind to make to itself vivid and definite representations, will be undervalued by those only who most require such discipline.

The girls sew in the afternoon. I found them saying the Church Catechism, very much by rote. They had no notion of *idol or graven image*, nor why it would be wrong to try and make images of God. In fact, I may say that I never obtain a satisfactory answer on this point. Very few children fail to answer that *God is a spirit;* but they are unable to connect the idea which this word ought to convey with the 2nd Commandment. I was a long time in getting from them any notion of the word *jealous*. At last, however, it was partially explained by saying that *a person is made jealous when another has something which the first wants*. But they were barely able, in following the most palpable leading questions, to apply this idea to the last words of the 2nd Commandment.

In both schools the writing was very good. Accounts seem not to be carried out so well as in the Cwm Afon school. The attendance was said to be improving under the operation of the rule laid down by Mr. Guppy, as mentioned in the Report of Cwm Afon school.

The Company provides everything for the use of the school out of the stoppages from the men's wages, except copy-books; these are bought wholesale by the Company, and retailed at cost price. The parents are now generally willing to provide them; they were not so formerly; they grew pleased, however, with the sight of their children's clean copies, and were so won over.

I may mention that this, like the other schools in the vicinity connected with works, is utterly deficient in apparatus. A few days previous to my visit there had been a reading-lesson about a deer. Not a single boy had seen one; there were no prints; it was found impossible

to convey any idea of the animal. It is difficult to conceive that the stoppages in these immense works are not sufficient to provide all that ought to be found in the best-appointed schools.

The master informed me that no boy whose name is entered on the school-list had ever gone to work in the Cwm Afon or Oakwood works until he could read and write.

Bryndû Works School (Appendix, p. 354).—I arrived too late to find this school in operation. It is in contemplation to supersede it by a larger and more efficient establishment, to be jointly supported by stoppages from the wages of the people employed in the Bryndû (H. Ford's, Esq.) and Messrs. Malin and Robinson's works. The valley at the bottom of which these works are situated runs up into the same valley in which Maesteg lies.

Hafod Works School (Appendix, p. 360, and *suprà*, p. 122).—The present excellent and conspicuous building has been erected at the expense of J. H. Vivian, Esq., M.P., and other rooms are about to be built in a short time for the separate accommodation of girls and infants. The present room has a floor sloping upward from the dais, on which stands the master's desk. The parallel desks are divided down the centre by a partition, so that when the children are in the desks, either to write or receive simultaneous instruction, the boys and girls are separated. When the school is in drafts, they occupy opposite sides of the room.

The master, who appeared a superior man, had arrived only the day before my visit, and was wholly engaged in the process of organization. Indeed, the carpenters were still at work, and the apparatus not fixed.

I was curious to observe in what spirit the scholars would receive their organization. The school was calculated for 250; there were 119 present. It was therefore necessary for the master to habituate them, being so large a number, to act in obedience to his manipulations. When he stood on one of the desks and made one or other of his signals, there was at first a tendency to smile; but the signal not being a thing merely to be looked at, but to be noticed, *for the purpose of forthwith doing something in obedience to it*, their attention was at once drawn off from what they might deem ludicrous in the signal itself to what they themselves had to do. It was singular to observe how readily the master's collected manner won their obedience. At the same time it was equally evident that if the desired impression was readily produced, it would still require continued effort to sustain it. Both monitors and drafts were ignorant of their relations and duties. If confusion vanished wherever the master's eye fell, it sprang up with equal rapidity as fast as his eye was removed.

To these may be added the following school, which, like that of the Rhymney Iron Company (*suprà*, p. 151), is connected with works, though not supported by compulsory stoppages :—

Ystalafera Girls' School (Appendix, p. 329).—I visited this school on the 3rd of March. I found twenty-five girls present; each was clothed in a clean white pinafore, provided by the patroness as a school-dress. The space was very confined; but I found the window open, and did not

perceive the room to be close. It must be so, however, in summer or bad weather. Both the mistress, the children, and the room were very neat. Sewing, reading, writing, and so much arithmetic as could be learnt from the cards on the walls (of which there seemed a pretty good supply), were taught; there were also four coloured prints of natural history on the walls, viz. the dog, the sheep, the mouse, and the ostrich, with accounts of those creatures beneath. I heard eleven read St. Luke, xviii.—knew what prayer our Lord taught his disciples—and why it is called the Lord's Prayer—knew the number of the disciples—and most of their names—it was Judas who betrayed Christ—knew nothing of Simon Peter except that he wept bitterly—were able, however, to tell, in the course of being questioned, *why* he wept bitterly—recollected the cock-crowing—and that Christ had forewarned Peter of his denial—did not recollect Peter's conduct in the garden—nor could tell why, nor on what night, it was that Peter denied Christ—said, however, that the Jews were going to put Christ on the cross—Christ is the Son of God—came to save us from our sins—was born at Bethlehem—in a stable—in a manger—was the son of poor parents, and a poor man—did not remember any verse proving that—did not know why Herod sought to kill him—nor under what name the wise men inquired for Christ—they were guided by a star—failed to name any other persons whom God informed of Christ's birth—when reminded of the shepherds, one little girl said that they were informed by a star, the others said by angels. The mistress appeared a kind and superior woman; she had considerable tact in devising little rewards for the children, such as occasionally drinking tea with her, and other things which sound more trifling than they are found to be in their effects on the young.

The children were very shy, and would only speak in whispers; they appeared, however, aware of what the questions meant, and did not make the random answers which it is so common to hear in elementary schools. I should say that this was a school doing real good in a quiet unpretending way.

Extracts from the Appendix, illustrative of the English part of Pembrokeshire, referred to in p. 46 *ante*.

Evidence of Mr. *Zerubbabel Davies*, Schoolmaster, *St. Clear's*.

I find the common people, among the thoroughly Welsh, in all the parts where I have resided, anxious to educate their children; not so the lower order in the English districts.

Castlemartin Hundred.

This district lies nearly within a line drawn from Hobb's Point to Tenby, and was planted with a colony of Flemings. It is upon the whole the best-educated* district which I found in the counties assigned to me. There are good schools at Redberth, Carew, Pater, Warren, Stackpole, and Lamphey, which, although not all of them included within its limits, yet are all available for some portions of it. The schools at Warren and Stackpole are maintained by the Earl of Cawdor

* Sc. Has the greatest proportionate number of good day-schools.

on his own estates. The portions most unprovided with schools are those lying between Pater and Angle, about Cosheston, and between Tenby and Lamphey. There are in this hundred a greater number of resident gentry and proprietors than in the purely Welsh parts. On one side, the dockyard at Pater affords extensive employment, and tends to raise wages; besides being a centre from which habits of regulated industry and improved applications of labour to the various purposes of life must be, to some extent, circulated among the population. At the other extremity, the strangers, who either reside at Tenby or frequent it as a watering-place in the summer, not only circulate a good deal of money, assist local funds, and exercise much private charity, but also (which is of far more importance) help by their presence to break through that feeling of isolation in which the lower orders of Welsh throughout remoter districts too complacently hug themselves.

The hundred of Castlemartin and part of Roos is familiarly called "Little England beyond Wales." I found in the purely Welsh parishes about St. David's that a Roos or Castlemartin man was spoken of in much the same manner as we do of a Yorkshireman.

Borough of Pembroke and Pater.

The borough extends into the parishes of St. Michael's on the east, St. Mary's on the north, and Monkton or St. Nicholas on the south and west. Pater or Pembroke dock is made a district out of St. Mary's parish.

At the time of my visit the only school of public institution in the borough of Pembroke for the poor was the National school hereafter reported. A British school was being talked of, and a committee had been formed. At a public meeting, recently held, the sum of 200*l.* had been promised to be paid by instalments of an equal amount during the ensuing five years. In the address of the committee it is stated, as ascertained by a canvass from house to house in Pembroke and its immediate neighbourhood, that there were upwards of 500 children without even a nominal education. In these canvasses, however, children *of all ages* are included under 15, and Sunday-schools are not taken into account. The Rev. Mr. Davies, Independent minister of Golden, near Pembroke, considered that in and about Pembroke there was a general carelessness on the subject of education, and that, as regards religious knowledge, the people were inferior to those in the Welsh districts. The Sunday-schools are fewer, and worse attended. This inferiority would particularly apply to that part of Pembroke and its vicinity which lies in Monkton parish to the south and west. The range of the good day-schools at Stackpool and Warren (cf. these parishes in Castlemartin hundred, *suprà*) hardly extends as far as this district: but the eastern side is, to some extent, within distance of the school at Lamphey, and the northern within that at Pater. The superiority of these day-schools compensates for the absence of Sunday-schools.

The condition of the population improves in proportion as they come within the influence of the dockyard. Pater exhibits all the symptoms of a thriving and active place. Besides the National school there, I found a large British school-room nearly completed. In the opinion of one of the promoters of the latter school, there was still a vast mass

of children in Pater not receiving daily instruction. Supposing primary education to be established in Pater upon a sufficiently wide and satisfactory basis, the promotion offered by the dockyard school for apprentices is admirably calculated to maintain and raise its standard. It might well be worth while considering how far some local and officially recognised connexion might be established between the two. The prevalent and popular feeling, at the time of my visit, was, that apprenticeships were obtained by political interest.

I had some conversation with the master of the Apprentices' school, apparently a most intelligent man. He said that it was difficult to realize, except by experience, the backwardness or rather utter absence of secular education in Wales. He found his own exertions, as head of a secondary school, in considerable measure crippled by it. The vocabulary and ideas of the great majority who came to him were limited to such as expressed nothing beyond a few religious notions, and the immediate objects of the sphere in which they had moved. The style of the Scriptures, their only reading-book, did not enable them to read with intelligence the most ordinary work upon subjects of common information. *Such was the experience of a man who was coming into daily contact with what are rather the élite of the Welsh labouring classes in an English-speaking part of the country.*

District of Pater.

National Schools.—I visited these schools (for boys and girls separately) on the 18th of January. The school-house, which is of two stories, is built against the hill on which the barracks stand. The ground being higher on one side of the buildings than on the other, rooms which appear from the front to be upon the ground-floor appear from the back to be upon the first-floor, and those which from the back appear to be upon the ground-floor from the front are underground. Hitherto the two schoolrooms have occupied the upper floor, one at each end, with separate entrances, and the master and mistress have lived on the ground-floor; a change was, however, being made by which the whole of the upper floor will be appropriated to the boys' schoolroom, what is now the master's house converted into a girls' schoolroom, and a new house for the master erected on the east side of the present range. The ground at the back is terraced, and contains the master's garden, the outbuildings (which are very inconvenient), and a small enclosed yard for the children.

Boys' School.—I was present when this school was opened for the day. A hymn was sung, having been first repeated by a couple of lines at a time from the master's dictation. The prayers were few and short, and the manner of the children very good. The numbers present at prayers were then taken: such as had arrived too late for the commencement were admitted into the school and noticed. The business of the day began (in the senior class) with a spelling-lesson conducted by monitors: this lesson had been learnt at home. Places were taken, and general animation prevailed. The same class next read a chapter from the "History of England," published by the Christian Knowledge Society, about William Rufus. They then spelt and explained different words occurring in it. The mode of spelling followed was for each boy

to *repeat* a syllable of the word; when each syllable had been in this way *repeated* separately, the next boy *repeated* the entire word; the succeeding boys *spelt and repeated* the word syllable by syllable, and then the entire word, in the same manner and order as the preceding ones had *repeated* it. The master contrived to put into this lesson a few etymological remarks on the composition and derivation of words. Kings and Queens are crowned in Westminster Hall—did not know what other courts are held there—remonstrance means *when a person's doing wrong to try and bring him back*—infidels are those who believe in many gods—those who believe in none. The writing from dictation which followed was in general well done. The boys change slates; the passage given is then gone over word by word.

In the lesson of religious instruction the senior class said that *forgiveness* is the same as *free pardoning*—sin is the transgression of the law, St. Paul tells us so—Christ alone can forgive sins—two things are required in the Christian life, repentance and faith—defined faith from the Epistle to the Hebrews—repentance was preached by John the Baptist—the proof of repentance is fruits, *i. e.* good works—the Sadducees denied the resurrection—knew how St. Paul took advantage of this circumstance when he was brought before the council—it was the resurrection of Christ which would engage the feelings of the Pharisees in favour of Christianity. Repeated a good many verses from the 15th chapter of 2 Corinthians illustrative of the resurrection—stated several respects in which a grain of corn when sown resembles man's mortal body—explained correctly the mode in which the fifth Commandment was abrogated by the Jewish traditions—gave correctly the reasons why Chorazin and Bethsaida should fare worse at the last day than Sodom and Gomorrah—quoted (upon suggestions) the verses respecting the different measure of punishment which the servant who knew and the servant who did not know his Lord's will should receive.

The 12 monitors all read extremely well, and answered with much intelligence various questions from early English history. They gave a tolerably exact definition of murder, distinguishing it from other kinds of homicide—of the several parts constituting a court of common law—of the number of the jury and meaning of their name—of the constitution of Parliament—of the consents necessary in enacting a law—of the mode in which the Queen shows her consent—of some points of difference between the Houses of Lords and Commons—of the duration of Parliaments. On my asking, Who was head of the Church of England? they said, Jesus Christ. The temporal head?—The Archbishop of Canterbury. It appeared strange to them when I named the Queen. They persisted also in saying, that the judges are appointed by Parliament.

In arithmetic they reckoned mentally, employing Practice, with great quickness. A Rule of Three sum was readily worked on the black board; and $6\frac{4}{8}$, $9\frac{1}{2}$, $2\frac{4}{7}$ were reduced and converted by them backwards and forwards in such a manner as to show that they understood the principles of fractions.

I attended a little to some of the other classes while at their work. They appeared to me to be going on well.

The master had a good method of conducting the school. All the

scholars were kept employed. The work went forward with that apparent ease which betokens previous care. I am the more led to notice the effects of system in this case, because the master's manner appeared to me at times rather confused and nervous, such as, if he had nothing to rely upon but his personal influence for the moment, was not best calculated for maintaining in such excellent discipline so large a school.

Both the master and members of the committee expressed their want of an infant-school (cf. the number of dame-schools in Pater). The presence of so many little ones was retarding the advance of those scholars who were more fitted for a day-school: for this inconvenience, however, provision had, in some degree, been made by the master. At 10 o'clock the little ones leave school, and go into their yard for 10 minutes. This arrangement at once avoids much confusion from their constantly wanting to go in and out, and leaves a quiet interval for the master, during which he takes the monitors and head class, drafting other boys as monitors for such classes below the first as remain in school.

Several pieces of part music were nicely sung. The boys kept time, when necessary, by manipulation. Some of the songs appeared to me excessively childish—mere baby-rhymes, only fit for a nursery.

After the monitors had collected books and slates, and given in the numbers present of their several classes, some explanations of absence were asked, and the school, class by class, dismissed.

The master is very judiciously allowed to take a few scholars from a superior class, who pay at a higher rate than one penny per week: no difference is made between them and the other boys in school. By this arrangement, the master's salary and the tone of feeling and manners among the boys are improved. There can be but little doubt that a well-regulated public school of this kind offers advantages for education (except a classical one) to the children of the middle class far higher than are open to them at the more expensive private schools, and even grammar-schools, to which they have hitherto been sent.

The Rev. F. G. Kelly, Incumbent of the district, and two lay members of the committee, Thomas Pretious, Esq., and Lieutenant Weatherley, R.N., of the Royal Dockyard, are indefatigable in their attendance and supervision of the schools.

The school has some tendency to become, not by any arrangement directed to that end, but by the nature of its position, a preparatory school for the apprentices' school in the Royal Dockyard. Many of the scholars are, of course, the children of shipwrights, and, as such, eligible to be apprentices. The new regulations of the Admiralty, by which a suitable field of promotion is open to talented and deserving apprentices, cannot fail to carry a stimulus into *every* stage of their education, and therefore into the *earlier*, which is conducted in the National or other schools, as well as into the *later*, for which a separate school is provided.

The four boys beginning to learn linear drawing showed fair promise.

The admission book is kept in the following form :—

Number.	Name.	Age.	Admitted.		Withdrawn.		Parent's Christian Names.	Occupation.	Residence.	Remarks.
			Date.	Class.	Date.	Class.				

Besides the admission book there was one of daily attendance.

Girls' School.—I was present at the opening of this school in the afternoon. The girls entered in the most exact order, one after another, class by class, very slowly and quietly. They began by repeating Grace after Meat. The afternoons are given up entirely to sewing, excepting the teachers, who sew with the rest from half-past 1 to 3, and from 3 to 4 cipher and write.

I heard 24 girls read the 5th chapter of Acts: when the verse ended without a full stop, they read on to the next full stop. They read slowly, distinctly, and well. They also answered questions in a satisfactory manner, especially the senior teacher, who appeared to me in every way qualified to make an excellent schoolmistress. The mistress gave them a *vivâ voce* lesson in geography from the Map of the World at my request. They appeared conversant with the position of the different countries of the earth, and could point to capitals and other notable places. A few sums in the compound rules were rapidly and correctly worked both on slates and mentally. The second class wrote each some little scriptural story or passage from memory (on the whole) very fairly. They sang in very good time. Nothing could exceed the neatness and regularity which appeared to pervade this school.

EXTRACTS from the APPENDIX, referred to in p. 50 *ante*.

Talliaris Schools for Boys and Girls (Appendix, p. 231).—I visited these schools on the 9th of November. They are held in very excellent and commodious buildings. Everything about them was in the best order, and the children tidy and well-behaved. They were founded and endowed by the late Robert Peel, Esq., of Talliaris, and are actively and constantly superintended by the Misses Peel. They are conducted, very strictly, upon Church of England principles. The instruction given does not extend beyond reading, writing, arithmetic, and religious knowledge; together with sewing, &c., for the girls. Thus much, however, appears to be conveyed in a sound and satisfactory manner. Although grammar is not entered as a subject professed to be taught, yet the children are taught English (it may be said) grammatically, through the medium of Welsh, by books of short sentences in each language, which they are practised in rendering from one to the other: without something of this kind the English Scriptures can be read with little comprehension in Welsh districts like that round Talliaris. The patronesses have provided a very good collection of Scriptural prints

for the use of the school, and find them of great service in teaching. The master (though not trained) seemed rather a superior man. I found the children in both schools fairly proficient. But religious instruction occupied too large a place, altogether excluding secular, except such as is purely instrumental.

Edward Romilly, Esq.'s School (Appendix, p. 322).—I visited this school on the 12th of March. It is held in the old church-house. The lower room is used for the girls to sew in; the upper is the schoolroom. This latter is fitted with a gallery (which covers more than half the floor), and is well supplied with maps and prints, but is confined in space.

I heard eight boys and thirteen girls read from the Irish Society's Third Class-Book, p. 65, about Whirlwinds. They were not very quick in telling me how many years had elapsed since 1669. Knew the position of Northamptonshire, the Dee, the Thames, and the Tyne. Speaking of wheels, they gave the words "axle-tree," "circumference," "centre," "radius," in answer to descriptions of them. 100 yards = 300 feet. Knew and could describe the meaning of "latch," as distinguished from "lock;" "spent" (applied to a storm) means "over." Houses are roofed with straw or slates; did not know the word "thatch;" slates are dug out of the earth, and are prepared artificially; the place where they are dug is called a mine or pit; did not know the word "quarry." India is in the south of Asia; it belongs to the Queen of England: her possession has not always been peaceable; some great battles had been fought there lately. Another expression for "considerable rapidity" was "great quickness;" "secured" (applied to a tent) meant "fastened;" a tent in Scripture is sometimes called a tabernacle; in the Jewish tabernacle was the ark, in which was kept the law, written on two tables of stone; were not able to give such a definition of the word "ark" as should include both the ark now spoken of and Noah's ark. The source of a river means the beginning of a river in a mountain; on being asked for a word expressing this idea, which would rhyme with "mountain," they gave "fountain." The Nile flows through Egypt, and is the only Egyptian river; it overflows its banks. Natural peculiarities of Egypt are, that there grow seven ears of corn on one stem; there is not much rain there; the Nile has seven mouths; a great port near one of them is Alexandria. I pointed to the print of a camel; he is well fitted to traverse the desert by the elasticity of his feet; those companies of merchants that cross the deserts are called caravans, and the places where they rest caravanserais. (One little girl said that these companies were called Ishmaelites. On my asking her what made her say so, and what Bible story she was thinking of, she said at once "Joseph.") The camel is also well fitted for the desert because he can carry so large a supply of water; his master sometimes kills him for the sake of this when he finds the fountains dry. The Ishmaelites are now called Arabs; when Joseph was sold, they were carrying spices down to Egypt; the Egyptians exported corn in exchange. Had not realized the idea of how the nations of the earth are bound together by the necessity of exchange; nor why God, who clothes all other animals [I pointed to a bear] according to the climate in which they are to dwell, has sent man

naked into the world (Paley's argument). In both cases, however, they knew enough to enable them to follow rapidly a series of leading questions; and they evidently exhibited the pleasure which always arises from a new idea thoroughly seized. Connected with Persia, they gave me the story of Daniel; and knew what the Bible tells us about Cyrus and Darius.

Varty's Registers for admission, attendance, and school-pence, are regularly kept.

I saw a letter written by one of the boys to the patroness, without any assistance. It was very well done. I do not recollect another instance of this excellent practice, except at Uzmaston in Pembrokeshire. School broke up with a hymn and a short prayer; the latter was a very good one, and such as children could follow, which I rarely found to be the case with school-prayers.

Sunday School.—I saw the same children assembled on the following day (Sunday, the 13th of March). The Sunday-school is under the more immediate direction of the incumbent. The children gave a very fair account of the Sacraments, principally from the Catechism. The worshippers of false gods are called Heathen—Idolators; there are some who are not Christians, and yet not Idolators, as Atheists (who believe in no God at all), Jews, and Turks. (This last answer was made in reply to a geographical description of Turkey by me.) The Turks are Mahometans; Mahomet was their prophet; he lived in the seventh century after Christ. They were asked to name the lessons for the day, morning and evening, which they did. They repeated, each of them, our Lord's confutation of the Sadducees. The children sang a hymn, and then went from the school to church. On Sundays the younger children occupy the lower room.

In these schools real education is at work. The only point in which I noticed a deficiency was arithmetic. Considering their progress in other subjects, the children, as will be seen from the table, were backward in this. It is also remarkable that, with one exception, the most proficient scholars were girls. I annex a time-table of the school:—

H. M.	
	MORNING.
9 0	Children assemble; hymns and prayers.
9 30	Reading in classes.
10 0	First and Second Class: writing. Third Class: lesson on objects.
10 45	Marching round playground.
11 0	Reading Bible, and questions or Catechism.
11 30	First and Second Class alternately: geography, grammar, dictation, lesson on objects. Third Class: writing on black board.
12 0	School closes.
	AFTERNOON.
	Assemble at half-past 1 in winter; 2 in Summer. Singing lesson.
2 30	Arithmetic. Girls go down to work.
3 0	Reading in classes.
3 30	Marching round playground.
3 45	First and Second Class: writing or drawing. Third Class: gallery lesson.
4 15	First and Second Class: gallery lesson. Third Class: black board.
5 0	Prayer, and discharge of school.

Redberth National (*Sunday*) *School* (Appendix, p. 437).—I visited this school on the 4th of January.

The school was commenced by the patroness, who called over the names, and marked down those present. She then read the 5th of Dr. Watts's Hymns, and asked, "For what we thank God in it.' It was then sung very well, the patroness giving it out verse by verse. There is only one service in the church on Sundays: the Sunday-school in reality forms a second service. After the hymn, the master of the day-school read the Collect for the second Sunday in Advent, the Lord's Prayer, and the Benediction, all present kneeling and repeating the Lord's Prayer after him. The children then commenced their work in classes.

I heard the day-schoolmaster and a class of eight boys engaged upon the first chapter of Genesis. He questioned them exceedingly well. The following answers were given to his questions:—Genesis meant creation. In asking for the work of each day, he required answers in their own language, saying, "How would you tell a man if you met him on the road, and you had not your Bible with you?" Firmament means heaven—referred to the first verses of Genesis, and the expression *Let us*, to prove the Trinity—correct answers were given to his questions on this head—mentioned that we do not find any solemn expression like *Let us* in connexion with the physical creation—though three persons, there are not three Gods—"in God's image" means "holy"—there is no image of God—God is a spirit (in answer to me)—The second commandment forbids us to make images of God—the next recorded sin to eating the forbidden fruit was the murder of Abel by Cain—there was no sixth commandment then—yet it was wrong—and Cain knew it—by his conscience—by which, as well as in his written word, God speaks to men.

The class of girls taught by the patroness had just finished reading in the Old Testament about Moses conversing with God. On my asking for some similar glorification of Christ, they mentioned the Transfiguration. I heard them say the Church catechism very well, and they seemed to understand it more than is usually the case. They answered a variety of questions from the New Testament, in general very well and intelligently. Two junior classes of boys knew the meaning of several words which I asked them, and seemed not to be taught by rote. The books were then collected. Before separating, the patroness read to the school an answer from the secretary in acknowledgment of their subscriptions for the Church Missionary Society in the preceding year. They had raised 30*s*. The patroness, from the words of the secretary's letter, asked for the anecdote of the widow's mite, which was correctly given. She also mentioned that, but for the subscriptions of those who had never seen *them* (meaning those present), she could not have raised or maintained the school. It was their duty, so far as they could, to do the like by the heathen. They could not explain the word *appreciate*, for the meaning of which she asked them, in the secretary's letter.

The school ended with prayer and singing.

Altogether this appeared to me to be a truly excellent school, both in spirit and discipline. At the commencement, the patroness had to form her teachers as well as her school. She took the class of men and lads herself. I saw a very respectable-looking collier in the school,

aged 34, who is now a teacher, and had learnt to read *at the same time as his little son.*

Uzmaston School (Appendix, p. 404).—I visited this school on the 7th of January; it is constantly superintended, and in great measure supported, by the Misses Acland, of Boulston, and the Rev. S. O. Meares, the Incumbent.

The school-buildings, at the time of my visit, consisted only of a thatched mud hovel, which was made into a single room, calculated to accommodate in winter one-half, and in summer one-third of the children resorting to it.

The master, besides being trained for six months at the Sanctuary, had been previously instructed for 18 months by the Rev. S. O. Meares. His training in London, including travelling expenses, had, by his own meritorious economy, barely cost 20*l.* Mr. Meares had given shorter periods of instruction to the masters whom I found at Abergwili and Burton. He considered (and justly) that the parochial clergy might do much in this manner to supplement the normal schools. The master of the Uzmaston school appeared to have made the most of his advantages.

The inside of the school-building was fitted up so as to turn its narrow dimensions to the best account. There were galleries of desks and benches along the walls. The centre was left free for the master and monitors to move about in, and employ the black board. There were maps and cards hanging up. The master's desk had to be pushed into a little corner at the upper end of the room. Everything was very neat and orderly.

I gave each child in the first class (20) something to write from memory on their slates. In this manner I had written out the 4th Commandment (correctly)—Duty to God (with a few omissions)—the 2nd Commandment (nearly right)—the Lord's Prayer (ill-spelt and incorrect)—the Creed (right)—an account of Christ's birth and death (each very nicely done)—Christ's resurrection—an account of St. Paul (exceedingly well done)—Cain—Joshua—David—Saul—Solomon—Samuel—Samson—St. Paul's conversion—Lazarus. For the most part these questions were exceedingly well answered.

The master questioned the second class (21) in geography, pointing to the map of the world. He did it with spirit and intelligence. No one in this class could find Palestine on the map. A boy from the head class came and pointed to it, and also to Greece. The second class read xii. St. Luke—sixteen of them with ease. The master questioned them very satisfactorily on what they had read, showing considerable tact in eliciting answers, and in illustrating, without lecturing. They repeated some verses from xxv. Matthew correctly, to prove that the Son of Man will judge the world—we don't know when—God knows when—because He knows all things. One of them repeated the 2nd Commandment, but put in and left out many small words.

The first class read Acts xvii. 22, all of them with ease—"haply=perhaps; winked at=left to pass by." The master questioned them as before. Such questions as were proposed in arithmetic (viz. in Rule of Three, Practice, and Fractions) were well answered. They also answered a few simple questions from early English history.

Some of them knew the signs, and could add and substract algebraical quantities. While the master collected the slates the whole school was repeating "9 times" from the multiplication-table simultaneously. When he had done, he rang a little bell three times, at intervals, a single stroke at each. It had the effect of producing the most profound silence,—then followed a prayer and the Evening Hymn. The school broke up with as much regularity as the crowded space admitted of.

There is a clothing club attached to the school—the pence are paid on Sundays, and are doubled at the end of the year by the patronesses—this forms an inducement to attend the Sunday-school regularly. No general permission of absence on religious grounds is ever granted. There is a lending library (Chambers' volumes) attached to the school, and another at Cartlet; besides which, the patronesses lend books to the poor at Boulston.

The children were clean and well clad, and the master seemed in good spirits and fond of his work.

Just before the Christmas holidays the children had been set to write letters (without assistance) to Miss Acland, on the occasion. I saw several of these letters. They were quite different enough from each other to mark them as really original. They exhibited, for the most part, a very pleasing proof of minds and feelings moved in a good direction. One, written by the same boy that gave so good an account of St. Paul, was a very creditable performance. It was very simple and unaffected.

The school required and deserved a better building: subscriptions were on foot, and grants hoped, for the purpose.

The school registers were very well kept. They included registers of admission, attendance, employment, clothing club, and weekly pence, a visitors' book, and a time-table. I annex the last (*see* p. 184.)

EXTRACTS from the APPENDIX, referred to in p. 51 *ante*.
(Appendix, p. 390.)

Paskiston, Pembroke, January 5, 1847.

* * *

Ten years ago, when my father came to reside in this parish, where he possesses an estate and is the only resident landowner, I was anxious to get established, at least, a Sunday-school, which was effected by the co-operation of others and of the family of the Rev. Mr. Holcombe, the late rector. The population of this parish is under 600 souls; we average between 40 and 50 children between the ages of 5 and 16 years, principally between the ages of 7 and 14 years, at the school; the whole number of children between 5 and 16 years of age in the parish being, I should guess, about 70 or 80. The teachers at present are the Rev. Mr. Bowling, the rector, Mrs. Bowling, another lady, and myself, besides a paid schoolmaster.

The fortune of the school has continued almost the same, though with a little variation. At first it was a novelty, then it was treated with indifference, but now I fancy in some instances I perceive the indifference wearing off. But still the parents seem to consider education—or, I should rather say, the mere prelude to education, such as

TIME TABLE at the UZMASTON and BOULSTON NATIONAL SCHOOL, December 14, 1846 (*supra* p. 182.).

	9½ o'clock.	9¾	10½	11	11½ to	12	2 to	2½	3	3½	4
	Door shut at 9 o'clock. Prayer and Singing, whole School.										
1	Archdeacon Sinclair's Catechism.	Ciphering.	English Grammar.	Reading Holy Scriptures.	Writing upon Paper or Slate.		Writing from Memory.	Algebra or Mental Arithmetic.	Etymology or History.	Geography or Questions.	
2	Church Broken Catechism.	Reading New Testament.	Writing from Memory.	Ciphering.	Writing upon Paper or Slate.		Mental Arithmetic.	Reading New Testament.	Spelling.	Geography or Questions.	
3	Church Catechism.	Writing upon Paper.	Reading.	Spelling.	Arithmetic with Tables.		Reading.	Writing upon Slates.	Arithmetic.	Spelling.	
4	Religious Instruction.	Progressive Lessons.	Spelling.	Numbers.	Tables.		Religious Instruction.	Reading.	Spelling.	Writing of Black Board.	
	Books, Slates, &c., collected. Prayer and Singing, whole School.										

reading and writing are—rather as an accomplishment, as a rich person would regard German or Italian, than as a necessary thing; so that very little excuse is sufficient for their negligence in not sending their children, and a very little affront sufficient for their withdrawing them. On one or two occasions, one has had to exert all one's influence and management to keep the affair together. The parents, however, are always very particular in sending their children neat and clean, and want of shoes and clothes is the most fertile cause of occasional absence.

I need scarcely say, that during a couple of hours once a-week it is impossible to impart more than the merest pittance of knowledge. I have myself been most anxious to get my pupils to understand what they read and learn, and for that purpose I have discarded all explanatory books, and use only the Bible and the Church Catechism, for I have never yet seen an explanatory book that, for such as Sunday-school children, did not require more explanation than what it professed to explain; and the consequence is, that the children learn by rote the explanation as well as the thing to be explained. Indeed, I have sometimes found that a *vivâ voce* explanation has been remembered by rote; and though the difficulty of making them understand is certainly not insuperable, yet it is much greater than any one would suppose that had not had some years' experience in it. In fact, I am sure that this great difficulty forms a very great characteristic difference between the schools of the poor and of the rich. I have found much advantage in giving questions in writing to be answered in writing, taking care that they shall be different for each child. I also have lately made some of them learn Watts's Hymns, which they do with great pleasure. We do not teach writing.

* * *

M. A. Roche.

[The Reports of the Sunday Schools at Redberth and Porthkerry have been already quoted.]

Extracts from the Appendix, referred to in p. 51 *ante*.

(Appendix, p. 225.)

I am induced to print, *verbatim et literatim*, the following characteristic letter received by me from a Sunday-school teacher in the upper or purely Welsh part of Cayo hundred, Carmarthenshire. Its tone, style, and English are all well calculated to convey a good idea of the locality; while the strong sense and truth which it contains make it valuable on other accounts:—

Sir,—The number of the Sunday School Scholars are able to read as you particular mention in your letter is as follows

*	*	*	*	.	.	.	106
*	*	*	*	.	.	.	70
*	*	*	*	.	.	.	28
*	*	*	*	.	.	.	9
*	*	*	*	.	.	.	1

I am very please to take little trouble to answer your letter about the Sunday Schools, in hope that your Searching about the Daily and Sunday Schools, will come to good consequence to the Welch Nation.

Our Creator make many of them a People of Strong Abilities, and a possessors of various talents, but because their ignorance Spend their time in poverty to get their living in Slavery as a pig and his snout in the ground they got no advantage to make use of their abilities in defect of learning and knowledge But Some of the young people are under good education, the Children of the Noblemen and Gentlemen farmers but the greater part of them are in Towns: and in the countrys one here and one there. The major part of the welchmen, not knoweth in what quarter of the world they live? this thing I think is very true.

In the time ago riseth up some Excellent people in Philosophy and Theology among the welch Nation as one of the *welch Poet say's about one of them, called The Reverend Mr. Rowlands Llangaetho,

Talentau ddeg fe roddwyd iddo
Fe'i marchnattodd hwy yn iawn
Ae o'r deg fe'i gwnaeth hwy'n gannoedd
Cyn maihludo 'i haul brydnhawn.†

I hope that you'll not be angry with me, because I have on my mind to desire on you, Sir, to give me a little presant, that is, the Map of the land of Canaan

Sir, Please to excuse my vulgar english writing because I have not much practice in english tongue, but in the language of my mother I can write more Grammatical.

I am your
Unworthy
Servant,
* * *

EXTRACTS from the APPENDIX, referred to in p. 55 *ante*.

The Presbyterian College (Appendix, p. 287) in this town was originally confined to Presbyterians (*i. e.* Arians and Unitarians) and Independents. The *foundation* is confined to students preparing for the ministry; but the tutors are at liberty to admit lay students as pay-scholars. The foundation was subsequently opened to all denominations: this was done about 12 years ago. The early history of the foundation is involved in considerable obscurity; its commencement appears to have been this—that certain benevolent persons, from time to time, furnished sums of money to some respectable minister for the purpose of educating young men for the ministry. This became the nucleus of a college, which in the same manner has been continued now for a century and a-half: it is managed by the Presbyterian Board in London.

A young man, anxious to avail himself of this foundation, must be recommended by two ministers known to the tutors of the college, and he undergoes a preliminary examination on subjects connected with the classics and mathematics. *There is no examination as to his religious opinions*, the testimony of two respectable ministers being deemed

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* The Rev. Wm. Williams, Pantycelyn.

† Ten talents were given him,
And he traded with them well,
And out of the ten he made them hundreds (*literally*)
Ere his sun set at eve.

a sufficient guarantee on that point. He is required to be able to read the Greek Testament and Virgil with some degree of readiness, and must know the common rules of arithmetic, including fractions, decimals, and the extraction of roots; the curriculum is four years, and comprises the ordinary subjects of a liberal education. The number on the foundation is now 10, and there are also 8 pay-scholars: those on the foundation get their education free, and 10*l.* per annum towards their maintenance; they lodge in the town, subject to the approval of the tutors: 10*l.* per annum, in addition to the foundation, would defray all the legitimate expenses of a student. The foundation is made the prize of competition. There are students in college at present belonging *to all denominations*. This college is affiliated with the London University. Whether the students become ministers or not is a matter of subsequent arrangement, except in the case of those on the foundation, who are understood to be preparing for the Christian ministry. The recommendation of the ministers who introduce them is considered sufficient guarantee that they will persevere. Many of these become schoolmasters as well as ministers; their schools would generally be accessible to the poor, because in Wales the terms *must* be low. Dr. Davies, of Ffrwd Vale; Mr. Davies, of Narberth; Mr. Thomas, of Llandyssil; Mr. Griffiths, of Llandilo, and others, have been members of this institution.

Ffrwd Vale Academy (Appendix, p. 227).—This is not a school for the labouring classes, nor yet altogether removed from their sphere. The extensive reputation which it enjoys in the upper part of Carmarthenshire, and the kindness with which a number of particulars respecting it were furnished to me by its promoter and master, induce and enable me to give an account of it in considerable detail. In doing so, I shall, I think, both afford some insight into the manner in which private country schools have commonly originated in Wales, and also one instance, at least, of education among the middle classes.

The school originated in the circumstance that the Rev. Dr. Davies, having engaged to instruct the family of David Davies, Esq., of Ffrwd Vale, took the opportunity, after the usual plan in such cases in Wales, to set up a school. For this purpose, Mr. Davies raised a small building on his land, which (to use his own words) would have done for a cottage if the school had failed.

It is a detached and lonely building on a hill-side, along which a bridle-road passes from the village of Llansawyl to Pumsaint. The benches and desks are arranged like pews in a church, leaving the aisle however, not in the centre, but down one side. A cupboard, the fireplace, and the master's desk, occupy the little remaining space, opposite to the end at which you enter. Dr. Davies much regretted that the unprotected situation and narrow dimensions of his isolated schoolroom prevented his keeping any apparatus for a more complete course of instruction in physical science.

The entire range of instruction proposed to be given comprises every part of a good classical (including Hebrew), mathematical, and general education. Dr. Davies furnished me with a satisfactory list of the books which he used on the different subjects taught, and appeared to be (so far as I was competent to judge, and had an opportunity of judging) thoroughly master of them. I saw very flattering testimonials which

he had received from the Rev. J. Pye Smith, D.D., LL.D., F.R.S., F.G.S., &c., Homerton College; the Rev. D. Davison, M.A., the Rev. Robert Aspland, the Rev. Joseph Hutton, LL.D., London; the Rev. Thomas Rees, LL.D., F.S.A., &c., Brighton; Alfred Day, LL.D., Bristol; the Rev. W. Smith, LL.D., Ph.D., Highbury College, London. The terms range from 15*s.* to 42*s.* per quarter: the school was established in 1834, and in a short time became much sought after. The neighbouring farm-houses are used as boarding-houses: the scholars consist in part of young men preparing for the ministry, or for the universities of London, Glasgow, &c.; but chiefly of farmers' sons, who come for an odd quarter or two, to eke out the scanty stock of knowledge acquired at the common schools; particularly such as are going to follow trades in which some knowledge of the higher parts of arithmetic, or practical mathematics, are required, such as builders, carpenters, land-surveyors, clerks, and the like. Dr. Davies informed me that he remembered the time when there was not a builder nearer than Llandovery who knew how to measure a wall. The school has also partaken of a normal character. If a Carmarthenshire schoolmaster has been able to spare a little money, he has not unfrequently resorted to Dr. Davies for a few months or weeks, during the summer, to prepare for the instruction which he intended giving in the next winter. Now, however, that the normal school is opened at Brecon, such persons more naturally direct themselves there. I think, however, that in this point of view Dr. Davies's school might be turned to singular advantage. He is not unwilling to be so employed.

At the time of my visit I found 34 pupils on the books, all of them except three upwards of ten years old. Of the upper division only one had been with the Doctor for any length of time. He was 14 or 15 years old. I heard him construe two passages which I gave him, in Homer and Virgil, into remarkably good English, and parse them soundly. I was surprised to hear that he had been only 2½ years in school, and that at the beginning of that period he knew very little English. He seemed also well acquainted with the first principles and rules of algebra and geometry. The other pupils in this division had entered the school quite recently, and had been studying nothing but arithmetic, algebra, and geometry. It is important to note this. I have already mentioned the different sorts of pupils. *The complete course of instruction professed to be given has no influence upon the majority*, who fix (each for himself) what they want to learn, and come, for as many quarters as can be spared, to learn it. Only the few by comparison who are going into the ministry, or preparing for other institutions, can be regarded as receiving such an education as the prospectus holds out. By the class of which I am now speaking, a few simple and quadratic equations, involving two unknown quantities, and also some problems in mensuration, were rapidly and correctly worked, and the principles of these operations appeared to be well comprehended.

No religious teaching or exercise is practised as a general observance in the school. Such of the pupils as are going into the ministry study divinity as part of their professional education. The influence of the school can hardly be regarded in a local point of view. I found no day scholar in it from the neighbourhood, except the children of the promoter.

EXTRACTS from the APPENDIX referred to in p. 59 *ante*.

Wesleyan Day-schools, Cardiff (Appendix, p. 368.)—Attendance on the Sunday-school is not enforced, neither is the Wesleyan Catechism on such as object to it.

Ebenezer and Tabernacle Schools, St. David's (Appendix p. 395.—These two schools are directly supported by religious congregations. I was kindly furnished with the following answers to questions proposed by me concerning the management of them:—

DEAR SIR,

* * * * *

With respect to the Ebenezer day-school I feel a pleasure in giving the particulars, and you may safely depend on its being correct. I shall place your questions before my answers.

"1. Are the Scriptures commented upon by the master or visitors? and if so, to what extent?"—Yes, by both occasionally, but principally by the master; the generally acknowledged truths of the Bible, but never (to the best of my knowledge) the peculiarities of any denomination are made the subject of such comments. "2. In order to become a member of the committee is it requisite to be a member, or at least attendant, at the Ebenezer Chapel?"—No, not at all. "3. How are children admitted, by individual committee-men, or by the whole committee?"—By the whole committee; only they appoint three persons from amongst themselves to act for them till the next meeting. "4. Is any preference shown in nominating the children of parents attending the Ebenezer Chapel?"—No, none are refused on account of the non-attendance of their parents at the chapel. 5. "Of the 53 in attendance on this school, how many are the children of parents belonging to other than the Independent denominations, specifying the number belonging to each of such other denominations?"—Of Baptists 5, Wesleyans 4, Calvinistic Methodists 1, Established Church 5, Independents 28, those who are not connected with any denomination 10. "6. Of what denomination is the master?"—Independent.

* * * * *

Believe me, &c.,

Trelewyd, St. David's,
February 26, 1847.

JAS. GRIFFITHS.

SIR, *St. David's, February* 13, 1847.

YOUR favour to the Reverend W. Morris, dated 4th inst., was handed over to me this day week, but, as I expected he would have returned from Cardiganshire ere this, I delayed it until now. Fearing lest the information sought should be required soon, I shall reply in his absence to the queries proposed. 1st. The Scriptures are merely explained by the master whilst they are reading, and questions asked respecting history and facts of Scripture. 2nd. The committee are chosen from the list of subscribers, no matter what denomination the parties belong to. We have Wesleyan brethren at present on the com-

mittee, no other parties subscribing the amount required, viz. 5*s.* per annum. 3rd. When a child is admitted *gratis*, one of the committee-men propose him at a committee-meeting, otherwise the *master* is allowed to admit pupils without any distinction. 4th. Not the least preference is shown in any respect; the committee, whenever they request the master to inquire on a Monday and see if the pupils attend Sunday-schools, always impress upon him the necessity of stating that it matters not where they go, so long as they attend where their parents require. 5th. Of the 73 children on the books, there are Wesleyan Methodists 4, Baptists 2, Independents 2, Church of England 7, nowhere attending 8, Calvinistic Methodists and attending the Tabernacle Chapel 50. 6th. The master is a member of the Calvinistic Methodist connection at the Tabernacle.

So far as I am aware, the foregoing contains a reply to all your queries, and, should you require any further information, we shall be most happy to render all in our power. You may rely on our stating circumstances as they are, so far as your questions are understood.

I am, &c.,

R. R. W. Lingen, Esq. EBENEZER WILLIAMS.

[I have adduced these three schools, because, in my Report (p. 19 *ante*), they are enumerated as being in more direct connexion with particular religious congregations than the generality of denominational schools in my district.]

EXTRACTS from the APPENDIX, referred to in p. 65 *ante*, illustrative of Endowments requiring a cheap mode of rectification.

PARISH OF LLANWRDA.—The Free School below reported is intended for the benefit of the parishes of *Llansadwrn* and *Llanwrda*, and the master or mistress are to be chosen "not by both parishes, but by a vestry of the parish of *Llansadwrn*." But in order to give those parishioners of Lansadwrn who reside in the village due benefit from the foundation during the bad weather of winter, it is necessary that the direct road between Llansadwrn village and the school-house should be repaired. Among the many bad roads which I had to travel over in Wales I found this one of the very worst. It was raining heavily on the day of my visit, and in one part the road was crossed by a rapid stream, then upwards of a foot deep. There was only a plank-bridge across it. The only other way is two or three miles round. By the direct way no child, on the day I saw it, could have safely come.

Free School.—An account of the foundation is given at p. 662 in the Reports of the Charity Commissioners.

I visited the school on the 22nd of October, in company with the Rev. John Jones, vicar of the parishes of Llanwrda and Llansadwrn. The acting master was only a *locum tenens* until the vacancy occasioned by the death of the former master (above five months previously) should be filled up, according to the provisions of Letitia Cornwallis's will.

The schoolroom presented the ordinary features of a village school. The first 12 children read the story of Ananias and Sapphira to me. They read with no intelligence, and could answer hardly anything. I

was careful not to confound their ignorance of *what I asked* with their ignorance of *English*, or *the form in which I asked it*; for I always requested the master to translate my question into Welsh. Nevertheless, on asking for what sin Ananias and Sapphira were struck dead, I got no answer for a long time, and, at last, "for selling a piece of land." I asked by what other names the Holy Ghost is called, and was successively answered, "Virgin Mary—Jesus Christ—Ananias." "Who was sent to prepare the way for Christ among the Jews?"—"Solomon." "Where did Adam and Eve live?"—"In Bethlehem." Not one of the class could tell me the meaning of "graven image" in the second Commandment, nor whether there was any other way of breaking the sixth Commandment, besides committing murder. Their writing was fair, and they knew the Multiplication Table. Only two could write in figures from dictation fifty-two thousand five hundred and forty-eight. Only three could tell the product of 8 times 2*s.* 6*d.*, not asked as a question, but given as a sum. Not one reduced correctly 20*l.* 5*s.* 2*d.* into farthings. Of grammar they knew hardly anything at all. From one or two boys I got some answers, but from the mass none. While I was examining these, the rest of the school was not very orderly.

The second class could hardly find the fifteenth chapter of Luke. Only one of them could read moderately well, and not one could tell me the name of the Parable. The rest of the school were learning letters.

I have been particular in describing the proficiency of this school because the master's salary is enough to secure a good teacher from a normal school, and the assistant's salary would remunerate an apprenticed pupil. Poverty is not to be pleaded here.

There was no privy attached to the school. I asked the master how the scholars managed; he answered, "they went where they could; that the fact had been entered on the list of necessary repairs and additions some time back, but the trustees had paid no attention to it."

Boys and girls were taught together by the master; but the late master's wife had besides been in the habit, during two or three of the winter months, of teaching sewing and knitting to such of the girls in the neighbourhood as were of an age to go out to service.

Parish of Conwyl in Elvet.—Mrs. *Warner's Charity School.* (C.C.R., p. 627).—On the 25th of November I visited the above school; the present master, Rees Thomas, was nominated master in 1837 by the Vicar and churchwardens of the parish, and in the same year his appointment was confirmed by the Bishop of the diocese; the late master, Griffith Lewis, had allowed the house to fall into ruins, and in the year 1838 it was re-erected by the present master at an expense of 100*l.* of his own money. He keeps no account of the 2*l.* 2*s.* which is paid on account of a farm called Pen-allt-ddu towards expenditure or repairs; he told me that he expends from 5*s.* to 10*s.* yearly on repairs, the rest he regards as interest on his 100*l.* He moreover kept no account of the money arising from the charity towards the purchase of books for the poor children. He told me that it was not his, but the business of the churchwardens, to buy books for the children, but that they handed the money over to him, and he undertook to swear that the whole of it was expended on the purpose for which it was intended. The school was held on the ground-floor, underneath the room where the master lived. The furniture consisted of two tables and a few benches, all in a bad state of repair; the

floor was a composition of earth and lime, and rather damp at the end next to where the door was; there was a fireplace in the room, but no fire; the room had two glazed windows, but it was not well lighted. I heard 22 of the children read the 25th chapter of Genesis; 10 only could read with anything approaching to ease. When they had finished the chapter, the master gave them a word apiece to spell, and then asked them to translate the word into Welsh. The spelling was very bad, and the translation no better. I got the following answers (they had just been reading about Isaac):—He was Jacob's son; one said Ishmael was his mother. One said Abraham intended to sacrifice *John* on the Mount; another *Sarah*. Joseph was carried by the Ishmaelites into Egypt; one said he was sold to them by *Jesus Christ*—another by *Pharaoh*; one said, he was *sacrificed* after he came into Egypt—another that he was *drowned*. Had heard of a Saviour—his name was Jesus Christ; he came on earth to save sinners; he saved them by being nailed on the cross; Mary Magdalene was his mother. The apostles were Matthew, Mark, Luke, and John. When Paul was converted he was going *to the grave*. One said *Peter* betrayed our Saviour; another *Paul*; another *Isaac*. Peter denied him; the Jews, under Pontius Pilate, crucified him. Did not know what grammar was. The past tense of "I love" was "I am loved." There were two vowels and three consonants in *loved*.

Parish of Treleach ar Bettws.—No large proprietor has hitherto resided in this parish, which contains a number of moderate freeholders, wealthy enough in their own rank. This social feature, from the constitution of the free school, has a great influence on the education of the neighbourhood, the governors and trustees of it being the minister, churchwardens, and overseers of Treleach, and all the inhabitants who are seised or possessed of an estate of the clear yearly value of 50*l*. The poor are ill off; I found wages about 4*s*. per week with food, and 6*s*., 7*s*., or 8*s*. on the man's own finding. Besides food, the labourer gets from the farmer perhaps a somewhat lower rent, a plot of potato-ground, whey, and occasionally milk. Until quite recently the common money-rate of wages had been only 6*d*. per day: the ordinary fuel is turf. The roads about the parish are in general very bad.

Of the four day-schools in this parish, two, viz., the charity-school and the Treleach day-school, are in, or close to, the village of Treleach. Tynewydd is at the N. of the parish, Ffynnonbedr in the S.; these two points cannot be less than eight miles apart.

As matters stand, the poor of Treleach have a better chance of education than in most of the adjacent parishes; under an improved system they might have one of the best schools in South Wales.

Charity School.—A detailed account of this very important charity may be found in the Reports of the Charity Commissioners, pp. 629—633.

I visited the school in company with the Rev. Thomas Thomas, Vicar of the parish, and Colonel Trafford, who had recently come to live in the neighbourhood, and fortunately, by so doing become a trustee of the school.

On entering the room, which was warm and comfortable, and rather reminded me of Colonel Wood's at Llanybyther in its general character, I found a good fire burning, and the floor and everything else very neat and clean. My visit was expected: the children were very orderly and

each had got a book in his or her hand: there seemed to be a sufficient supply of books. I found the first class reading in the book of Judges, chapter 15. I set them to read at chapter 4. The class consisted of eight boys and two girls, who all read very fairly; they could, however, answer hardly any question: they were nearly ignorant of English as a spoken language, nor did translation appear to make the questions more intelligible. The children stood most painful pictures of sheepish, helpless stupidity.

Of whom do we read in this book of Judges?—(The master) "They can't answer that; they are not used to be questioned; *I have no time to question them.*" Genesis is the first book of the Bible—could not tell (till the master began it) what is the first thing related in it. With great difficulty I extracted from them (piecemeal, and with many suggestive promptings) some account of man's creation and fall. Did not know where Eden was—Adam was tempted by the serpent—the serpent went to Eve first—there were eight people in the ark—Noah was one of them—the rest of the world was drowned—for its wickedness—Noah was spared because he was better than the rest—God will not *drown* the world again—he has said so, and given the rainbow for a sign—God will again *destroy* the world—by fire—at the day of the resurrection—of judgment. These answers were only obtained after *repeated* questionings in every possible form. Good people will go to heaven—wicked to hell—God the Father will judge the world—Christ was God's son—had been seen in the world—as a man—his mother was the Virgin Mary—*Pontius Pilate was her husband*—was born at Bethlehem—did not know where it was—*Christ was in the world forty years ago*—he came to save sinners—could not say what he did to save them—nor by what death (for a long time) he died—*Pontius Pilate was the name of the people who crucified him*—was crucified at Calvary (after a long pause)—could not say what Calvary was—Christ is now in heaven—was seen to go there—could not say who saw him go—nor who saw most of him during his life, nor whom he left in the world to tell men about him (one said, *God*). I only saw four copy-books that were moderately well written. The rest were very bad and dirty.

12 pence = 1*s.*: 20*s.* = 1*l.*; 2 sixpences = 1*s.*; 4 sixpences = 2*s*; 5 sixpences = 2*s.* 6*d.*; 10 sixpences = 5*s.*; 21*d.* = 1*s.* 9*d.*; 7 × 9 = 63; 8 × 8 = 64; 5 × 7 = 35; 8 × 6 = 48; 9 × 12 = 108; 100 − 11 (could not tell without the slate, and then were three minutes in discovering) 89; 100 − 17 = 82; 100 − 18 = 29; 57 + 65 + 72 = 294 (with the slate.)

The second class (3) were reading in Ephesians!—not that this much matters while the Scriptures are merely used as a reading and spelling book.

The children spelt with readiness and accuracy "general—receive—believe—almighty—brightness—light—deliver," but no one could give any meaning in Welsh or English for "*deliver.*"

We were living in Wales, in the county of Carmarthen. England is nearer than Ireland. We must cross the water to get to Ireland. The Queen rules over England; *is not married* (the master said "Yes"); *her husband is the king;* she lives in London. London is in another country, but could not say in what.

Both the Vicar and the master declared that the children knew more than they answered; I think that they did myself. But of their utter incapacity of adapting an answer to a question, and their ignorance of English, there could be no doubt.

Although my visit was expected, I only found 35 children present. The attendance appears to be most irregular; of the 72 children said to be on the books, 23 were absent every day during the week before my visit, 3 were absent 5 days, 4 were absent 4 days, 5 were absent 3 days, 13 were absent 2 days, 4 were absent one day, only 4 were not absent at all, and 1 was ill. Of the first number (23) no less than 10 had not been in school since July last, 1 since August, and 2 since October. Some of these must, I suppose, have left the school, but the trustees had not removed their names or supplied their places.

Besides that, the master does not reside at the school-house as he is required by a bye-law to do (for which irregularity a reason is given at p. 633 of the Commissioners' Reports). There are several other discrepancies between the founder's intention and the present state of things, *e. g.*—

a. The testator desires his trustees to exert their utmost endeavours to prevent any public-house or inn from being near the said school.	*a.* The present master is a publican.
b. The testator, reciting that it often happens in the parish that poor children go out to service in the summer, or for one part of the year, or when young, who might wish to go to school the other part of the year, or when grown up, and that it happens often also that masters would give their servants leave to go to an evening school, were there one established there, directs that the school be opened to all these occasional scholars, and that they should be supplied with books, &c., and also with candles, in the evening school, in common with the other scholars.	*b.* At the time of my visit there had not been an evening school for some years. The last relic of one was a singing school, held once a week, and even that during the last year had been discontinued.
c. The trustees are directed to appoint reading, writing, *English*, arithmetic, *and such other things as would be most beneficial to spread knowledge in general among the poor inhabitants*, to be taught in the said school.	*c.* Nothing is taught except reading, writing, and arithmetic: no reading book is used except the Bible, nor is there any step taken whatever to convey any other information to the scholars besides what may be derived from the bare perusal of it without question or explanation. To what extent *English* has been cultivated will appear from my report of the examination.

d. The testator desires that the scholars may constantly attend Divine worship on the Lord's-day, and be instructed in the principles of the Christian religion.

This provision of the testator is enforced by two bye-laws, also stated in the same report:—

1. The scholars with the master are to assemble every morning betimes at the parish church or chapel of Bettws, as often as Divine service is performed therein. The master is to superintend their behaviour during its continuance, and neglect or non-attendance is to be punished.
2. Morning and evening prayers are to be constantly and orderly observed before the first lesson in the morning, and after the last lesson in the evening.

d. The children are not taken to church. The school is neither opened nor closed with prayer.

e. By a decree of the Court of Chancery, dated 8th March, 1794, for carrying out the will, it is ordered that bookkeeping and mensuration should be taught in the said school, in addition to the branches of instruction specified in the will (the decree being apparently intended as an interpretation of the words printed in italics in paragraph *c.*) By the same decree the master's salary is increased from 30*l.* to 40*l.* per annum as an additional reward, we may suppose for teaching these very subjects. A bye-law indeed provides that the master is to observe that, whenever any of the charity boys or girls shall have learned to read their Bibles properly and write fairly, no further instruction will be allowed, unless they resolve to take to some trade or other, and that such means of instruction shall then be afforded as to qualify them for such particular trade or vocation.

e. Bookkeeping and mensuration have occasionally been taught from the commencement, when boys have stayed sufficiently long in school and made due progress. *These subjects were last studied about five years ago.* The bye-law does not harmonize with the decree, unless it be said that "bookkeeping and mensuration" are necessary to qualify people for *every* "trade or vocation." But, waiving this objection, if the bye-law in question respects *special industrial* training in school (which is limiting the testator's words in a manner not warrantable), still I could find no trace of any such instruction either for boys or girls.

Such of these omissions as respect school prayers and public worship are perhaps unavoidable from the mutual jealousies of so large a body of trustees differing in religious opinions. But such of them as impair or curtail the instruction afforded by the school are attributable to pure neglect, and this neglect arises from a very narrow and (in my opinion) ill-advised interpretation of the founder's will. The will provides that the master shall not be suffered to teach any other scholars (than the charity scholars) *to the detriment of the said school, whereby the said charity children may be neglected.* Again, there is a bye-law which renders the child of a man ineligible to be upon this foundation who pays more than 10*l.* per annum in rent, and the invariable impression in the parish has been that the master is not permitted to take *any* pay-scholars, nor has any of the masters ever attempted doing so. These two last provisions, coupled with the qualification of trustee, effectually prevent every trustee from having by possibility any personal interest in the school. *Their own* children can never resort to it, and the trustees are not of a class to take any very extensive views or energetic steps for the benefit of *others*; but these same men could, and probably would willingly, pay from 5*s.* to 10*s.* per quarter for the education of their own children at a good school. The will does not prohibit pay-scholars absolutely, but *sub modo.* I can see nothing to prevent the master's being allowed to take a *limited number* of pay-scholars. By this means the school would be opened to the sons of the respectable farmers, and they would then have a direct interest in raising its standard, whether by stimulating the present master or nominating one more efficient. The children of the poor would share in the benefit. The clergyman, being an *ex-officio* governor, with the power of appealing to the Bishop as visitor, would be their natural protector to see that they were not neglected.

Llangendeyrne School (C. C. R., p. 658).—The school-room, which is built in the church-yard, and its furniture, are out of repair, and the room is too small. The master has kept the school with great satisfaction to the parishioners for the last 36 years, and not less than 2600 children are said to have been under his instruction during that period. There are many farmers' children in the school, most of whom are above ten years of age. The copy-books did great credit to the master and scholars.

The answers given to scriptural questions, and in English grammar and arithmetic, particularly the latter, were very satisfactory; I met no better arithmeticians in any one of the schools which I visited. The master provides stationery for the 30 charity-scholars out of the annual sum of 20*l.* 6*s.* 3*d.* which he receives from Mrs. Goldfrap's endowment. Last year the trustees had to be changed, which was a loss to him of 27*l.* The legal expenses were paid out of the interest of the charity-funds, and absorbed not only that year's income, but 6*l.* 13*s.* 9*d.* besides.

(Signed) William Morris, *Assistant.*

Parish of Nevern.—This parish is endowed with a charity called Rogers's Charity, an account of which is given in C. C. R., pp. 692, 693. The Vicar put into my hands the following statement and the recommendation respecting this charity. The statement coincides with that given in the Commissioners' Reports. The recommendation is, I think, highly expedient, but I see no means of legally carrying it into effect:—

"*Copy of a Will.*—William Rogers, of Kensington, in the county of Middlesex, gentleman, in and by his last will and testament, bearing date the sixth day of June in the year of our Lord 1806, among other things, 'gave and bequeathed unto the minister and churchwardens of the parish of Nevern, in the county of Pembroke, and their successors for the time being, for ever, £800 stock in the 3 per cent. Consols, to be transferred by his executors thereinafter named within six months after his decease, and the interest and dividends to arise and be received therefrom from time to time. It was his will and desire that the same be laid out annually in manner following:—one moiety thereof in good beef, and the other moiety thereof in good barley; and the same to be distributed on every St. Thomas's day in every year by the minister and churchwardens for the time being of the said parish of Nevern to and among the poor of the said parish.'

"The Commissioners of Inquiry into Charities recommend that in future the Rogers's charity should be confined to those poor not receiving parish relief, and that it should be given not indiscriminately to all who are in want, but to those who have rendered themselves deserving of it by industry and good conduct.

"JOHN WRETTESLEY,
C. H. CAMERON,
Commissioners of Charities.

"*Newport, Pembrokeshire, Oct. 1st*, 1833.

"N.B. The above charity, although given away in the very best manner possible, according to the judgment of the minister and churchwardens of the parish of Nevern, is found to be the cause of more wrangling and ill-will in the parish on St. Thomas's day than in all the other days of the year put together. Whatever good or benefit the donor had in view when he made his will, the minister and churchwardens have not been able to find out that the distribution of the beef and barley has been of any benefit whatever to the individuals receiving the charity, save and except for one day only. Last year 22*l.* worth of beef and barley was distributed to about 150 families, none of whom were contented with what they received.

"The minister and churchwardens, and it may safely be added the parishioners also, would be glad if the interest of the money mentioned in the above will could be paid towards supporting a schoolmaster in the parish for educating the children; and they will thank the Commissioners of Education to take the subject into their consideration, and report to them their opinion on the case.

(Signed) "JOHN JONES, M.A.,
Vicar of Nevern, Pembrokeshire.

"*January 26th*, 1847.

"N.B. The parish of Nevern contains 14,522A. 0R. 13P. of land; it is an agricultural district; population very poor; and there is no endowed school in the parish; and there is no one to contribute towards the maintenance of a schoolmaster.—J. J."

PARISH OF ST. THOMAS, HAVERFORDWEST.—*Tasker's Charity School* (C. C. R., p. 714).—I visited this school on the 19th of January. It is held in a ruinous garret. The plaster of the roof is cracked in many

places, showing not merely the laths and rafters, but also, here and there, the sky. Light is admitted through dilapidated windows in the roof, which begins to slope almost from the floor. The floor was covered with sawdust (a common practice in the neighbourhood), and also spit over in all directions. The room and the approach to it reminded me of the sort of place usually hired at a country fair by a conjuror or low showman. The boys sat at long desks round the room, wearing a prescribed uniform —long blue coats with red collars and cuffs, red waistcoats, corduroy breeches, worsted stockings, and laced boots. This costume was not in all cases complete. Some of them had it all except the long coat, instead of which they wore their own short jackets; others had the long coat with their own tattered trousers. The result was very comical. All the arrangements appeared to be the conventional ones of the most old-fashioned charity-school, such as one would see them in a picture.

On entering the school I found it a perfect Babel of stunning noise. The boys were said to be learning to read their lessons. This was performed by each boy's reading it over, for himself and on his own account, at the top of his voice. When 25 boys were doing this at the same time, each at a different verse, the din may be imagined better than described.

The master had just parted with most of his senior pupils, and had not had time to classify his school since the recent admissions. He seemed an intelligent man.

The 25 boys whom I heard read the 12th chapter of St. John did so for the most part very fairly, and answered scriptural questions by no means ill. Some of them also acquitted themselves creditably in arithmetic, knowing some little of Practice, and employing it in mental calculations.

PART II.

REPORT ON BRECKNOCK, CARDIGAN, RADNOR, AND MONMOUTH.

By JELINGER C. SYMONS, Esq.

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Report on the Counties of Brecknock, Cardigan, and Radnor, under the Commission of Inquiry into the State of Education in Wales. By Jelinger C. Symons, Esq.

To the Right Hon. the Lords of the Committee of Council on Education.

My Lords, Crickhowel, March 3, 1847.

In obedience to your instructions, I have the honour to present my Report on the State of Education among the labouring classes of the counties of Brecknock, Cardigan, and Radnor.

Early in October last I proceeded with my colleagues, Mr. Lingen and Mr. Vaughan Johnson, to Builth, in the county of Brecknock, in order that we might there jointly commence the inquiry with which we were charged by your Lordships in the letter of instructions dated October 1, 1846. This step was deemed advisable, in order that we might confer together in adopting preliminary arrangements, and be enabled to test, as well as organise, the mode of investigation to be pursued, with a view of rendering it exhaustive and accurate, and, as far as the peculiarities of our separate districts might permit, uniform throughout the Principality. This joint inquiry lasted ten days.

Conference with the Bishops of Hereford and St. David's.

We deemed it expedient to put ourselves immediately in communication with such of the leading members of the different religious bodies as it was in our power to consult, and whose co-operation it was obviously desirable to secure. For this purpose we sought and were favoured with interviews, at Hereford, with the Lord Bishop of Hereford, and with the Lord Bishop of St. David's at Brecknock, to both of whom we presented introductory letters from Her Majesty's Secretary of State for the Home Department. Their Lordships conferred with us on the subject of our mission, and afforded us valuable aid. The Bishop of Hereford gave us letters of introduction to the clergy of the few parishes in Wales within his Lordship's diocese; and the Bishop of St. David's, whose see extends almost throughout the district on which I am reporting, furnished us with a circular letter to his clergy, of which the following is a copy:—

"Brecon, October 12, 1846.

Circular letter of the Bishop of St. David's to his Clergy.

"In consequence of a motion made in the House of Commons in the late Session of Parliament for an Address to the Queen, praying Her Majesty to direct an inquiry to be made into the state of Education in the

Principality of Wales, the Committee of Council on Education has appointed three Commissioners to conduct such an inquiry.

"The object of the Commissioners is simply to collect the fullest and most accurate information they can procure on the subject. But it is evident that the collection of such information is indispensably necessary as a foundation for any measures which the Government or the Legislature may adopt with a view to improve the condition of the Principality in this respect. I trust, therefore, that the Clergy of my diocese will show the interest they take in the great object for which this inquiry has been instituted, by furnishing the Commissioners, collectively and individually, with all the information and with every kind of aid they are able to afford.

(Signed) "C. St. David's."

Subsequent assistance by the Bishops.

I have also to acknowledge with gratitude the kind and willing assistance subsequently given to me by both Prelates, in the difficult task of selecting suitable assistants; some of whom were kindly recommended from among the students of St. David's College at Lampeter by the Very Reverend the Principal, to whom the Lord Bishop favoured me with an introduction for that purpose, and who readily and effectively furthered my object.

Conference with the Rev. H. Griffiths and other Dissenting Ministers.

My colleagues and myself likewise conferred with the Rural Dean of Builth, the Reverend Mr. Evans, and other clergymen in the neighbourhood. We also sought the advice and aid of the Reverend H. Griffiths, the Principal of the Dissenting College at Brecknock, and of Mr. Evan Davies, the principal of the Normal College there; from both of whom the Commission received, then and subsequently, most useful and hearty assistance. From these gentlemen, and from Mr. Hugh Owen, the Secretary of the Cambrian Society, residing in London, I received many introductions and invitations to Dissenting Ministers and others to aid the inquiry. We also obtained interviews with the Reverend Mr. Lumley, a Calvinistic Methodist minister of character and influence at Builth, and other Dissenting ministers.

Publicity given to the instructions.

Having by these means obtained some insight into the nature of the work to be done, the character of the people, and the aspect in which the inquiry could be best presented to the country, in order to engage confidence in its fairness and aid in its execution, the expediency became manifest of giving the utmost publicity to the exact character and objects of a commission which we believed would be popular in the precise degree in which it was understood —distrusted and impeded in proportion to whatever mystery might surround it. This view derived force from the knowledge of our entire powerlessness to effect the inquiry by authority—the very semblance of which would be obnoxious to the Welsh people—and of the perfect facility with which they could render the investigation abortive, if indisposed to its execution. We unanimously agreed that the instructions we had received from your Lordships would be the best recommendation of the inquiry to the people:

and that the strong desire expressed to us that the whole truth should be known as to the condition of schools, would work in our favour so soon as confidence in us was created by a knowledge of the comprehensive character of the Commission, and above all of the rigorous impartiality enjoined on us by your Lordships. We therefore sought and obtained the permission of the Lord President to publish our instructions in the Welsh and English languages. This was widely done by means of printed circulars, and their insertion alike in the English newspapers and the Welsh magazines.

Facilities and co-operation rendered.

I am enabled to state that throughout my district I have met with the utmost facility and the most willing and valuable co-operation from all classes of the community. I believe the inquiry was highly popular, and with scarcely an exception thoroughly appreciated alike by churchmen and dissenters. The clergy and the leading members of dissenting congregations, from whom I was naturally induced chiefly to seek for facilities for the examination of schools, have invariably afforded them with the utmost willingness where the objects of the inquiry were made known; and this has been also to a great extent the case with private and adventure schools. In fact, the inspection both of day and of Sunday schools has been very generally desired and solicited.

Access to magistrates and gentry given by the Lord Lieutenant.

To the magistrates and the gentry of the different counties access was kindly afforded by the Lords Lieutenant of each county to whom I presented the letters of introduction from Sir George Grey. In some instances, without any introduction or inducement other than a knowledge of the object of the Commission, country gentlemen have invited me to make their houses my head-quarters whilst in their neighbourhoods. Facilities and hospitality have everywhere abounded; and I may be permitted to state that in many cases satisfaction was strongly expressed that the moral and mental condition of the Welsh people should at length have attracted the solicitude of Government.

Satisfaction of the country at the inquiry.

Physical impediments to the progress of the inquiry.

Although the disposition of all classes of the people towards the inquiry secured for myself and my assistants aid which left nothing to desire on the score of co-operation, obstacles of a formidable character have impeded the inquiry, and unavoidably delayed its completion. These have arisen from the minuteness of the statistical details, which it has been deemed desirable to procure alike in day and Sunday-schools. The peculiarities of the country, the scattered position of the chapels, the difficulty of finding the proper persons to give information, their remote residences, and the frequent absence of any books or record of the number of scholars in Sunday schools, and not unfrequently even in day-schools, combined to oppose our progress; while the excessive severity of the season and the badness of the roads materially aggravated the difficulties we encountered, and threatened more than once, in the mountainous districts, to suspend the inquiry.

Perseverance of the assistant

I feel it due to my Assistants to say that it is owing, in great

measure, to the resolute perseverance and fortitude with which they braved the adversities of the weather, that the inquiry has been completed in these counties, during the extraordinary inclemency of this winter.

I.—Mode of Inquiry.

The mode of inquiry.

Before entering upon the results of the inquiry, it may be expedient that I should explain to your Lordships the mode in which it was conducted.

The Assistants.

We had each your Lordships' permission to appoint two Assistants conversant with the Welsh language. I had consequently the benefit, in the commencement of the inquiry, of the

Mr. Penry.

services of Mr. Penry, a Welsh gentleman at the head of a British and Foreign School of high reputation in London, whose practical knowledge of schools rendered his opinion of value to the inquiry. Some weeks elapsed before I could procure a suitable Assistant

Mr. Lewis.

from Lampeter. My first Assistant from thence, Mr. Lewis, was transferred to Mr. Lingen, with whose district he was better ac-

Mr. Price.

quainted. He was succeeded by Mr. Price, another of the students of Lampeter, who is still with me. Mr. Penry left me at the end of his engagement of three months, being unable to prolong his absence from London. He was temporarily succeeded by Mr. Watkins, the Agent of the Archdeacon of Brecknock, who acted as Assistant in the vicinity of that town. In the middle of January

Mr. Jones.

I procured the active services of Mr. Jones, another of the students of Lampeter, who is also with me. I was also temporarily assisted by the Rev. Mr. Edwards and the Rev. Mr. Evans in collecting schedules in the county of Cardigan at Dissenting chapels.

The duties of the Assistants.

The duty prescribed to the Assistants was to visit a group of contiguous parishes, presenting themselves, in the first instance, to the clergyman if resident. They also were instructed to seek communication with the leading Dissenters, or, in the absence of these, the parish officers and chief farmers in the place. The first object of the Assistant by these means was to ascertain the number and locality of all the day and Sunday-schools in the parish. He then visited the day-schools, and carefully filled up a schedule for each of them with answers to the various questions they contain; taking down the stay at school and the age of each child, seriatim. At the commencement of the inquiry it was required of the Assistants to examine and report on the day-schools. This was found to occupy too much time, and the attention of the Assistants was latterly directed exclusively to the schedules. I required, however, a short report to myself on each parish, with a statement of the names and number of the several schools ascertained, after diligent inquiry, to exist in it. The Sunday-school schedules were invariably filled up by the clergyman, superintendent, or other person in authority in the school. The reports of the Assistants contained some slight notice of the character of the schools, which, with further

verbal communication, together with the schedules, enabled me to direct my own investigations. In the Welsh districts one of the Assistants attended me in my visits to the schools as an interpreter.

Objects and mode pursued in examining of schools.

It has been my object to devote the portion of my time applicable to school inspection, to such few schools only in a group of parishes as I believed might exemplify the features of a class, or exhibit the mental condition of the locality itself. My endeavour has been rather to examine a few schools thoroughly in each district, than to visit a great number with cursory inspection. In the examination of the children I have striven to test the cultivation of their minds and the extent of their information, as well as to estimate the amount of their scholastic attainments; for I conceived my province to be less that of an inspector of schools than an inquirer into education. I have deemed the mental condition of the children the primary object of attention, and that it would be better ascertained by measuring results than by minute observation of the means used to produce them; nevertheless I have not failed to note the organization, discipline, method of instruction, capacity of the teacher, apparatus, and physical circumstances of each school I have seen. I have also recorded my remarks on these various points, together with what I deemed the more important features of my examination in "Notes of Schools and Parishes;" the larger part of which I have ventured to append to this Report;* for although they were written *currente calamo* from notes taken at the time, and are both crude and immethodical, they convey the impression made by the scholars and the school while freshly imprinted on my mind, and are therefore more faithfully descriptive of things as they were than any effort would be which I could now make to recast or amplify them. For the same reason I have also selected and annexed some of the Reports of my Assistants, which either describe schools or exhibit the mental condition of the parishes they visited. My examinations have been essentially catechetical, and, having in view the catholic nature of the inquiry, they were nowise confined to the limited scope of the subject taught in the schools visited, but were extended to most branches of ordinary information. My mode of inspecting Sunday-schools was that of visiting a selection of them; of observing and noting the system of instruction pursued in them; and of joining a class and questioning the scholars. This duty my Assistants have frequently shared, reporting to me the result of their observations.

Inspection of Sunday-schools.

Alike in day and Sunday-schools, it has been my practice, in the first instance, to request and induce the master in the one, and the teacher in the other, to instruct their classes in their own accustomed manner, that I might have an opportunity of observing the system of teaching as well as of estimating the capacity of the teacher. I have also questioned the teachers closely on their mode of teaching, and especially as to the degree and manner in which oral and

Mode of ascertaining the capacity of the teachers.

* For these see the folio edition.

catechetical instruction is given by them. I have taken opportunities of going suddenly into schools, directing my attention to the occupation, at the moment, of the master, when wholly unprepared for a visitor, and selecting as much as possible the hours when the busiest work is usually going forward.

Mode of ascertaining the knowledge and education of the children.

After the master or teacher had heard one or two classes read, and I had seen him give in his own way all the instruction I could prevail on him to exhibit, I have invariably requested permission to have the children to myself and to examine them *ad libitum*, which without a single exception has been willingly granted; and in a majority of cases I have been earnestly begged to examine the scholars myself before it comported with my object to release the teacher from the exercise of his functions. The lesson selected was almost invariably a chapter in the Bible in the first instance, and, with the exception of one or two superior schools, it was the only lesson capable of exhibition. When, upon asking a few simple initiatory questions on the subject of the lesson, I perceived any bashfulness or any very striking ignorance, or any reluctance to answer, I have made it a constant practice to promise pence to the children who in a short time should have answered the most promptly and the most correctly. I did this not only in cases of bashfulness, in order to counteract it, but in cases of gross ignorance, in order to test its reality. When assured by a child that it had never heard for instance of the Apostles or of our Lord, or that it did not know the number of months or weeks in a year, or whether Ireland was a town, a man, or a country, I invariably offered a penny to that child if it would tell me rightly; nor did I allow myself to be satisfied of its ignorance until its genuine anxiety to get the penny had prompted the wild guesses, copied verbatim at the time, and transferred to the Notes on Schools, where they will be found *passim*. I also made it a rule, where the clergyman was resident in a parish, to request the favour of his attendance with me at all church-schools, and at such other schools as he felt he could visit without intrusion, together with the patron of them, if any, in order that I might have a witness of what passed. The clergymen who assented to this request are often named in the "Notes of Schools."

Questions translated into Welsh.

In all schools where any of the children examined were more familiar with the Welsh than the English language, my questions were invariably translated by the Assistant, or, in the rare cases where one of them was not present, then by the clergyman or the bystander most conversant with both languages. The questions were always expressed in the very simplest and most familiar terms which could be employed in both languages, so as to bring them perfectly within the scope of the child's comprehension, but at the same time without asking leading questions so as to suggest the answer. Where great ignorance has been displayed, I have generally proceeded until the clergyman or the master have admitted

that the ignorance was fairly proved. I invariably requested that the best scholars in the school should be selected, so that I might test at once the maximum amount of learning.

Wherever the answers given have been either apparently or avowedly by rote, I have strictly interrogated the children on the meaning of the words used and the sense of the passage, applying the test and stimulus of the pence wherever needed. In this way many a flourishing exhibition has broken down, to the consternation of the master, and in some cases to the great discomfiture of those interested in the school. I have however felt very forcibly that the rote system is a constant cloak of ignorance—a gloss which not only veils the truth, but prevents improvement by concealing the need for it. I have, therefore, in all cases, striven to measure the real amount of *mental exercise* and *mental apprehension*, regardless to a great extent of its outward appearance. I have occupied no inconsiderable portion of each examination with the simple question "What does such a thing or such a word mean?" accompanied by every appliance of manner and inducement which, short of prompting the answers, could encourage and elicit them. By these means I venture to think that the real state of things has been ascertained.

I have felt it essential to state to your Lordships thus briefly the means used in my examination into school teaching, and the information acquired, because the results are such as I feel need to be fortified and confirmed by a knowledge of the means employed to arrive at and test them. As regards the examination into the usual subjects taught, such as ciphering, writing, and reading, I have adopted the methods usually employed in the inspection of the mode of teaching, and the proficiency acquired in them; and as regards arithmetic, I have striven to ascertain the degree in which the reason for the different rules was understood.

Examination of children and adults out of school

I did not confine examination to children in school, but frequently examined them, and caused the Assistants to examine them, in parishes where there were no schools. The Sunday-schools, where grown-up persons constitute a large portion of the scholars, afforded me some slight insight into the information possessed by the adult classes. I desired to improve the means of ascertaining their mental state, and I therefore lost no available opportunity of engaging them in conversation wherever I met with them, and probing their amount of information and opinions. This was a work of some difficulty and delicacy; to the satisfactory execution of which my note-book was a complete barrier. The natural suspicion attaching to an Englishman questioning a peasant at all, and especially where it was known that he was likewise an emissary of the Government, generally closed their months the moment any attempt was made to reduce their answers to writing, unless my questions were confined to the means of education for their children, which always propitiated them. Sufficient however was elicited to

give me a fair estimate of their minds and information. These personal inquiries were directed to the physical as well as moral condition of the inhabitants of the towns, villages, and huts I visited, but my opportunities were necessarily limited in point of time and number; and had I even been enabled to devote a much longer period to this wide field of investigation, it would have been probably insufficient to justify me in giving, from the data of my own observation, any safe estimate of "the general state of intelligence and information of the poorer classes," taking into account "the amount, character, and condition of the population." It nevertheless appeared to me that a trustworthy knowledge of these facts would be ancillary if not essential to the full representation of the subject of my inquiry. Hopeless of obtaining this knowledge by means of the machinery and time at my command—already taxed to the uttermost in the discharge of the more immediate and pressing duties of the investigation—I was induced to enlarge and attest my own limited observation by recourse to the far more valuable experience and opinion of those who had long resided in the country, and who from their position or occupation, were qualified to speak with confidence on the various points which belong to the social economy, or determine the moral condition, of the community around them. I accordingly took written evidence from various persons in widely different classes of life, in whose knowledge, intelligence, and integrity I had reason to confide. This evidence was at first exclusively oral and given in answer to my questions, but written down by me and signed by the deponent. One or two persons having requested me to send them written questions, in order that they might have more leisure to consider and mature their statements, I adopted this suggestion in all cases, abandoned further steps to obtain oral testimony, and addressed questions pertinent to the inquiry to several persons selected in different districts, with a view to its objects: and am thereby enabled, without sacrifice of time, to present to your Lordships a body of information derived from men of intelligence, belonging to almost every variety of creed and station, which, whilst it elucidates the subjects of my commission, imparts authority to its results.

While thus collecting evidence I bore in mind the desire expressed in my instructions that Her Majesty's Government and Parliament may be enabled, by having facts before them respecting the means of education in "connexion with the wants and circumstances of the population of the Principality, to consider what measures ought to be taken for the improvement of the existing means of Education in Wales." I therefore gave an opportunity for the expression of the opinion of the most competent persons to offer one, as to the best method by which such assistance might be applied, if Her Majesty's Government should be disposed to

afford it. I was induced, moreover, to do this by the fact that a strong desire was frequently expressed by influential persons in different classes of society for Government aid; and although it was not a part of my prescribed duty to inquire into or report upon remedies, I thought it would probably assist the consideration of the subject mentioned in the instructions, if such desires, having been spontaneously expressed, were specifically stated. I have also, in conversation with the clergy, gentry, and commonalty, learned much of the opinions they respectively entertain. This subject, however, is one of grave importance, on which a lively interest is arising in Wales; and I forbear to exceed the precise limits of my duty by offering any comment upon it in this Report. The evidence will be found in the Appendix.

Mode of obtaining the statistics of day-schools.

The statistics of day-schools were obtained, as I have partly described to your Lordships, by the Assistants, who procured them by personally visiting each school; and, where the books were not sufficient for the purpose, by taking the ages and stay at school of each child separately. The remaining part of the schedule was filled up by communication with the clergyman, trustee, master, or other person most competent to give it. I used every endeavour to render the Assistants minutely careful in their inquiries, and in correctly noting the results. I frequently tested their work by personally visiting and retaking the numbers. Wherever I found or had reason to suspect errors, the Assistant was sent back to the school, or the parties belonging to it were written to by me, to discover and rectify it; and I have great confidence that the result is substantially complete and accurate. The attendance of the children, nevertheless, fluctuates considerably, and schools spring up at particular seasons and disappear at others; no census of them at one period can, therefore, perfectly tally with the actual number at another period; and the statistics given present only the number and state of the schools when visited. Allowing, however, for every fluctuation on these accounts, I believe that the statistics are a fair approximation to the exact facts they profess to exhibit, and that, as regards the number of children at school, they exceed rather than fall short of the actual amount.

Exclusion of schools not for the working classes.

It is to be borne in mind that all day-schools in which the scholars belonged to the higher or middle classes were excluded, as not being within the scope of the inquiry. On this ground, all the scholars, except three, were excluded from the statistics of the Ystrad Meyric school: likewise entire schools of a rank such as that of the Rev. Mr. Davies, of Adpar; of Mr Heslop, of Hay; Mr. Edwards, of Aberystwyth; and many others.

The statistics of the Sunday-schools have been tested by frequent visits to chapels, at times when no visit was expected, both by myself and my assistants; and although exaggerations of the number may have been in some instances practised, I have found little

reason to doubt its general correctness. It was found impracticable to obtain the numbers in any other way than by the information of those persons who superintended the schools. They therefore are themselves responsible for any errors which may have been committed. That the numbers do not fall short of the actual amount is obvious from the fact that they are derived from the persons who are interested in swelling them. This desire may have occasionally existed; but I am persuaded that such feeling is isolated and rare, and has led to no material or general exaggeration of the returns. In some places it has been however impossible to avoid the enumeration of the same children in the Church and in the Dissenting Sunday-schools. This results from the circumstance of Church-schools being held in the morning and Dissenting schools in the afternoon. In these cases the same children, in some places, attend both, and the fact was made known to me at the time; but I felt the difficulties to be insuperable of appropriating such children exclusively to either school: they have therefore been returned as belonging to both. The number therefore of the Sunday-school scholars slightly exceeds the actual amount at school. In order that no day-school for the lower classes, or Sunday-school, should escape our research, I caused the schedules for both day and Sunday schools to be inserted in the Welsh periodicals which circulate largely among the people, and also in the provincial papers in my district. I have also inserted another advertisement, on the 17th ultimo, in the newspapers, requesting all persons interested in day or Sunday-schools, of which returns had not been already given, to signify the same forthwith to me, in order that they might not be omitted from the Report now to be made.

The injunctions I have received to use every effort to render these returns complete and comprehensive have induced me to explain to your Lordships, thus at length, the exact means taken to render them so.

II.—Summary of School Statistics.

Summary

The full statistical details of each day and Sunday school in my district will be found in the Appendix, lettered C. It is however expedient that I should preface the general statement of the results of my inquiry with summaries of the statistics—*first*, of the numbers and ages of the scholars compared with populations: *secondly*, of the duration of the stay of scholars in day-schools: and *thirdly*, I shall venture to introduce a *Parochial* Abstract of the chief statistics of day and Sunday schools, distinguishing the sexes as well as numbers in each separate parish.

The entire district on which I am now reporting comprises the following area and population and number of schools:—

	Parishes.	Acres.	Population.	Number of Schools.	Number of Day-Scholars.
Brecknockshire .	68	482,560	55,603	96	3985
Cardiganshire .	65	432,000	68,766	101	3885
Radnorshire . .	49	272,640	25,356	43	1381
Total . .	162	1,187,200	149,725	240	9251

STAY of SCHOLARS at SCHOOL and AVERAGE ATTENDANCE.

ATTENDANCE.	Brecknockshire.		Cardiganshire.		Radnorshire.		The Three Counties.	
	Number of Children attending.	Centesimal Proportion of each Class to the whole number, 3985.	Number of Children attending.	Centesimal Proportion of each Class to the whole number, 3885.	Number of Children attending.	Centesimal Proportion of the whole Number, 1381.	Number of Children attending.	Centesimal Proportion of the whole Number.
Less than 1 Year .	2,317	58·1	2,071	53·3	877	63·5	5,265	56·9
More than 1 Year and less than 2 Years. . . .	1,001	25·1	996	25·6	270	19·5	2,267	24·5
More than 2 Years and less than 3 Years	369	9·2	488	12·5	130	9·4	987	10·6
More than 3 Years and less than 4 Years	161	4·04	192	4·9	52	3·8	405	4·3
More than 4 Years .	137	3·4	138	3·5	52	3·8	327	3·5
Average attendance in last Year . .	2,893	72·6	2,978	76·6	1,072	77·6	6,943	75 05
Number of Scholars living more than 1½ mile from School.	556	13·9	454	11·7	214	15·5	1,224	13·2

Numbers and Ages of Scholars

AGES OF CHILDREN ON THE BOOKS.		BRECKNOCKSHIRE.				CARDIGAN-	
		Population in 1841 at each Age.	Number of Scholars.	Centesimal Proportion at each Age to the number of Scholars of each Sex.	Centesimal Proportion to the Population at each Age, and of each Sex.	Population in 1841 at each Age.	Number of Scholars.
Under 5 Years	Male	3,559	234	10·1	6·6	4,485	92
	Female	3,494	192	11·4	5·5	4,509	90
Total		7,053	426	10·7	6·0	8,994	182
Between 5 and 10 Years	Male	3,086	1,217	52·9	39·4	4,374	1,257
	Female	3,227	944	56·1	29·3	4,281	685
Total		6,313	2,161	54·2	34·2	8,655	1,942
Above 10 Years	Male	2,959*	851	37·0	28·8	3,952	*1,229
	Female	2,943	547	32·5	18·5	3,833	532
Total		5,902	1,398	35·1	23·7	7,785	1,761
Grand Total	Male	9,604	2,302	100·0	24·0	12,811	2,578
	Female	9,664	1,683	100·0	17·4	12,623	1,307
Total		19,268	3,985	100·0	20·7	25,434	3,885

* The population is given here of those above 10 years and under 15 of them as not to disturb the

compared with POPULATION.

SHIRE.		RADNORSHIRE.				TOTAL.			
Centesimal Proportion at each Age to the number of Scholars of each Sex.	Centesimal Proportion to the Population at each Age.	Population in 1841 at each Age.	Number of Scholars.	Centesimal Proportion at each Age to the whole number of Scholars of each Sex.	Centesimal Proportion to the Population at each Age and of each Sex.	Population in 1841 at each Age.	Number of Scholars.	Centesimal Proportion of each Sex at each Age to the number of Scholars.	Centesimal Proportion to the Population at each Age.
3·6	2·0	1,572	54	6·9	3·4	9,616	380	6·7	3·9
6·9	2·0	1,726	52	8·7	3·0	9,729	334	9·3	3·5
4·7	2·0	3,298	106	7·7	3·2	19,345	714	7·7	3·7
48·8	28·7	1,614	422	53·6	26·1	9,074	2,896	51·1	31·9
52·4	16·0	1,569	297	50·0	19·0	9,077	1,926	53·8	21·2
50·0	22·4	3,183	719	52·1	22·6	18,151	4,822	52·1	26·6
47·6	31·1	*1,545	311	39 5	20·1	*8,456	2,391	42·2	28·3
40·7	13·9	1,417	245	41·3	17·3	8,193	1,324	36·9	16·2
45·3	22·6	2,962	556	40·2	18·8	16,649	3,715	40·2	22·3
100·0	20·1	4,731	787	100·0	16·6	27,146	5,667	100·0	20·9
100·0	10·4	4,712	594	100·0	12·6	26,999	3,584	100·0	13·3
100·0	15·3	9,443	1,381	100·0	14·6	54,145	9,251	100·0	17·1

years of age *only*. Some of the scholars exceeded that age, but so few
gross proportion above stated.

PAROCHIAL ABSTRACT—

No.	PARISHES.	Population.		Total.	At Day Schools.						Total.
					Under 5.		From 5 to 10		Above 10		
		M.	F.		M.	F.	M.	F.	M.	F.	
1	Aberllunvey . . .	56	60	116	.	.	..	.	.	.	..
2	Aberyscir	57	60	117	.	.	..	.	.	.	..
3	Alltmaur	17	17	34	.	.	..	.	.	.	..
4	Battle	81	95	176	.	.	12	7	8	6	33
5	Brecon, St. David's, and extra-parochial part.	749	810	1559	14	11	23	38	13	24	123
6	Brecon, St. John's and St. Mary's . . .	2078	2109	4187	9	5	121	66	124	66	391
7	Bronllys.	166	172	338	.	.	..	.	.	.	..
8	Cantreff.	117	106	223	.	.	..	.	.	.	..
9	Cathedine	90	85	175	.	.	..	.	.	.	..
10	Crickadarn	209	232	441	.	3	5	14	3	8	33
11	Crickhowel	585	672	1257	20	30	82	53	33	24	242
12	Devynoc	940	987	1927	6	1	25	30	36	22	120
13	Garthbrengy . . .	79	83	162	.	.	..	.	.	.	..
14	Glasbury, part of . .	275	264	539	.	.	..	.	.	.	..
15	Gwenddwr	270	252	522	.	.	..	.	.	.	..
16	Hay.	989	1118	2107	12	8	97	109	67	31	324
17	Llanafan fawr . . .	471	504	975	.	.	..	.	.	.	..
18	Llanafan fechan . .	93	79	172	.	.	..	.	.	.	..
19	Llanbedr	154	136	290	.	2	4	6	.	4	16
20	Llandewi aber gwessin	65	78	143	.	.	..	.	.	.	..
21	Llandewi r'cwm . .	114	130	244	.	.	..	.	.	.	..
22	Llandefailog fach . .	183	199	382	2	1	5	4	7	10	29
23	Llandefailog tre'r graig	18	17	35	.	.	..	.	.	.	..
24	Llandefalley . . .	355	350	705	3	3	16	8	10	2	42
25	Llandilor fan . . .	250	275	525	.	..	12	11	18	4	45
26	Llandulais tyr yr Abad	72	69	141	.	2	11	3	16	5	37
27	Llanelieu	50	53	103	.	.	..	.	.	.	..
28	Llanelly	3912	3454	7366	41	40	222	208	60	63	634
29	Llanfair, or Builth .	579	624	1203	16	6	40	24	29	13	128
30	Llanfihangel aber gwessin	148	163	311	.	.	..	.	.	.	..
31	Llanfihangel bryn pabuan	188	196	384	.	.	..	.	.	.	..
32	Llanfihangel cwm du .	522	517	1039	9	4	35	10	14	27	99
33	Llanfihangel nant Bran	244	251	495	.	.	..	.	.	.	..
34	Llanfihangel tal y llyn	75	76	151	1	2	9	12	6	11	41

BRECKNOCKSHIRE.

At Church Sunday Schools.					At Dissenting Sunday Schools.				
Under 15.		Above 15.		Total.	Under 15.		Above 15.		Total.
M.	F.	M.	F.		M.	F.	M.	F.	
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	6	3	15	9	33
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
44	76	1	1	122	8	7	2	..	17
62	215	2	19	298	194	179	181	169	723
18	22	..	..	40	..	..	..	..	..
..	..	..	..	..	8	7	10	5	30
..	..	..	..	..	..	..	..	..	..
6	12	..	1	19	26	20	13	4	63
51	86	..	..	137	40	32	36	39	147
40	38	1	1	80	81	99	160	115	455
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	21	12	9	5	47
131	122	12	3	268	61	90	21	18	190
..	..	..	..	..	61	63	86	61	271
..	..	..	..	..	10	11	16	13	50
6	11	..	..	17	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
10	12	..	..	22	..	..	..	..	..
3	7	..	..	10	9	19	29	20	77
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	12	11	9	9	41
15	10	..	..	25	8	6	5	9	28
..	..	..	..	..	8	7	10	6	31
..	..	..	..	..	..	..	..	..	..
38	36	24	13	111	760	617	687	334	2398
64	60	1	4	129	50	63	29	35	177
..	..	..	..	..	31	24	45	36	136
..	..	..	..	..	..	..	..	..	..
19	10	1	..	30	73	54	76	51	254
..	..	..	..	..	38	38	34	27	137
..	..	..	..	..	19	29	40	40	128

PAROCHIAL ABSTRACT—

No.	PARISHES.	Population.		Total.	At Day Schools.						Total.
					Under 5.		From 5 to 10		Above 10		
		M.	F.		M.	F.	M.	F.	M.	F.	
35	Llangammarch . . .	509	553	1062	1	.	6	1	19	3	30
36	Llanganten	90	87	177	.	.	..	.	.	.	..
37	Llangasty tal y llyn .	77	87	164	.	4	9	3	4	1	21
38	Llangattock . . .	2,390	1,944	4,334	32	29	56	56	27	26	226
39	Llangenny	222	205	427	3	2	12	13	7	3	40
40	Llangorse	192	209	401	.	3	12	6	17	9	47
41	Llangynider . . .	1,468	1,307	2,775	10	3	46	34	14	10	117
42	Llangynog	26	28	54	.	.	..	.	.	.	..
43	Llanhamlach . . .	161	163	324	.	.	..	.	.	.	..
44	Llanigon	272	275	547	.	.	14	10	13	7	44
45	Llanlleonval . . .	135	126	261	.	.	..	.	.	.	..
46	Llansaintfraed . . .	84	119	203	3	2	..	2	.	7	14
47	Llanspyddid . . .	234	248	482	2	1	14	8	2	3	30
48	Llanthetty	260	260	520	.	.	..	.	.	.	..
49	Llanthew	166	151	317	.	.	..	.	.	.	..
50	Llanvigan	326	336	662	4	3	19	26	25	11	88
51	Llanvillo	147	153	300	1	.	7	5	4	4	21
52	Llanvrynach . . .	186	164	350	14	4	23	17	10	8	76
53	Llanwrthal	279	289	568	.	.	..	.	.	.	..
54	Llanwrtyd	289	349	638	.	1	13	8	4	4	30
55	Llanynis	80	95	175	.	.	..	.	.	.	..
56	Llan-y-wern . . .	58	57	115	.	.	..	.	.	.	..
57	Llyswen.	89	83	172	1	.	6	5	2	1	15
58	Llywell	774	910	1,684	9	4	38	8	57	34	150
59	Maes mynis. . . .	124	128	252	.	.	..	.	.	.	..
60	Merthyr cynog . . .	418	397	815	.	2	13	9	27	9	60
61	Patrishow	36	35	71	.	.	..	.	.	.	..
62	Penderyn	775	713	1,488	.	.	..	.	.	.	..
63	Talachdu	92	104	196	2	1	15	12	13	8	51
64	Talgarth	696	692	1,388	4	.	57	33	56	33	183
65	Trallong	134	150	284	1	.	13	17	22	14	67
66	Vainor	1,156	1,130	2,286	3	2	26	6	40	5	82
67	Ystradgynlais . . .	1,519	1,366	2,885	11	13	99	62	44	27	256
68	Ystradvelty. . . .	359	323	682	.	.	..	.	.	.	..
	Total	28,074	27,529	55,603	234	192	1,217	944	851	547	3,985

BRECKNOCKSHIRE—*continued.*

At Church Sunday Schools.					At Dissenting Sunday Schools.				
Under 15.		Above 15.		Total.	Under 15.		Above 15.		Total.
M.	F.	M.	F.		M.	F.	M.	F.	
8	7	..	..	15	34	46	99	87	266
..	..	..	..	..	14	12	18	4	48
..	..	..	..	..	..	..	..	..	..
38	50	12	4	104	146	129	156	60	491
33	29	..	..	62	..	..	..	..	..
..	..	..	..	..	35	26	45	29	135
20	25	..	..	45	359	296	535	239	1,429
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	12	9	16	12	49
15	20	5	10	50	..	..	..	..	..
..	..	..	..	..	43	29	66	27	165
..	..	..	..	..	9	15	17	10	51
10	12	7	7	36	5	6	14	8	33
..	..	..	..	..	..	..	..	..	..
13	13	6	5	37	..	..	..	..	..
..	..	..	..	..	52	41	37	22	152
10	11	1	3	25	..	..	..	..	..
35	30	4	3	72	4	3	9	6	22
..	..	..	..	..	12	8	13	7	40
10	11	..	..	21	64	88	70	63	285
..	..	..	..	..	..	..	..	..	..
11	15	18	12	56	..	..	..	..	..
13	15	..	5	33	9	6	7	9	31
33	26	38	34	131	85	98	176	144	503
..	..	..	..	..	12	8	8	2	30
..	..	..	..	..	58	38	79	42	217
..	..	..	..	..	..	..	..	..	..
9	7	..	..	16	18	9	15	8	50
18	14	1	1	34	10	12	20	6	48
30	23	..	..	53	94	68	112	67	341
19	16	..	8	43	12	10	15	12	49
48	30	29	34	141	117	126	144	64	451
40	33	39	15	127	240	175	261	158	834
..	..	..	..	..	24	18	24	26	92
920	1,104	202	183	2,409	2,992	2,667	3,469	2,117	11,245

PAROCHIAL ABSTRACT—

No.	PARISHES.	Population.		Total.	At Day Schools.						Total.
					Under 5.		From 5 to 10.		Above 10.		
		M.	F.		M.	F.	M.	F.	M.	F.	
1	Aberporth	227	269	496	.	..	27	3	26	.	56
2	Bangor	102	108	210	.	..	..	.	..	.	..
3	Bettws bledrws	118	109	227	.	..	..	.	..	.	..
4	Bettws efan	209	217	426	.	..	7	7	5	1	20
5	Bettws leici	173	191	364	.	..	..	.	..	.	..
6	Blaenporth	343	409	752	.	..	..	.	..	.	..
7	Bryngwyn	172	205	377	.	..	..	.	..	.	..
8	Cardigan	1,253	1,672	2,925	16	11	81	52	71	32	263
9	Caron, or Tregaron	1,201	1,371	2,572	6	5	41	14	26	26	118
10	Cellan	229	246	475	.	..	3	1	7	17	28
11	Cilcennin	301	346	647	.	..	12	6	7	.	25
12	Cilie aeron	147	160	307	.	..	6	4	20	6	36
13	Dihewyd	251	267	518	.	..	..	.	..	.	..
14	Gwnnws	527	588	1,115	.	..	..	.	..	.	..
15	Henfynyw	408	451	859	.	..	..	3	..	9	12
16	Henllan	60	67	127	.	..	..	.	..	.	..
17	Lampeter	760	747	1,507	.	..	11	5	14	10	40
18	Llanafan	201	210	411	.	..	..	.	..	.	..
19	Llanarth	1,132	1,289	2,421	.	..	36	18	30	16	100
20	Llanbadarn fawr and Aberystwyth	5,257	5,982	11,239	47	57	279	221	188	154	946
21	Llanbadarn odwyn	239	265	504	.	..	..	.	..	.	..
22	Llanbadarn tref Eglwys	485	560	1,045	.	..	26	24	15	9	74
23	Llancynfelin	480	504	984	1	..	28	3	42	15	89
24	Llanddeinol	142	131	273	.	..	5	3	18	2	28
25	Llandewi aberarth	481	585	1,066	.	2	93	55	91	40	281
26	Llandewi brefi	1,186	1,405	2,591	.	..	16	12	10	5	43
27	Llandissilio gogo	667	740	1,407	.	..	15	3	28	16	62
28	Llandefriog	428	497	925	1	..	13	2	8	2	26
29	Llandygwidd	460	584	1,044	.	..	25	16	43	.	84
30	Llandyssil	1,371	1,586	2,957	.	..	77	26	102	35	240
31	Llan-erch aeron	112	124	236	.	..	..	.	..	.	..
32	Llanfair clydogan	233	238	471	.	..	..	.	..	.	..
33	Llanfair orlwyn	188	209	397	.	..	9	5	13	1	28
34	Llanfair tref-heylygon	48	60	108	.	..	..	.	..	.	..
35	Llanfihangel y creiddyn	1,003	1,099	2,102	1	..	36	21	15	4	77

CARDIGANSHIRE.

At Church Sunday Schools.				Total.	At Dissenting Sunday Schools.				Total.
Under 15.		Above 15.			Under 15.		Above 15.		
M.	F.	M.	F.		M.	F.	M.	F.	
..	..	..	..	..	90	60	193	231	574
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	17	13	32	38	100
11	22	31	13	77	..	..	..	..	..
..	..	..	..	..	34	34	45	56	169
..	..	..	..	..	37	42	42	67	188
86	45	..	..	131	179	188	228	341	936
20	45	18	37	120	116	124	182	208	630
..	..	..	..	..	7	5	25	9	46
10	5	15	10	40	24	25	65	53	167
8	6	8	8	30	..	..	..	..	..
..	..	..	..	..	47	33	50	26	156
21	26	45	45	137	87	113	149	181	530
26	18	30	13	87	118	101	175	224	618
18	17	12	10	57	26	18	40	28	112
86	73	15	..	174	21	32	60	51	164
11	12	41	14	78	33	37	62	60	192
20	27	20	19	86	49	48	170	137	404
258	244	151	158	811	988	1,023	1,424	1,600	5,035
..	..	..	..	..	27	28	57	72	184
14	14	58	44	130	62	72	141	211	486
..	..	..	..	..	51	59	83	124	317
12	13	7	10	42	22	22	34	37	115
23	7	12	8	50	38	49	142	174	403
25	20	35	20	100	131	134	340	283	888
5	8	12	20	45	60	66	101	117	344
9	8	23	7	47	..	..	..	..	..
46	33	8	7	94	35	40	50	63	188
41	26	24	17	108	108	95	137	179	519
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	20	15	50	35	120
28	36	15	23	102	..	..	..	..	..
..	..	..	..	..	11	14	36	32	93
25	28	25	11	89	194	231	361	324	1,110

PAROCHIAL ABSTRACT—

No.	PARISHES.	Population.		Total.	At Day Schools.						Total.
					Under 5.		From 5 to 10.		Above 10.		
		M.	F.		M.	F.	M.	F.	M.	F.	
36	Llanfihangel genour glyn	1,874	1,964	3,838	11	11	81	32	67	31	233
37	Llanfihangel lledrod	542	607	1,149	.	..	..	.	..	.	..
38	Llanfihangel ystrad	602	623	1,225	.	..	18	10	6	.	34
39	Llangeitho	206	225	431	.	..	..	10	25	.	35
40	Llangoedmore	439	546	985	.	..	16	17	33	7	73
41	Llangranog	390	494	884	.	..	..	.	..	.	..
42	Llangynllo	271	370	641	.	..	6	3	22	7	38
43	Llangyby	134	140	274	.	..	1	3	4	2	10
44	Llan ilar	484	526	1,010	.	..	30	15	23	7	75
45	Llanina	211	236	447	.	..	..	.	..	.	
46	Llanllwchaiarn	668	807	1,475	.	..	76	10	58	17	161
47	Llanrhysted	773	835	1,608	1	..	29	15	38	17	100
48	Llansaintfraed	552	670	1,222	.	..	15	3	11	1	30
49	Llanwenog	753	825	1,578	.	..	29	11	35	10	85
50	Llanwnnen	153	172	325	.	..	10	6	9	5	30
51	Llanychaiarn	319	347	666	.	..	..	.	..	.	..
52	Llan-y-gwyryfon	308	334	642	.	..	24	12	16	7	59
53	Llechryd	175	222	397	.	..	..	.	..	.	..
54	Mount	60	80	140	.	..	..	.	..	.	..
55	Nantcwnlle	368	406	774	.	..	..	.	..	.	..
56	Penbryn	749	881	1,630	.	..	20	6	26	8	60
57	Rhostie	63	57	120	.	..	..	.	..	.	..
58	Silian	176	190	366	.	..	..	.	..	.	..
59	Trefilan	159	158	317	1	..	22	8	10	4	45
60	Tremaine	122	142	264	.	..	..	.	..	.	..
61	Troed y raur	482	581	1,063	.	..	12	5	36	3	56
62	Verwig	214	242	456	.	..	3	.	19	.	22
63	Yspytty ystrad meyric	66	86	152	.	..	1	.	2	.	3
64	Yspytty ystwyth	308	294	602	7	4	18	15	10	6	60
	Total	32,215	36,551	68,766	92	90	1,257	685	1,229	532	3,885

CARDIGANSHIRE—*continued.*

At Church Sunday Schools.				Total.	At Dissenting Sunday Schools.				Total.
Under 15.		Above 15.			Under 15.		Above 15.		
M.	F.	M.	F.		M.	F.	M.	F.	
158	104	65	56	383	357	345	522	426	1,650
..	..	..	..	..	136	140	227	234	737
25	12	12	12	61	8	8	36	30	82
5	8	12	10	35	6	7	28	34	75
20	40	23	24	107	55	45	61	54	215
25	20	20	15	80	16	30	107	96	249
5	3	6	7	21	7	10	50	25	92
..	..	..	..	..	29	20	52	26	127
7	9	10	14	40	44	68	94	85	291
7	5	5	12	29	12	13	69	65	159
28	36	6	11	81	127	130	214	220	691
31	43	81	65	220	92	104	184	214	594
19	22	78	68	187	38	44	151	156	389
..	..	..	..	..	20	19	35	20	94
..	..	..	..	..	..	..	..	..	..
3	9	24	1	37	56	64	76	93	289
6	3	8	..	17	60	55	96	152	363
..	..	..	..	..	38	38	95	100	271
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	20	20	30	40	110
..	..	..	..	..	107	159	229	237	732
8	2	16	4	30	..	..	..	..	..
..	..	..	..	..	4	5	5	5	19
12	12	..	..	24	6	6	10	5	27
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	85	90	157	218	550
..	..	..	..	..	28	37	51	65	181
7	9	14	6	36	..	..	..	..	..
10	5	24	12	51	51	56	83	92	282
1,179	1,075	1,009	811	4,074	4,034	4,234	7,136	7,653	23,057

PAROCHIAL ABSTRACT—

No.	PARISHES.	Population.		Total.	At Day Schools.						Total.
					Under 5.		From 5 to 10.		Above 10.		
		M.	F.		M.	F.	M.	F.	M.	F.	
1	Abbey cwm hir	297	292	589	.	1	6	9	7	5	28
2	Aberedw	180	165	345	.	.	.	.	.	.	..
3	Beguildy	562	489	1,051	.	.	3	4	7	4	18
4	Bettws disserth	65	67	132	.	.	.	.	.	.	..
5	Bleddfa	119	116	235	.	.	.	.	.	.	..
6	Boughrood	157	165	322	.	.	9	9	6	1	25
7	Bryngwyn	143	138	281	3	.	8	6	12	5	34
8	Brampton bryan (part of)	85	84	169	.	.	.	.	.	.	..
9	Cascob	67	59	126	.	.	.	.	.	.	..
10	Cevenlys	183	196	379	.	.	.	.	.	.	..
11	Clyro	482	502	984	.	.	18	19	11	15	63
12	Colva	117	104	221	.	.	.	.	.	.	..
13	Cregrina	58	54	112	.	.	.	.	.	.	..
14	Cwm Toyddwr	440	443	883	.	.	.	.	.	.	..
15	Disserth	306	321	627	.	.	.	.	.	.	..
16	Gladestry	190	176	366	1	.	8	10	6	3	28
17	Glasbury	388	450	838	1	.	38	33	24	20	116
18	Glascwm	294	267	561	.	.	.	.	.	.	..
19	Hermon, St.	463	457	920	.	.	.	.	.	.	..
20	Heyop (part of)	108	914	202	.	.	.	.	.	.	..
21	Knighton	693	711	1,404	19	20	55	44	28	31	197
22	Llananno	163	166	329	.	.	.	.	.	.	..
23	Llanbadarn vawr	215	233	449	2	1	3	3	6	1	16
24	Llanbadarn fynidd	333	277	610	.	.	.	.	.	.	..
25	Llanbadarn y gareg	42	39	81	.	.	.	.	.	.	..
26	Llanbedr painscastle	175	173	348	.	.	.	.	.	.	..
27	Llanbister	568	554	1,122	1	.	14	5	5	4	29
28	Llandegley	218	206	424	.	2	5	6	3	1	17
29	Llanddewi vach	68	62	130	.	.	.	.	.	.	..
30	Llanddewi ystradenny	359	334	693	.	.	.	.	.	.	..
31	Llandilo graban	151	132	283	.	.	.	.	.	.	..
32	Llandrindod	129	141	270	2	1	8	9	7	11	38
33	Llanelwedd	93	104	197	.	.	4	5	13	10	32
34	Llanfihangel heyly gon	48	54	102	.	.	.	.	.	.	..
35	Llanfihangel nant melan	218	201	419	.	1	9	11	16	10	47
36	Llanfihangel rhyd ithon	172	165	337	.	.	1	1	4	3	9
37	Llangunllo	266	235	501	4	2	17	16	15	10	64
38	Llansaintfread	157	156	313	.	.	.	.	.	.	..
39	Llanstephan	143	118	261	.	.	21	2	1	.	24
40	Llanvareth	82	81	163	.	.	.	.	.	.	..
41	Llanyre	387	359	746	1	1	20	7	6	4	39
42	Llowes	205	185	390	.	.	11	5	15	9	40
43	Michael Church	84	82	166	.	.	.	.	.	.	..
44	Nantmel	700	645	1,345	.	.	10	6	4	6	26
45	New Church	78	77	155	.	.	3	4	5	3	15
46	Norton	142	149	291	3	3	9	7	8	11	41
47	Pilleth	39	34	73	.	.	.	.	.	.	..
48	Presteigne	723	800	1,523	8	3	48	11	41	24	135
49	Radnor, New	238	240	478	4	6	15	16	21	21	83
50	Radnor, Old	746	664	1,410	2	6	32	27	12	14	93
51	Rhayader	351	391	742	2	5	33	15	14	7	76
52	Rhulen	63	66	129	.	.	.	.	.	.	..
53	Whitton	73	57	130	1	.	14	7	14	12	48
	Total	12,826	12,530	25,356	54	52	422	297	311	245	1,381

RADNORSHIRE.

At Church Sunday Schools,				Total.	At Dissenting Sunday Schools.				Total.
Under 15.		Above 15.			Under 15.		Above 15.		
M.	F.	M.	F.		M.	F.	M.	F.	
13	21	8	6	48	16	14	6	5	41
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
20	12	..	..	32	..	..	..	..	..
..	..	..	..	..	5	6	4	..	15
25	39	1	1	66	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
24	25	..	1	50	16	16	23	33	88
..	..	..	..	..	..	..	..	..	..
11	13	..	..	24	18	7	8	..	33
37	33	2	2	74	7	6	4	2	19
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	25	23	29	18	95
..	..	..	..	..	..	..	..	..	..
105	92	3	1	201	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	26	34	20	16	96
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	14	15	..	2	31
..	..	..	..	..	25	10	11	3	49
41	37	..	..	78	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	14	16	4	..	34
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
17	17	..	..	34	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
21	23	3	..	47	12	14	6	..	32
..	..	..	..	..	9	11	3	2	25
23	21	..	..	44	..	..	..	..	..
10	10	..	..	20	..	..	..	..	..
6	4	..	..	10	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	17	14	2	4	37
12	12	1	..	25	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
9	8	..	..	17	24	26	9	6	65
..	..	..	..	..	..	..	..	..	..
25	25	..	..	50	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
38	43	2	6	89	61	59	2	3	125
26	45	..	..	71	9	7	12	5	33
34	36	2	..	72	41	35	..	..	76
33	24	..	..	57	87	128	28	26	269
..	..	..	..	..	..	..	..	..	..
23	14	..	..	37	..	..	..	..	..
553	554	22	17	1,146	426	441	171	125	1,163

Numbers at day-schools.

It results from these tables that the number at day-schools in every 1000 of the *whole* population of the three counties is 61·7, amounting to a little more than one-sixteenth of the whole population. This result is, however, more favourable than the truth; for, in the first place, the population is taken from the census of 1841, since which it has probably increased by two or three per cent.: in the next place, had the census of schools been made in the summer instead of the winter, a much smaller number of children and fewer schools would have been found; inasmuch as schools are often opened merely during the winter months, and are closed during the whole summer. Assuming that five years is no undue proportion of a youth's lifetime to be allotted to the entire course of education, one-half of the whole number between 5 and 15 years of age will give the floating number of children *in statu pupillari*. From these one-sixth is a liberal deduction for those who are not likely to attend the common schools. According to this estimate there ought to be 5090 at school instead of 3985 in Brecknockshire, showing a deficiency of 21·7 per cent.; and 6846 in Cardiganshire instead of 3885, showing a deficiency of 43·2 per cent.; and 2560 in Radnorshire instead of 1381, showing a deficiency there of 45·6 per cent.

Number of children *in statu pupillari*, and means of estimating them.

The deficiency in the whole district is 36·2 per cent. There ought to be 14,500 in the schools of the three counties. Only 9251 are found there; and of these 6943 only, attend on the average. It is therefore safe to assume that more than one-half of the entire number of children who ought to be in school at the same time, are absent from it; and it also follows either that 5249 do not go to school at all, or that, if they do, they are receiving a far less amount of instruction, in point of duration, than I humbly submit to be essential. And when it is remembered how totally incapable are the parents to supply the instruction which it is the province of day-schools to impart, five years appear to be no immoderate portion of the whole lifetime, even of a person in the working classes, for the entire amount of education. That the whole of the 5249 are not wholly devoid of school instruction at some portion of their youth-time, is probable from the fact that the average duration of the stay of all the children at school is very much less than five years, though the exact average duration, owing to the driblets in which schooling is doled out to the children, is wholly unascertainable. Some estimate of it, though an exaggerated one, may be deduced from the fact that, of the whole number on the books in my district, no less than 5265 or 56·9 per cent. have been in attendance less than one year, and only 732 or 7·9 per cent. more than three years. In order, therefore, to keep up as many as 9000 children at day-schools, it is evident that a much larger proportion of the whole number capable of being at school do, at some period of their youth, appear there. Relays succeed each other: and the rapid succession of children,

which results from the shortness of stay at school, enlarges the superficial extent of schooling, and embraces a greater number of children than would be indicated by the same number at school were their stay there longer. On the other hand, this effect is in some measure limited by the fact that the same children frequently re-appear at the school they have left. This *pro tanto* reduces the total number of children required to supply the floating amount at school, and augments the probable number of absentees, who have no schooling whatever.

Parishes without day-schools.

That this is so is further evidenced by the fact, that in the county of Brecknock there are no less than 29 parishes with a population of 9215, in Cardiganshire 20 parishes with a population of 8527, and in Radnorshire 23 parishes (nearly half the whole number) with a population of 7613, which have no day-schools at all; and in which it may be safely inferred that two-thirds of the children get no schooling: for it appears from the returns that only 1224, or 13·2 per cent. of those who do, live more than one mile and a half from their school.

Probable number wholly devoid of day-school instruction.

These various and conflicting elements in the calculation are of a nature so thoroughly immeasurable and yet so certainly operative, that I refrain from any statistical conclusion or precise estimate on the subject: but assuredly very many children are wholly devoid of day-school instruction. In Appendix, letter D, will be seen the result of a census in each of two Cardiganshire parishes. Although destitution of schooling is not indicated by the absence of it merely at a particular period of life, the above statements derive corroboration from the foregoing table, especially as relates to children between 5 and 10 years of age:—

Children between 5 and 10 Years of Age.	Brecknockshire.		Cardiganshire.		Radnorshire.		Total.
	M.	F.	M.	F.	M.	F.	
Total number . .	3,086	3,227	4,374	4,281	1,614	1,569	18,151
At Day-schools .	1,217	944	1,257	685	422	297	4,822

Thus, out of the whole number of children between five and ten years of age, only 26·6 per cent. were found at school of the usual age to be there.

Scanty, however, as is the number of those who are at day-schools at all, the evil consists less in the number of those who are absent than in the deficient instruction of those who are present; less in the scarcity of demand than in the worthlessness of the supply. Nor will any statistics suffice to show the meagre modicum which falls to the lot of a large portion of the children who have been less than two years in school. Of the number of those who have been less than one year there, no inconsiderable proportion will not complete that year; it being a constant practice to give a child half or even a quarter of a year's schooling.

I have taken pains to ascertain the probable amount of this modicum and the number of children who enjoy it, and the result is, that, in those parishes where there is what satisfies the popular acceptation of a good schoolmaster, there are very few children who do not receive their driblet of schooling, however short: but that, where there is no such schoolmaster, the majority of children go wholly without secular instruction.

Notion of the parents as to value of short periods of schooling.

The belief is very general among the parents that the benefit of schooling bears a precise proportion to the amount of days, or weeks, or months they purchase of it; and they buy it retail just as they would buy butter by the ounce. A mother told me that she always liked to deal alike by all her children, and, as she could afford only a year's schooling, she divided it equally amongst all four (see evidence of Mr. John Jones, schoolmaster, of Builth, on this subject); and the master spoke of it as a very natural arrangement. Almost the only schools where the stay is prolonged are those like Mrs. Baskerville's at Clyro, where clothes as well as instruction are given.

Winter schools.

There is another reason why statistics fall short of the truth: many of the schools which figure in these returns are, as I have said, merely winter schools, or at least kept for eight months only. Numbers of these were opened since we commenced our inquiry, and will be non-existent in May or June. Even in the better class of these schools the children seldom attain more than they can forget during the summer vacation, when every effort is directed to the accumulation of a small fund for the winter, and each child adds his quota to the labour which produces it.

Scarcity of young children at school.

The very small proportion of young children, under five years of age, at school is worthy of observation. This arises from the dearth of infant-schools. At Crickhowel, where the benevolent efforts of a few ladies support an infant-school, upwards of one-fifth of the whole number of children at day-schools there are under five years of age; of the total number at school in *the whole district*, little more than *one-thirteenth* part are under five years of age. The value of early training is perhaps scarcely over-estimated when it is deemed equivalent to that of education in the succeeding years. At any rate, infant discipline gives effect and facility to maturer instruction; and its absence in Wales is certainly among the main elements of the ignorance prevailing in the country.

Disparity of Education between the sexes.

There is another feature, which is exhibited in the foregoing Parochial Abstract, to which I would venture to direct your Lordships' attention. It appears to me to be one of grave importance. I allude to the disproportion between the number of boys and girls who are receiving instruction in my district. It is chiefly for this purpose that I have compiled the columns which indicate this result in the Parochial Abstract from the schedules, but which are not stated in the Tables in the Appendix. It appears that in the

county of Brecknock 42·2 per cent. only of the whole number being educated, are girls; in Cardiganshire, 33·6; and in Radnorshire, 43·0; being 38·7 per cent. of the total number in the district.

The stay at school was taken without distinction of sexes, according to the schedules furnished for the purpose; but I have reason for thinking that the stay of the girls at school is even shorter than that of the boys, although they have more leisure and can be better spared. When it is considered how influential is the mind of the mother in moulding the conduct and determining the character of her offspring, it appears doubly essential that girls should be well and carefully educated. In my district, not only in amount of schooling, but in attainment, they are decidedly worse off than boys. The reason for this inferiority is, that, money being the sole motive for acquiring the little education that exists, that inducement is much less strong with respect to females than with regard to males, for men are supposed to be more in need of arithmetic and writing for their advancement in life. Another reason is the preponderance of schoolmasters over schoolmistresses. Each favour their own sex and neglect the other as a general rule; though I have met with some exceptions; but the girls for the most part are more imperfectly instructed, if possible, than the boys. The effect is observable in the gross ignorance of the female peasantry; and this is especially great in Cardiganshire and Radnorshire.

Town children.

There is a *marked* disparity between the number of children at school in the towns, compared with the rural districts. Taking Brecknock, Crickhowel, Hay, Cardigan, the Aberystwyth district, and Presteigne as a sample of the former, I find that the children at school in those towns are 9·8 per cent. of the whole population; whereas in the three counties the proportion per cent. at school is 6·1. This shows that, in towns, though there is a greater demand for labour, there is more education, because the facilities for it are greater.

Classes of schools.

It is difficult to divide the schools in my district into more than two great classes—church schools and non-church schools. I have, however, in the following Table, endeavoured to divide them into Church, Adventure or Private, Dissenting, British, and Dame Schools. This division is, however, to be taken with some degree of qualification. It would appear, at first sight, that the Dissenters had no day-schools. This is not the case; the majority of the adventure schools are essentially supported by Dissenters, and frequented by their children. They are, in many cases, held in their chapels; but, inasmuch as the master is really independent of their control, and children of all sects are freely received by them, I have felt it right to place all these schools under the d nomination of adventure or private schools, according to the sta ment almost invariably made that the school was unconnected w

any particular religious congregation. The distinction between Adventure and Dame schools is not always easy; there are several Adventure schools in my district where the instruction is perfectly on a par with that of Dame schools. It must, therefore, be remembered that the division is not an accurate criterion of the character of the different classes of schools. It distinguishes, however, correctly, the number of schools and scholars which are in conection with the Church from those not in connection with it.

—	Brecknockshire.		Cardiganshire.		Radnorshire.		Total.		Centesimal proportion of Scholars to the whole.	Centesimal proportion of Schools to the whole.
	Schools.	Scholars	Schools.	Scholars	Schools.	Scholars	Schools.	Scholars		
Church or National Schools . . .	38	1,873	37	1,643	28	1,014	103	4,530	49·0	42·9
Adventure or Private Schools . .	33	1,249	49	1,617	14	341	96	3,207	34·7	40·0
British Schools .	5	443	2	136	0	0	7	579	6·0	3·0
Dissenting Schools	2	79	5	307	0	0	7	386	4·2	3·0
Dame Schools. ,	18	341	8	182	1	26	27	549	5·9	11·1
Total . .	96	3,985	101	3,885	43	1,381	240	9,251	100·0	100·0

The total relative number of the different schools, therefore, is as follows:—

	Schools.	Scholars.
Church	103	4530
Adventure . . .	96	3207
British	7	579
Dissenting . . .	7	386
Dame	27	549
Total . .	240	9251

III.—Income of Schools, Schoolmasters, and the Means of Maintaining them.

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The extreme poverty of the schools is alone a barrier to their efficiency. The total amount, as far as I could ascertain it, of the revenue of the schools in the three counties was as follows:—

	Endowments.	School Pence.	Subscriptions.	Collections.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.
Brecknockshire . . .	305 5 0	1,361 12 4	503 12 6	26 0 0
Cardiganshire . . .	433 16 6	1,344 12 11	441 12 3	131 15 7
Radnorshire	428 3 0	439 10 5	251 1 0	15 10 0
Total . . .	1,167 4 6	3,145 15 8	1,196 5 9	173 5 7

This includes the entire income of 90 schools in Brecknockshire, 94 in Cardiganshire, and 41 in Radnorshire, or 225 schools out of

the total number of 240, and including all the richest schools. The average incomes will be seen by the following Table:—

—	Brecknockshire.		Cardiganshire.		Radnorshire.	
	Number on which the Average is struck.	Average.	Number on which the Average is struck.	Average.	Number on which the Average is struck.	Average.
Annual Income of Schools:—		£. s. d.		£. s. d.		£. s. d.
Subscription to schools	27	18 13 1	24	18 3 10	16	15 13 9
Collections for schools	4	6 10 0	6	21 18 11	2	7 15 0
Amount of school-pence	74	18 8 0	83	16 4 0	34	12 18 6½
Amount of endowments	17	17 19 0	13	33 7 5	11	38 14 5½
Total annual income of schools . . .	90	24 8 1¾	94	25 0 4¾	41	27 13 3¼

It results from these Tables that in the three counties, with a few exceptions, there are no very rich endowments. Those which do exist are usually abused, and in no case properly superintended. Those of Ystrad Meyric, Presteigne, Whitton, Old Radnor, and an endowment for a school at Cwm Toyddwr and Llandegley, in Radnorshire (which was in abeyance when I visited the place), at Llanfihangel Cwm Dü, Llambedr, and Christ College, Brecknock, in that county (relative to which, see document letter G in the Appendix), appeared to me especially to need reform and active supervision. There are Trustees or Visitors in most of these cases, who appear to be negligent of their duties. I mention these cases not because they are the only instances of neglect, but because the incomes attached to them make it important that they should be rendered efficient. Of the school at Ystrad Meyric I do not feel justified in speaking further than as regards the instruction given to the children of the poorer classes, which I alone examined and have reported on, not deeming the classical education of clergymen's and farmers' sons to be within the scope of my inquiry. General results respecting endowments.

There is room for much comment on the manner in which endowments are misapplied in these counties; but inasmuch as the total amount, even if fully realized and applied to the utmost possible advantage, would form a very insignificant item in the amount required for the adequate education of the poorer classes in these counties, I trust I shall not be deemed to have slighted an important feature of my inquiry in very briefly noticing them.

There is one endowment which, from its peculiarity, deserves separate comment. A benevolent lady named Bevan many years ago devised certain property for the maintenance of circulating schoolmasters, who should visit poor parishes and establish and supply temporary schools there. The property accumulated in Chancery for several years, and now affords the poor pittance of Mrs. Bevan circulating schools.

25*l.* per annum to twenty or thirty locomotive schoolmasters. The rules framed by the Trustees will be found lettered E in the Appendix. Some evidence respecting them is given by Archdeacon Venables and by the Visitor appointed by the Trustees, the Reverend Mr. Davies, of Troed y raur, Cardiganshire (Nos. 30 and 27).

The masters are not allowed to receive any school-pence; and I need scarcely observe that the lowness of their salary, added to the fact that they are never allowed to remain longer than three years in the same place, is a complete barrier to their being competent persons. Whenever a schoolmaster belonging to this charity acquires moderate proficiency, he seeks and finds better employment. I regard this endowment, which is the richest I know of in Wales, as almost entirely frittered away. The schoolmasters under it whom I have seen are incapable of teaching anything but the mere elements of reading, writing, and arithmetic, and some of them are very imperfectly acquainted with the English language, whilst one is compelled to teach exclusively in Welsh. The Secretary of the charity, and, I believe, its most active manager, is Mr. Caleb Lewis, a respectable bookseller in Cardigan. There is a central school at Newport, in Pembrokeshire, where the masters employed by this charity are said to receive instruction.

Subscriptions and school-pence.

Taking the school-pence to represent the efforts of the poor, and the subscriptions and collections to measure the liberality of the rich, it appears that for every 43*l.* subscribed by the latter the former contribute 100*l.*; and that apart from endowments the poor mainly supply themselves with the scanty education they possess. They in fact contribute more than appears on the face of the figures; for many who are too poor to afford money payments pay in kind, and eke out the subsistence of the schoolmaster with morsels of food and fuel. The evidence numbered 5, 8, 10, 15, 22, 30, and 38, confirms my statement, that any effective liberality in aid of education from the wealthier classes is perfectly hopeless. A large proportion of the subscriptions which make up the meagre amount under that head in the foregoing table proceed from the limited means of the clergy themselves, and in very slight proportions from the landowners or employers of labour. There are certain signal and praiseworthy exceptions at Llandygwidd, Norton, Ystradgynlais, Trallong, Abbey cwm hir, New Radnor, and possibly one or two other cases, but apart from these I could ascertain no subscription or donation by the wealthier classes worthy of consideration, though I met with many instances of sums given which denoted an utter misconception of the requirements of the case, from persons, moreover, capable alike of appreciating and aiding it. And I am well assured that any reliance on subscriptions or local efforts for giving adequate education in Midland Wales will prove delusive.

Assuming that it were at first sufficient to establish 240 good

and effective schools in this district in lieu of the inefficient ones that now exist, distributing them more according to the necessities of the different parishes and districts, and supposing that by means of grants or local efforts suitable school-houses were provided, it would still require at the very least 60*l.* per annum as the average for each school in order to purchase and keep up the necessary apparatus and books, to repair the building, supply fuel, and pay the salary of the master. This sum would be in fact wholly inadequate, were it not for a reasonable expectation that a larger amount of school-fees than at present paid would assist the income of a competent master. This very moderate expense of 60*l.* for each school would require 14,400*l.* per annum, being 8,718*l.* more than the present amount raised for education from all sources together, and this sum therefore would be required in aid of, and in addition to, existing resources. I venture to mention this fact with a view of showing how utterly unable the people are to help themselves, and how inadequate are all local funds for the maintenance of good schools.

Failure of independent local efforts

An effort has been made by the National Society, through the medium of the exertions of Sir Thomas Phillips in the southern counties, to raise a fund for Church schools: and an effort has been also made in Cardiganshire by the Dissenters to build school-houses contiguous to their chapels, of which plan details are given in the document lettered E in the Appendix. The evidence of the Rev. Mr. Denning (No, 48), together with the letter of Mr. Davies, lettered F, show that the promoters alike of Church and Dissenting schools are aware of their inability to achieve their plans by means of local resources unaided from without, as also appears from the evidence from which the following are extracts:—

The Very Reverend the Dean of St. David's said—

Desire for Government aid.

"Generally there is, I think, not sufficient munificence from others, or means among the people themselves, to support schools adequate to supply the existing necessity. Other aid is requisite."

The Venerable the Archdeacon Venables stated—

"I think that it would be beneficial to fill up all vacancies of parish clerks with well-trained schoolmasters. A small provision is already made for them, and it would raise the standard of the clerks; the offices would be perfectly compatible. Young men who were taken from this country for schoolmasters and properly trained would be more easily satisfied than strangers; and I think a salary of from 40*l.* to 50*l.* would amply suffice. I think there are no means short of public ones of effecting a supply of such masters. I am satisfied there are no local means of doing so."

The Reverend R. W. P. Davies, of Court y Gollen, a magistrate, near Crickhowel (No. 36), says—

"It appears to me to be the imperative duty of a wise and patriotic legislature to encourage and facilitate, to the utmost of their power, by

public grants, and public patronage and advances, the education and instruction of the people committed to their care."

Edward Thomas, Esq., an influential magistrate and churchman near Builth (No. 38), stated in reply to the following questions,—

"Is there a reasonable probability that good schools will be shortly supplied and supported by local effort and in sufficient number?—I see no reason to believe that local effort will shortly be the means of furnishing the people with adequate education.

"If not, in what mode would assistance from Government, if disposed to give it, be most usefully applied?—In affording universally proper salaries to competent masters; and in erecting, or aiding the erection of, school-houses in those districts only where poverty is proved to be too great for local effort to be relied upon.

"To what extent would such assistance, if offered, be probably accepted?—If the assistance offered by Government is found to be of a feeble nature, local energy will not be sufficiently roused to ensure efficient co-operation, as the population is neither large nor wealthy enough to make the sacrifice required."

Edward Seymour, Esq., an active and influential magistrate (No. 44), at Crickhowel, says—

"I certainly do think Government aid desirable."

The Reverend D. Parry, Vicar of Llywell, Brecknockshire, says—

"We have no prospect of being able to establish any additional day-schools, or to improve those we now have, without aid from Government towards the support of competent masters.

"I think, as the country can be supplied with efficient education, that Government must ultimately take the education of the country into their own hands, so far as the payment, in whole or in part, of competent masters, leaving the erection of buildings to the exertions of each locality, for the latter, requiring only a temporary effort, may be accomplished by local means, but the former, requiring permanent support, cannot be secured without the aid of Government; and their salaries should average from 40*l.* to 70*l.*, according to local circumstances."

The Reverend R. Harrison, of Builth (No. 35), stated that—

"Twelve clergymen met in his house lately, and in consequence of previous discussion, to consider the best means of promoting education in their parishes: the conclusion they arrived at was, that they knew not where funds were to be obtained to open the schools they desired to establish; they are now looking with anxiety for fresh means to enable them to do so."

The Reverend W. L. Bevan, Vicar of Hay (No. 55), whose important evidence is given *in extenso* hereafter, says—

"As regards the parishes in Radnorshire where a system of absenteeism prevails on the part of the clergy and laity alike, and where the income of the living is small, it appears out of the question that schools should be supported from local resources; nor will the present system of grants from Government and the societies meet the difficulty, for, where

no local resources exist, the principal of granting proportionate sums is ineffective.

"Might not the present principle of Government aid be extended? A distinction being made between parishes possessing and parishes devoid of local resources, might not the Government make enlarged grants to the church generally acting through her societies, and the dissenting bodies acting through theirs?"

The Reverend J. R. Brown, Vicar of Knighton, Radnorshire (No. 57), says—

"Our local means are limited and very uncertain. The maintenance of the school depends solely on children's pence, voluntary subscriptions, four annual sermons, and a small endowment.

"The aid of Government is indispensable to the maintenance of the school."

The Reverend H. Moggridge, Vicar of Old Radnor (No. 59), says—

"The endowments, as at present conducted, are a hindrance to better schools being established.

"An enlarged grant according to the present system, meeting the sums raised by subscriptions, would (considering the diversities of creed) perhaps give most satisfaction.

"A daily school in every parish under the superintendence of the clergyman, but in which the Catechism and attendance at church were not enforced upon those children whose parents objected to the same, would go far to satisfy all parties. Dissenters would gladly avail themselves of the good education offered, while very few objections would probably be raised. The Government Bill of the present Session of Parliament on Education seems a very suitable one."

The Reverend Lyster Venables, Vicar of Clyro, Radnorshire (No. 63), who has given elaborate and valuable evidence on the subject, says—

"In the poorer districts, which comprehend the greater part of the country, there are hardly any resident gentry, and there is no hope of seeing good schools established by private means.

"The last answer includes the opinion that Government aid is essential to the spread of education in this district."

Sir William Cockburn, Bart., of New Radnor, a magistrate, thinks Goverment aid "indispensable"

The Reverend Enoch James, Vicar of Llandissal, Cardiganshire (No. 26), says—

"I am sure the means do not exist to establish or to support good schools. I have tried to do it, and have failed. There is not the least doubt that Government assistance is desirable to educate our poor; they are more in want of it here than anywhere, except in Radnorshire perhaps. Assistance would be wanted not only to build school-rooms, but in aid of part payment of the salary of the masters. We have often attempted to keep up the salary of a good master, and have failed to do so, and the school has dropped."

The Reverend Griffith Thomas, Vicar of Cardigan (No. 22), says—

"There is very great deficiency in the means for carrying on good schools in this neighbourhood. The clergy are fearful of commencing schools, knowing that they would not be able to carry them on.

I am quite sure that it is impossible that education could be generally carried on without Government aid. It is hopeless from any local effort whatever. The poverty of the people is far too great to allow them to pay for schooling."

The Reverend John Hughes, Vicar of Aberystwyth (No. 21), says—

"There is no chance of good schools being established and supported generally by local exertions. If Government aid were given, it had decidedly better be applied towards the salary of the master than to the primary establishment and building of the schools."

The Reverend John Evans, Vicar of Crickhowel (No. 71), gives similar evidence.

The Reverend Rees Price, Curate of St. John's and St. David's, Brecknock (No. 49), states—

"The difficulty we experience is not so much in building school-houses as in maintaining them when built. We do not possess local means for providing due remuneration to competent masters, and consequently good schools cannot be established without aid from Government or some other source."

The Earl of Lisburne, and Colonel Powell, M. P., the Lord-Lieutenant of Cardiganshire, assured me that local resources were inadequate to the supply of sufficient schools, and that Government aid would be more beneficially applied to the salary of the masters than to the building of schoolhouses.

From Dissenters I received similar evidence.

At Tregaron, a small town in the heart of the Cardiganshire mountains, the question of Government aid was discussed among the following persons, whom I had requested to meet for the purpose of giving me evidence on the 6th of November, 1846;—Reverend John Rees, Calvinistic Methodist Minister at Tregaron; Mr. Thomas Lewis, Wesleyan Methodist; Mr John Lewis, Calvinistic Methodist; Mr. James Jones, and Mr. Morgan Jones, Churchmen.

They voluntarily made and signed the following statement—

"Better schools are much wanting to give this instruction. The people could not afford to pay enough to support good schoolmasters themselves. There are very few gentry in the neighbourhood, and it is not likely that good schools would be established by them. If aid be given to establish schools, it must come from the Government; there is no chance of their being supported by the efforts of the people in this neighbourhood. We think that, if the Government were to establish training schools, and train competent masters, and allow them a salary, that there would be no difficulty in getting a piece of land and building a good school-room by subscriptions here. No objection would be made, we think, to Govern-

ment inspection of such schools, provided that the children were allowed to go to the place of worship and to the Sunday-school their parents chose for them without any interference on the part of the master of the school or of the inspector."—(See Evidence, No. 10.)

Mr. Owen Owen (see Evidence No. 11), who had been for nine years a Baptist Minister, said—

"In our district, which is a mining one, the people are too poor to support good schools: they are four to one Dissenters, and the rich are backward to support schools except on the National system. *I am sure Government assistance would be generally accepted.*"

Mr. Griffith Thomas, the late Superintendent of the Calvinistic Methodist Sunday-schools at Aberystwyth (No. 12), says in his evidence—

"I see no chance of sufficient aid arising in this country for the support of proper schools for the poor. The Welsh people are more prone to make efforts to establish a thing than to carry it on when begun. Thus I think they could more easily build school-houses than maintain the means of supporting them when built, and of continuing to pay the salary of an efficient schoolmaster. I do not know how Government could assist more beneficially in any way than by defraying the salary of the master, or contributing towards it; but I think that, though in such a case it would be very proper that Government should inspect the schools to see that they were properly carried on, and the money not wasted, yet I think that the inspector should not interfere with doctrinal instruction, or enforce or prohibit any particular catechism, or control the place of worship to which the children went on Sundays."

Mr. John Matthews (No. 14), the present Superintendent of the Calvinistic Methodist Sunday-schools at Aberystwyth, though he expressed himself as not desiring Government aid, made this statement:—

"I do not think myself that a Government grant is absolutely necessary for our denomination, *though I think that it would be accepted.* This is merely my own opinion. I do not think that any objection would be made to inspection. In some cases it would be most beneficial to apply such grants in aid of the building of school-houses, sometimes in aid of the salaries. The application should vary in different places. Good schools for the training of masters are much wanted, and would be very acceptable. The Borough-road School and that at Brecon now supply most of the teachers."

The Reverend John Saunders (17), Independent Minister at Aberystwyth, also disinclined to Government grants, stated that—

"In some localities Government aid might be required, but generally, if the people could be stimulated, they might do without such aid. Perhaps here and there a grant might stimulate them more than anything else. Where grants were given by Government, inspection would follow; and this might be objected to in some quarters, because it is feared that some future Government might arise which would favour religious opinion repugnant to the feelings of the people of Wales, in which case the grants would be of no avail, for the schools would be deserted."

D. Jenkins, Esq., Mayor of Cardigan, a Dissenter (No. 23), said—

"I see no objection to Government grants for education as a Dissenter; I think they would be useful. I do not think there is a chance of education being properly conducted without some such aid from Government."

Mr. Joshua Thomas, a Dissenting schoolmaster at Cardigan (No. 24), gave similar evidence.

The Reverend Abel Green, Calvinistic Methodist Minister, Mr. William James Rees, Draper, and Mr. Benjamin Evans, Merchant, of Aberayron, also Calvinistic Methodists (No. 18), stated—

"We are undoubtedly of opinion that our denomination have not the means of establishing and supporting really good and sufficient schools for the poor here or in this neighbourhood. The rich people are generally Churchmen, and when they establish day-schools in this neighbourhood, they require the children to go to the Church Sunday-schools, and thus their day-schools are of no great use to the great majority of the people, who are Dissenters. Under these circumstances, Government assistance would be highly acceptable. We think that such assistance would be most beneficially given were the Government to contribute towards the salary of good schoolmasters. The different congregations could more easily raise funds by subscription to build schools than to pay the salaries afterwards requisite for really good and competent masters; but perhaps the Government would also contribute towards the building of schools. We do not object to the inspection of schools thus aided by Government grants. We think it desirable that they should be inspected, provided that there was no interference with the religious instruction of the children on Sundays. There is a great chance that schools built by Government grants, if not afterwards supported by further aid, would drop, the people being generally too poor to maintain them."

The Reverend William Evans, Independent Minister at Aberayron (No. 19), said—

"I think that some assistance from Government would do good, but it should be so applied that it shall not supersede, but aid, voluntary efforts. I think it is good for us to make some exertion. I should prefer some assistance to pay the teacher's salary rather than towards building the school-houses. It would be easier for us to make one great effort for the building of schools than to make annual efforts to maintain them when built. We can build schools cheaper than the Government can. We should get great assistance," &c.

The Reverend David Charles, the Principal of the Dissenting College at Trevecca (No. 45), states—

"The people require schools unattached to any one creed. They regard liberty for their children to attend their own places of worship on the Sabbath as of the highest importance; it would therefore be desirable that, whatever Government aid be given, it be applied in such a manner as to secure this. I believe that, were means to erect school-houses supplied, it would in general be sufficient, and education would be greatly promoted."

The Reverend E. Davies, Professor of the Dissenting College at Brecon (No. 50), does "not think Government aid undesirable" if on a plan which he recommends; and also says—

"I very much question whether good day-schools can be established and supported without foreign aid, either by Government grants or voluntary subscriptions."

Mr. Mordecai Jones (No. 54), an influential Calvinistic Methodist of Brecknock, says—

"There are means no doubt enough, but, unless the Government helps, I am afraid that these means will not be carried into effect, at any rate upon anything like such a scale as would fairly meet the wants of the people."

The Reverend David Davies, a Baptist Minister at Nantmel, Radnorshire (No. 56), says—

"About two or two miles and a-half to the west of the Doleu, a school-room to contain about a hundred scholars is much wanted, and *if Government would assist* to build the school room, and also grant a small sum to aid to keep a competent teacher, a school entirely on unsectarian principles, efficiently conducted, would undoubtedly be of incalculable benefit in that locality. All comments on the Scriptures, and all sectarian catechisms, should be carefully avoided."

The Reverend Lewis Havard, Roman Catholic Clergyman (No. 58), at Brecknock, states—

"I think that Government aid is desirable to build and furnish school-rooms, also that a certain allowance should be made for books, and in some instances to make up the teacher's salary, but that the whole conduct of the school should be left entirely to the immediate patron of the school. It is thus that discontent would be avoided, and that private exertion would be stimulated; for the school that was worse taught would certainly lose its scholars; and I think it right also that Government Commissioners should from time to time attend examinations at every school that received any Government aid."

The Reverend Henry Griffiths, the Principal of the Dissenting College at Brecknock (No. 65), expresses a qualified assent to Government inspection and assistance, and states in some detail the manner in which it should in his opinion be administered.

This evidence, the whole of which was written down and signed by the persons giving it, is sufficient to attest the fact that Government aid was desired by a large majority of the Dissenting community as well as of the Churchmen in my district. This feeling was nearly unanimous; I felt it my duty to give free scope for the expression of a contrary opinion in the very rare cases in which I found it existed, as in that of the deponents Nos. 25 and 60.

IV.—Tenure and Character of School-houses.—School Apparatus.

The following statistical summary exhibits at one view the relative number of schools held in fee, on leases, and merely by temporary occupation; it shows the great preponderance of the latter.

TENURE and CONDITION of SCHOOLS.

—	BRECKNOCKSHIRE.			CARDIGANSHIRE.			RADNORSHIRE.			THE THREE COUNTIES.		
	Number of each Class.	Centesimal Proportion of the whole ascertained Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of the whole ascertained Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of the whole ascertained Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of the whole ascertained Number.	Whole Number of which the Proportions are given.
TENURE OF SCHOOL.												
Tenancy at will	71	75·5	94	66	66·6	99	36	85·7	42	167	71·0	235
In trust for ever	18	19·1		17	17·1		4	9·5		41	17·5	
By lease for a term	5	5·3		16	16·1		2	4·8		27	11·5	
STATE OF REPAIR.												
School Buildings—Good	60	63·2	95	64	64·6	99	21	48·9	43	145	61·2	237
Indifferent	13	13·7		17	17.2		16	37·2		46	19·4	
Bad	22	23·1		18	18·2		6	14·0		46	19·4	
Outbuildings.												
Sufficiency—Sufficient	25	28·1	89	14	15·0	93	12	30·0	40	51	23·0	222
Insufficient	7	7·9		2	2·2		3	7·5		12	5·4	
None	57	64·0		77	82·8		25	62·5		159	71·6	
Quality—Good	29	80·6	36	9	69·2	13	11	68·8	16	49	75·4	65
Indifferent	..	..		..	..		4	25·0		4	6·1	
Bad	7	19·4		4	30·8		1	6·2		12	18·5	
SCHOOL-ROOM.												
Furniture and Apparatus.												
Sufficiency—Sufficient	40	43·0	93	45	45·5	99	22	52·4	42	107	45·7	234
Insufficient	53	57·0		54	54·5		20	47·6		127	54·3	
Condition—In good repair	65	70·7	92	68	70·1	97	32	76·2	42	165	71·4	231
In bad repair	27	29·3		29	29·9		10	23·8		66	28·6	

SCHOOL ACCOMMODATION.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.
Number for whom there is accommodation at 6 square feet per child	6,168	64·3	96	7,392	73·2	101	2,003	46·6	43	15,563	64·8	240

There are some few good school-houses in my district. Those built at Aberystwyth and Borth, chiefly by the Mrs. Pritchards, aided by grants from the Committee of Council, the new one at Llangranog, the school-houses at Llanfihangel y creiddyn, Genour glyn, Llandygwidd, Hafod, Llangynider, Pencraig Brecknock; the model-school at Brecknock, the British school at Talgarth; the national schools at Hay, Glasbury, and Aberystwyth, the school-house at Whitton, and a few others, are all either good and substantial enough for the purpose, or are very capable of being rendered so at a trifling expense. These school-houses are moreover held and secured mostly for terms of years. The great majority of schools are held under temporary occupation in rooms of private houses, which degenerate in Cardiganshire and the wild districts of Brecknockshire into mere outhouses, usually without any ceilings and with ground floors, scarcely, if at all, superior to woodhouses, a purpose which they not unfrequently serve. In these rough schools there is no school furniture of any kind other than forms and tables of the clumsiest description; sometimes a steep desk occupies the centre or side of the room for the purpose of writing. Some of the Church schools are held—as at Llanilar, in Cardiganshire; Llanfihangel ystrad, Llangattock, in Brecknockshire, &c.—in buildings erected for the purpose in churchyards; but very frequently Church schools are held in cottages or rooms of houses rented for the purpose by the clergyman, as at Llanarth, Cardiganshire. Nothing can exceed the primitive disregard of all comfort, and of all the ordinary aids and implements of education, in a large majority of these schools. In many of them the floor is paved like a stable, and massive benches are notched and cut in every direction. In some there is a wide open chimney in the fashion of an Irish hut; and in several the thatched roof is far from water-tight. Until the winter was far advanced, although the weather was most severely cold and damp, fires were very rarely found in these desolate places in Cardiganshire. There are upon the whole a larger proportion of decent school-rooms in Brecknockshire than in other counties. In the north, however, and in the greater part of Radnorshire, schools are held, if at all, usually at the end of the nave of the church, partitioned off for the purpose—as at Llandegley, Llanbadarn Fawr, Llandilo fan, and others; and sometimes, but not very often, the school is held in the church itself, as at Llanfihangel Tal y Llyn and Llandulais Tyr Abad. Several of the Adventure schools are held in Dissenting chapels.

School-houses.

The necessary outbuildings exist only at a very few of the superior schools. Nine out of ten have none at all. Those which exist are usually very bad and insufficient. An utter disregard of decency necessarily results, and instances are by no means uncommon of consecrated ground, and the very walls of churches, being degraded.

Few necessary outbuildings.

DESCRIPTION OF SCHOOL-ROOMS.

—	In private houses.	In out-buildings or other rooms not built for School-rooms.	In the body or Vestry of Churches.	In rooms partitioned off from the body of Churches.	In Dissenting Chapels.	School-rooms built for the purpose.
Brecknockshire . .	46	9	6	3	8	23
Cardiganshire . .	23	28	0	0	10	40
Radnorshire . . .	17	10	0	6	2	8
Total	86	47	6	9	20	71

Books, apparatus, &c.

The few superior schools alone are furnished with any approach to a sufficiency of books; and maps and black boards, ball frames, and the ordinary apparatus of schools, exist alone in a very small number. Most of them are utterly devoid of improved appliances of instruction. A Welsh schoolmaster of the ordinary description thinks himself well supplied if he is provided with two long tables and one short table, two or three forms for the children, a chair for himself, a score of Bibles, slates, and Vyse's spelling-books, a few copy-books, and plenty of primers. Two or three Walkinghame's Tutor's Assistants, an old newspaper, a rod, and, if it be winter, a heap of peat in the corner, complete the sum of his wants and of the recognised requirements of the scholars. The area of the rooms is often ludicrously insufficient, at other times uncomfortably large. No sort of proportion is kept between space and numbers, as appears above. The accommodation for 15,563 children is subject to deduction for furniture in the adventure schools, which often encumbered the room.

Ventilation.

The ventilation of the generality of schools was seldom defective, the wind generally blew freely down the chimney and through the holes in the doors and windows. Occasionally in small rooms, and especially in dame-schools, the ventilation is imperfect, but this is not a prevailing evil.

Comparative character of School-houses in the three counties.

In Radnorshire the school-houses and the schools themselves improve in the vicinity of Herefordshire, and disimprove towards the middle and western parts of the county, in which there are scarcely any schools to be found. In Brecknockshire, schools improve also to the eastward, and decline both to the north and the south. In Cardiganshire there is uniformity of barrenness, except at Aberystwyth, which is an oasis in the wilderness.

V.—SYSTEM OF TEACHING:—THE SCHOOLMASTERS.

Competency of the Schoolmasters.

If the competency of a Welsh schoolmaster is to be measured by the standard of the popular estimation of his duties, perhaps almost as many exceed as fall short of it. But if it is not an undue expectation that a schoolmaster who professes to teach English should do more than make his scholars pronounce and

spell English words without understanding their meaning—that he should give them some degree of mental exercise—inform their minds on the subjects he professes to teach—acquaint them with the rules as well as the practice of arithmetic—and at least endeavour to advance the younger as well as the older classes of his scholars,—if these be not extravagant requirements for the qualifications of a schoolmaster, I have no hesitation in saying that there are very few persons worthy of that title in my district. I may safely say that there are not a dozen who are efficiently teaching even that which they profess to teach; and that, if the standard be extended to skilful teaching and all the improved methods of mental cultivation, there are in my judgment one or two only who approach to it.

System of teaching.

With a few exceptions, there is no system of teaching in the schools in my district. The general plan is precisely that of the old-fashioned village dame-schools. The children sit in rows on forms, and save the master all sort of trouble by "reading their books;" and in order that he may assure himself of their industry, they all read aloud. In the 'Notes' on the Rhayader free-school I have cited the books which I found proceeding at once. Thus a Babel of tongues is kept going on all subjects, from Leviticus to the alphabet, in which any attempt to correct, or even to distinguish individual performances, would be perfectly hopeless. One by one the more forward children are brought to the master to "say their lesson," which generally consists of a long column in Vyse's Spelling Book, to be said and spelt by heart, which is performed frequently with wonderful accuracy and rapidity, and in a Welsh screech which seems expressly devised to annihilate all chance of expression or modulation of tone in reading. The Bible and Testament classes are generally once a-day called up to read to the master. The Holy Scriptures are, with a very few exceptions, the standard reading-book; and the great ambition of both master, scholar, and parents is, that the greatest possible number should be reading in the *Old* Testament. It is a sort of premium diligentiæ, awarded, as far as I could observe, in all but the very few superior schools, to the children who could gabble the most glibly; for I never found in any school, with three or four exceptions, the slightest effort made by master or mistress to teach the children to *read well*. In 45 schools out of 72 in Welsh districts, I found not the slightest attempt made to question the children, or to inform them on the subject on which they read, or even of the meaning of words: in each school they were grossly ignorant of it, and only a very few children in each were able to give the Welsh for ordinary English words. In these schools they were uttering the words of the Scriptures in English without the most remote conception of their meaning, any more than if they had been reading Greek; the Bible being used as a mere mechanical means of practising them in uttering English, and

knowing the sounds of certain conformations of letters. Any effort to do more on the part of the master was often honestly disclaimed. In 16 the meaning of words was asked, so as to give the children some knowledge, but a most imperfect one, of the meaning of English words, but still without any attempt to question or instruct them in the sense of the chapter or subject of the lesson. In 11 only did I find any effort made to question on the meaning of the verses, and in ten instances out of these eleven the questioning was confined to putting the verse into an interrogatory form, so that the book supplied the answer. "Jesus went up into the mountain"—"Who went up into the mountain?" I am perfectly within bounds in saying that, where there is any questioning or attempt at mental instruction at all, it is of this barren kind in nineteen cases out of twenty; but that, in nine cases out of ten, there is no questioning or mental teaching of any kind. And the schoolmaster's wife at Bryngwyn, in Radnorshire, gave me the true reason why it is not attempted; the parents do not wish it: they do not send their children to day-schools to get religious, or, in fact, any *mental education;* they send them purely from a money motive, that they may advance themselves more easily in life; and to this end, reading English, writing, and ciphering, are esteemed certain and sufficient means.

The method of teaching the younger children is that of simply hearing them wade through their letters and entangle themselves in syllables long before they have learnt how they are put together. Ciphering is taught almost universally by the old method. In order, in fact, to have a just notion of the generality of Welsh schools, it is but necessary to recall the recollection of some village-school twenty years ago, where no dawn of the present epoch of improved teaching had ever penetrated. It is not attempted to teach the principles even of the simplest rules, except, I believe, in four or five schools in my entire district. I have found six children only, out of at least 800, who knew any shorter method of multiplying any figure by 10 or 100 than by setting down the multiplier under the multiplicand and proceeding on the old system; and I have found very few out of some hundreds, who, although they were able to work practice-sums, could find, for example, the amount of 36 or 72 at 6*s.* 8*d.* by any shorter means than multiplying by 6 and 6 or by 9 and 8. There is no training of thought: it is not exercised at all, however manifestly capacity and intelligence invite it. This is a prevailing defect in all departments of Welsh instruction. Everything is done by square and by rule, and as much as possible by rote, so as to give the scholar the most labour, and the master the least trouble.

The elliptical system.

With the exception of one or two schools, there is no attempt to question elliptically, and where it is done, it is done tamely and barrenly, and without any previous description, narrative, or in-

cident to stimulate intellect or excite inquiry. The mutual bearing of question and ellipsis is not understood; and instruction by means of the presentation of pictures to the child's mind—by analysis and illustration—is utterly foreign to Welsh instruction; and is not only unpractised but unknown in my district, except in two or three schools at the utmost.

Moral training. Moral training is equally wanting: the Welsh children require it, perhaps, more than any other children in the kingdom; and are destitute of it. Schoolmasters are unaware that it forms any portion of education, and are wholly unable to afford it if they were. Mr. Stow's training system would do vast good in Wales, but, excepting at Aberystwyth, it is scarcely known.

Writing. The mode of teaching writing is to set the few children in a school, who can afford copy-books, to copy, as best they can, either engraved script or written copies; usually the latter. The inattention of the master is generally manifested by the misspelling which grows down the page, and often by the increasing badness of the writing. I think I have seen three instances of Mulhauser's copy-books in use, and three only.

Tolerable schools without system. Sometimes, but very rarely, I have chanced to meet with a school where activity of intellect was manifest and an effort made to inform as well as teach, although system was deficient and improved methods little known. A pleasing instance occurred at the little road-side school at Penllwyn, in the parish of Llanbadarn fawr, Cardiganshire; and with much more pretension at Devynock, Brecknockshire. These instances are however rare. The few good schools I have seen, or rather schools which approach to good ones, are those where the teacher has been trained, and does substantially, though not always perfectly, adopt some system of teaching, such as Mr. Bevan's National school at Hay, the Wesleyan Training school at Aberystwyth, the National school at Llanelly (established by the benevolent exertions of Mrs. Ansdell) the Brecon Model School and the girls' school there, the British School at Talgarth, and a very few others. It is needless to detail the character of these schools, especially as I have, in the Notes of Schools, stated the general results of my inspection of them. They each follow the characteristic features of the system to which they belong, but not always with its latest improvements. As regards the National Schools, the conductors of those which exist in this part of Wales for the most part adhere to the formality of Bell's system, and eschew class-rooms and galleries for oral instruction and other appendages (essential, in my humble judgment, to efficient teaching), as if the National Society, and its schools were chained to the four corners of Dr. Bell's system and incapacitated from improvement. The National system is very much misrepresented by its schools in Wales. The excellent system of the Glasgow Training School is much more faithfully followed in its solitary representative at Aberystwith, and so is the

British and Foreign system in the School at Talgarth. None of these, however, are perfect schools of their class; and I can assert with some degree of confidence, that no first-rate school of any kind exists in my district. I have seen no efficient oral instruction except in two or three schools, and there imperfectly administered from want of better means and apparatus, and in one case more energy and aptitude in the teacher.

Monitorial system.

The Monitorial System exists only in the few National and British Schools, and I have not been led to think more favourably of it from my observation of its operation in Wales. I believe the system to be essentially faulty, and that it is an impediment to discipline, a hindrance to the proficiency of the best scholars in a school, who are doomed to the drudgery of teaching the alphabet and the primer instead of making progress in the higher branches of instruction themselves. The monitors may usually be described as the unfittest of teachers. If education involves mental and moral culture, and requires skill, gentleness, patience, and kindness in order to gain access to and mastery over the minds it is designed to inform and mould, how is it to be reconciled with common sense that children should be chosen for such an office? And yet, wherever they are employed, no inconsiderable amount of the entire instruction given is intrusted to them. I have seen even the use of the cane delegated to them in my district. They teach miserably. They are, almost without an exception, wholly and manifestly incompetent for the work. I need not, however, dwell on this point, for the entire number of monitors in these counties is very inconsiderable.

Simultaneous instruction.

Simultaneous instruction scarcely exists in the proper acceptation of the term. It has been applied to the usual habit of teaching in classes, in the tables, but, with the exception of the Model School at Brecknock and the Wesleyan School at Aberystwyth, there is little or no simultaneous teaching or teaching in the gallery.

Visitors.

The schools are seldom visited by any one; occasionally by the Clergyman or Trustee where any exist, but only in rare cases. They are usually left to the sole control of the master. The following table (page 245) gives a summary of the results of the tables as regards school government and discipline.

Want of system in Adventure and Dame Schools.

No characteristic of any system belongs to the endowed or the adventure or dame schools: they are alike devoid of any system—those of Mrs. Bevan's charity peculiarly so. The itinerant masters are among the most unsystematic teachers I have seen. Notes of their schools are given in the parishes of Llanfihangel Nant Bran, Llandilo fawr, Llandyfryog, Llangoedmore, and Llanfihangel ystrad.

Discipline and punishments.

Excepting in the very worst schools, the children were tolerably under the control of the master.

Beating, to a certain extent, is the prevailing kind of punishment; but I am not of opinion that it is by any means severely practised,

SYSTEMS and METHOD of INSTRUCTION and SCHOOL INSPECTION.

RELIGIOUS INSTRUCTION.	Brecknockshire.		Cardiganshire.		Radnorshire.		The Three Counties.	
	Number of Schools.	Proportion per cent. of whole Number.	Number of Schools.	Proportion per cent. of whole Number.	Number of Schools.	Proportion per cent. of whole Number.	Number of Schools.	Proportion per cent. of whole Number.
Schools opened with a Hymn or Prayer.	54	56·2	39	38·6	26	60·5	119	49·6
RELIGIOUS INSTRUCTION CONDUCTED BY								
Master or Mistress . . .	74	77·1	91	90·1	37	86·0	202	84·2
Minister	16	16·7	5	5·0	3	7·0	24	10·0
Visitor.	2	2·1	3	3·0	1	2·3	6	2·5
METHOD OF INSTRUCTION.								
Individual Instruction . .	41	42·7	51	50·5	19	44·2	111	46·2
Monitorial Instruction*. .	20	20·8	15	14·8	11	25·6	46	19·0
Simultaneous, or class Instruction†	45	46·9	21	20·8	15	35·0	81	33·8
LANGUAGE IN WHICH INSTRUCTION IS GIVEN.								
Welsh only	..	..	1	1·0	..	..	1	·4
English only.	88	91·7	75	74·2	43	100·0	206	85·8
Welsh and English . . .	8	8·3	25	24·7	..	..	33	13·0
Grammar of Welsh . . .	..	..	..	..	..	..	..	..
Grammar of English . .	35	36·5	51	50·5	12	27·9	98	40·9
Grammar of both languages	..	..	1	1·0	..	..	1	·4
VISITATION MADE BY.‡								
Committee	10	10·4	3	3·0	5	11·6	18	7·5
Minister	36	37·5	32	31·7	21	48·8	89	37·1
Ordinary	..	..	..	..	..	..	..	..
Patron	11	11·5	7	6·9	5	11·6	23	9·6
Inspector.	1	1·0	3	3·0	1	2·3	5	2·1
Total number of schools .	96		101		43		240	

or that cruelty is at all a common feature of Welsh schools. The children are generally self-willed and indulged by their parents, and a master disposed to severity is restrained by his interest. Indolence and inactivity, on the other hand, are predominant. The system of school discipline I have described leaves the master's time very much at his own disposal. The hum of voices which he

* The number of monitors for this class of instruction in the County of Brecknock is 147, Cardigan 58, and Radnor 40, making in all 245; and averaging respectively 7 for Brecknock and 4 each for Cardigan and Radnor; total average 5. It frequently occurs that two modes of instruction are adopted in the same school: hence the apparent excess of the number of schools above those visited.

† Simultaneous instruction, properly so called, existed only in two or three schools. These figures apply to schools where classes exist.

‡ In many cases these schools are visited both by the committee, inspectors, &c; the results therefore embrace both these kinds of inspection where such occur.

keeps up passes current for vast industry with all passers by. It is singular that in three or four instances only have I found a schoolmaster occupied in teaching on suddenly entering a school of the common class. I have far oftener found them reading an old newspaper, writing a letter or a bill, probably for some other person, reading a Welsh magazine, or doing nothing of any sort. At one school, near Aberystwyth, I was attracted, while passing along the road, by the boisterous noise in the school, and, on entering it, found the whole of the scholars playing at blindsman's-buff, or some similar game, though the dust and confusion prevented me from ascertaining what it was. I found that the master was absent, and had gone to warm himself at a neighbouring cottage; and, on arriving, he said that he told them "to have a bit of play, just to warm them." Noise, incompatible with instruction, may be frequently heard outside, and at many yards distant from the greater number of Welsh schools in my district; and I very often found out which was the school by that means on entering a village.

ant of ining for asters.

The returns, of which the following is a summary (page 247), exhibit almost an entire absence of previous training enjoyed by the schoolmasters of Wales. 24 only of the 243 masters and mistresses of day-schools in my district have had any previous training at a model or normal school: of these the duration of previous training was ascertained in 18 cases, and it averaged less than five months each!

revious call- gs of school- asters and hoolmis- esses.

The notion that there is any necessity that a schoolmaster should learn his business is quite in its infancy in Wales. The established belief for centuries has been, that it requires no training at all; and that any one who can read and write, if he be disabled from every other pursuit, can be a schoolmaster at pleasure. That this is a practical belief is further evidenced by the almost total absence of any schoolmaster who has not been brought up to another and dissimilar calling, which he followed, in most cases, up to the time that he became a schoolmaster. A large portion of them are broken-down farmers, who, in Wales, are a far poorer class and lower in station than in England. In the counties on which I am reporting, out of 140 schoolmasters there were 33 previously farmers, 7 attorneys' clerks, a relieving officer, a plasterer, a flannel-manufacturer, a postmaster, a parish clerk, an assistant-clerk to a union, a farm-bailiff, 5 drapers and shopkeepers, 2 marines, an auctioneer, a gardener, 2 hatters, 2 soldiers, a harper, 3 carpenters, a clergyman, 3 grocers, a stonemason, 4 Baptist ministers, 8 labourers, a currier, a collier, a timber-merchant, 2 tailors, 2 shoemakers a miner, a preacher, 2 weavers, 5 farm-servants, 7 excise-officers, 3 men-servants, 2 sailors, a florist, a paper-maker, a music-master, a cabinet-maker, a builder, 2 students, a clerk in a counting-house, and a painter and glazier; 21 only had been brought up as assistants or ushers in schools.

TRAINING OF TEACHERS.	BRECKNOCKSHIRE.						CARDIGANSHIRE.					
	Number of Teachers.			Centesimal Proportion to the Total Teachers.			Number of Teachers.			Centesimal Proportion to the Total Teachers.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Trained at Normal Schools .	11	1	12	18·3	2·4	11·9	3	..	3	3·7	..	2·9
,, Model Schools . .	2	1	3	3·3	2·4	3·0	1	1	2	1·2	5·0	2·0
Untrained	47	39	86	78·4	95.1	85·1	78	19	97	95·0	95·0	95·1
Total	60	41	101	100·0	100·0	100·0	82	20	102	100·0	100·0	100·0
Total duration of training	Ys. Ms. 3 11	Ys. Ms. 0 7	Ys. Ms. 4 6	..	..	..	Ys. Ms. 1 6	Ys. Ms. 0 4	Ys. Ms. 1 10	..	..	..
Average training	Ys. Ms. 0 5	Ys. Ms. 0 4	Ys. Ms. 0 4½	..	..	..	Ys. Ms. 0 6	Ys. Ms. 0 4	..	..	..	..

	RADNORSHIRE.						TOTAL OF THREE COUNTIES.					
Trained at Normal Schools .	1	..	1	3·0	..	2·3	15	1	16	8·6	1·4	6·5
,, Model Schools . .	1	2	3	3·0	20·0	7·0	4	4	8	2·3	5·6	3·3
Untrained	31	8	39	94·0	80·0	90 7	156	66	222	89·1	93 0	90·2
Total	33	10	43	100·0	100·0	100·0	175	71	246	100·0	100·0	100·0
Total duration of training	Ys. Ms. 1 3	Ys. Ms. 0 1	Ys. Ms. 1 4	..	..	..	Ys. Ms. 6 8	Ys. Ms. 1 0	Ys. Ms. 7 8	..	..	..
Average training	Ys. Ms. 1 3	Ys. Ms. 0 1	Ys. Ms. 0 8	..	..	..	Ys. Ms. 0 6	Ys. Ms. 0 3	Ms. Ds. 5 3	..	..	..

struction as they give me payment for," said the master of the school at the Coginan silver and lead mines, who received from the prosperous company who work them 10*l.* per annum, and whose whole income is 28*l.* The same company, at Lefel fawr, in the parish of Yspytty ystwyth, give the schoolmaster there 25*l.*

The Messrs. Powell, of the Clydach Works, in Llanelly, and Mr. Crane, of Ystradgynlais, in Breconshire, manage otherwise; and though their own subscriptions are not large, they take care that the parents shall pay sufficiently, though moderately, to maintain a good master in respectability; and perhaps this system is advantageous where it is fairly applied by the proprietors of large works, for the people value what they pay for.

The low standard of requirement for the instruction given and the capacity of a schoolmaster determines his scale of payment, and the scale of payment likewise affects the character of the instruction and the standard of teachers. They act and re-act on each other. The qualifications, with a very few exceptions, deemed necessary, are fairly enough remunerated by the wages of common labourers. The character of the instruction usually required, demands faculties neither of mind or body for its discharge, and is paid for accordingly. It calls into operation neither strength, knowledge, skill, or training; and it is perfectly natural that the puddler at iron-works or the journeyman tailor, or the gentleman's groom, should be four or five times better off. In their respective callings some one at least of the faculties or requirements which limit the supply of labour and raise the rate of wages is essential: to a master in a Welsh school no one of them is requisite, and hence his poverty. And so it must continue until there is something more required of him, something more supplied, and likewise some fresh means of paying for it.

The incompetency of the masters is avowedly great, as will be observed from the statements of those who have favoured me with their evidence on the subject, and to which I venture to refer your Lordships.

idence of incom- ency of masters.

"Competent masters (says the Dean of St. David's) are very scarce in Wales: in point of fact I know of not one in this neighbourhood. It would require a salary of 60*l.* per annum to induce a really competent master to fix his residence and remain at a school. *If they had less they would be constantly looking out and aspiring to something better.*" (No. 8.)

The Reverend Mr. Bevan, says—

"Perhaps the clergy are generally to blame in these parts for not attempting to elevate the position of the parish schoolmaster: *so long as they consider him sufficiently remunerated by a salary little above the earnings of a common labourer*, it is not to be expected that the laity will increase their subscriptions, so as to provide efficiently trained teachers." (No. 55.)

The Reverend John Rees and other Dissenters at Tregaron said—

"The masters hereabout are generally incompetent to teach properly." (No. 10.)

Edward Seymour, Esq., of Crickhowel, says that—

"The schools that are established are defective in the very first principles and system of elementary teaching, the salaries being too low to command the services of well-educated teachers." (No. 44.)

W. O. Brigstocke, Esq., Magistrate, of Blaenpant, Cardiganshire, says—

"I know of no schools in this neighbourhood which are supplied with competent masters or mistresses, none of them knowing how to catechise the children, not having been trained in any way previous to taking the office." (No. 42.)

E. C. Lloyd Hall, Esq., of Newcastle Emlyn, says—

"There is a lamentable deficiency of day-schools for the poor. Very few of the masters are competent to teach. They seldom turn to teaching unless they have failed at something else. Their incomes do not average above 12*l.* or 13*l.* per annum, barely enough to keep body and soul together; this applies to the country." (No. 37.)

The Reverend John Hughes, of Aberystwyth, says—

"Many servants are equally well off with schoolmasters; the grand thing is to have efficient masters and the means of supporting them." (No. 21.)

The Reverend D. Evans, Vicar of Llanarth, Cardiganshire, says—

"A really competent master would require from 45*l.* to 50*l.* a-year. I am sure that that amount of salary could not be supplied by any local efforts." (No. 20.)

The Reverend Abel Green, Dissenting Minister, with others at Aberayron, Cardiganshire, stated—

"We are of opinion that there is a great deficiency of good schools for the poor in this district, and that the masters are generally incompetent to teach in those schools which do exist. *The schoolmasters do not seem generally to think it necessary that they should make the children understand what they read.* They have not done so themselves in learning." (No. 18.)

The Reverend John Price, of Bledfa, Radnorshire, says—

"The great defect in their mode of instruction is, that they neither explain to the children what they read nor question them upon it; so that, although the Bible is their only reading-book, they remain quite ignorant of its contents, and of the first principles of religion." (No. 70).

Similar evidence will be found from deponents 13, 17, 22, 24, 34, 35, 42, &c. Mr. Jones, a schoolmaster at Builth (No. 4), truly says—

"The parents do not know what education means: they think half a year long enough to learn everything, and take their children away in general after that time. They cannot bear the idea of paying for a book.

The terms are exceedingly low in this neighbourhood, and not all that is nominally charged is actually received. The parents bargain with the master and beat down his charges. Masters are by this means impoverished, and think it better to be almost anything rather than schoolmasters. The standard of schoolmasters becomes lowered, for no one really competent to teach can afford to follow it as a means of livelihood.

"This state of things will never be improved till the whole system of schoolmasters is altered, and independent means provided for educating the people."

Morals of schoolmasters.

The morals of the schoolmasters are certainly superior to their abilities, but instances are by no means wanting of gross immoralities, not only perpetrated by schoolmasters, but known of and tolerated by the people. The Reverend R. Harrison, the zealous clergyman of Builth, relates an anecdote which illustrates the standard of opinion on this subject.

"I was obliged," he says, "to send for a constable to remove a drunken fiddler in the street, and he proved to be the schoolmaster of Aberedw, and some of the bystanders blamed the constable for doing it. Another came and offered himself to me for a schoolmaster whilst apparently under the influence of liquor." (No. 35.)

Sir William Cockburn, Bart., of Downton, in Radnorshire, after explaining his non-control over the school at New Radnor, says—

"Neither I, therefore, nor the minister, as I understand has been publicly hinted, are to be blamed for the inefficient state of the school, *nor for the drunkenness of the master, who, I am informed, has been in the habit, for years past, of deserting his duties for days at least together. I feel assured however that a kind consideration for this schoolmaster's family, and the want of opportunity for a better school and a more respectable master, have continued the present evil so long.*" (No. 67.)

No person, really qualified for the office of schoolmaster by moral character, mental energy, amiability of temper, and proficiency in all the elementary branches of education, together with aptitude in imparting knowledge, will doom himself to the worst paid labour and almost the least appreciated office to be met with in the country.

Fresh means of paying schoolmasters essential.

Were even the means of training schoolmasters as ample as they are defective, and were the number of men adequately trained to the work at hand, the generality of schools would be not one jot the better supplied, for such training would fit men for employment in other spheres, where they would realize four or five times the emolument and enjoy a much higher social position than they can hope for as schoolmasters in Wales under existing circumstances. In such a case efforts might and would be made to obtain their services by persons aware of the importance of education, and disposed to make efforts to secure it; but I am decidedly of opinion that such efforts, even when successful at first

by means of some vigorous impulse of zeal and liberality, would not permanently avail; and that no such remuneration, or even an approach to it, could be sustained, as would secure the continuance of well-trained and educated teachers in the schools of my district. Rare exceptions there might be, but I feel confident that adequate instruction, even in elementary schools in Wales, is utterly hopeless by means of local efforts or local benevolence. The evidence already cited confirms this view, and I would especially point to that of the Reverend Griffith Thomas, the Vicar of Cardigan. If in a county town a minister, universally respected and both zealous and earnest as he unquestionably is, avows his utter hopelessness of being able to support a competent schoolmaster by his own untiring efforts to obtain local subscriptions, it may be safely inferred that the difficulties are generally insuperable.

Want of normal schools.

The most obvious deficiency with respect to education in Wales is the absence of good normal schools. One only exists, which owes its establishment to the unwearied efforts and zeal of the Reverend Henry Griffiths, of Brecknock, aided by a few, and only a few, zealous friends of education. The school is, however, inadequately supplied with funds. The meagre prospect of income which presents itself to a schoolmaster in Wales deters all but those whom poverty or want of activity compel to have recourse to so unenviable a status for their means of livelihood, and very few of those who find their way to the Brecknock Normal College are qualified either by pecuniary means or capacity to benefit by the instruction offered to them. The school had been established little more than a year when Mr. Lingen at my request was good enough to visit it with me. We have written a joint report on the acquirements of the students, which is inserted separately in Appendix B, after the "Notes of Schools." The obvious defect of this institution is that the character of the instruction given is far above the capacity of the class of men who, under the present state of things, will alone descend to the position of a country schoolmaster in Wales. There cannot be a better practical proof of the representation I have just made to your Lordships with respect to the debasement of the scholastic standard in Wales than this Normal College affords. No man of ability, with a prospect of ordinary success in life, will undergo an elaborate training for a calling which will scarcely supply him with bare necessities; those only who are bereft of better resources will start for so poor a goal. The best normal school that it were possible to institute would die of inanition if established in Wales without some concomitant means of remunerating the abilities it called forth. A college for the cultivation of Arabic in Birmingham would scarcely be a more hopeless enterprise. Students might be rendered proficient in their studies, but, if no one paid them for their pains, the institution would probably share the fate of the fruitless faculties it evoked.

VI.—Subjects of Instruction and Attainments of Scholars.

Universality of English day-schools and desire of the poor to teach English to their children.

Amidst the many and grave defects of the day-schools in my district, there is one most striking and important peculiarity in them, which will be a subject of the utmost satisfaction to every friend to Wales—it is the fact that there is but one day-school out of the entire number, in the three counties of Brecknock, Cardigan, and Radnor, where the Welsh language is taught. It is by common assent excluded from every other school,* and it lingers in the school to which I allude, near Newcastle Emlyn, simply because the master (one of Mrs. Bevan's) is supposed to be a good one, but unable to teach English. The visitor, the Rev. Mr. Davies, however told me that the school would be attended far better, if English, instead of Welsh, were taught there (see evidence of Rev. H. L. Davies, of Troed y Raur, No. 27). And as a convincing proof of the spontaneous desire of the poor people themselves to teach their children English, I beg to instance the little way-side school, in a desolate district in Cardiganshire, in the parish of Llanwenog, where I found the cow turned out of its hovel to give place to the scholars, and a man teaching them English who could neither talk or understand it himself. Equally genuine evidences of the earnest and unprompted desire of the poor to acquire a knowledge of the English language have frequently presented themselves to my notice. I attribute this desire of the poor exclusively to pecuniary motives: they find an ignorance of English a constant and almost an insurmountable obstacle to their advancement in life, especially to their efforts to place their children out at service. Any day-school master in my district would starve, if he sought to live on his own independent efforts to maintain a school for exclusively teaching the Welsh language.

English imperfectly learnt.

The English language is in almost all the Welsh districts vilely ill taught. In fact, with very few exceptions, in those districts, are the children made to understand the English language at all. It would be strange if they did. The schoolmasters rarely understand it perfectly themselves. Their knowledge extends no further, in most instances, than in reading English with the strongest Welsh accent, and in their ability, in some cases, but not in all, to hold a conversation on common subjects in it. Their system of teaching, such as I have endeavoured to describe, would not and does not suffice to instruct the children, even in their own language, where they speak English, and it is infinitely insufficient for teaching them a foreign one. Any inference, therefore that the children were extensively learning English, drawn from the fact that the schools everywhere try to teach it, would be utterly fallacious.—All progress, either making or likely to be made in the Welsh districts of the country, and among the bulk of the people, in learning English,

* I believe that an enthusiastic member of the "Cwmreigyddion" insists on having the Welsh Bible read in the evening in his parish school at Llanfihangel Cwm Du, of which he is vicar.

is attributable to their intercourse with those who speak it, and scarcely at all to day-schools, except in the towns of Aberystwyth, Cardigan, Brecknock, Talgarth, and to some extent in Aberaeron. By the Welsh districts I mean those where Welsh is the fireside language of the common people, of which I shall hereafter specifically state the extent (p. 313).

Reading.

All that is learnt of English, in the generality of the day-schools, is to read the Bible, with a very imperfect and often grossly erroneous pronunciation, and to spell it well. I have not unfrequently heard masters set the children wrong when they were right: for example, to pronounce wrath—rarth; rough—row; cow—co; cat—cart; and the like. They read generally too quickly, as soon as they can read at all, and almost invariably in the way children read who do not understand the subject, making it sense merely by accident. In no one of these schools have I met a child reading with any approach to expression or emphasis. In part of Radnorshire there is a remarkably pure accent; English is the language of the people, with the exception of two parishes. It is singular that the portion of the county which borders upon the north of Brecknockshire, an intensely Welsh district, separated by the river Wye, is that in which the English language is spoken with the utmost purity. This extends from Rhayader, through Old and New Radnor, where the people are pure Saxons, with little if any intermixture, to Presteigne and Kington. Even at Builth, though in Brecknockshire, English is spoken with equal accuracy; no vulgarisms are heard even among the poorest people. The children utter what they read with perfect correctness, and their pronunciation is refined, but they read without expression, for they are not instructed how to do so. Reading English is the only good feature in the Radnorshire schools, which, if there be any difference, are generally inferior to those of the other counties.

Meaning of words not understood.

As I have stated before, the Welsh children seldom understand the meaning of English words; this has been thoroughly tested by the means already stated. One or two children in each school usually know the meaning of short and simple words, such as "king;" "hill;" "house;" "horse;" "dog," &c.; but the bulk of them understand no English words at all, though all are using and spelling English books, which are almost exclusively Bibles and Testaments, Vyse's spelling-books and primers, and 'Reading made Easy.'

The non-comprehension of what they read is by no means confined to the children who speak Welsh and read English; it prevails also amongst those of whom English is the mother tongue. The reason is that the English they read is not the English they talk; and the great bulk of children in almost every school are reading words every minute which they never meet with or hear uttered except at school, and which are never explained to them. And this extends to words in familiar use among ourselves.

frequently tested this, and am confident that I do not overstate the fact. I found children who read fluently constantly ignorant of words such as "observe," "conclude," "reflect," "perceive," "refresh," "cultivate," "contention," "consideration," "meditation," &c. I have tested this by suggesting to each child three meanings, two wrong and one right, for each word; and I have found them answer, even under the stimulus of the penny offer, oftener wrong than right. No working-class child is in the habit of saying "I *observed* my brother pass by," &c.; the expression used is, "I *see'd* him go by." Another reason why there is so little comprehension by the child of what he reads is that the poorer classes are either British, or Saxon retaining only Anglo-Saxon terms, whilst the books they read are chiefly written in language a large portion of which is of Norman or Roman derivation.

Spelling. The proficiency of the children in spelling is wonderful. I have found complete mastery over the puzzling question of the precedence of the *e* and *i* in receive, believe, perceive, mischief, grief, &c., and plow, crow, cough, through and though, have been correctly spelt by certainly a majority of the Welsh children to whom I have put them in a great number of schools; even the higher class of difficult words, such as phrenzy, physic, physician, compassion, contention, have been often correctly spelt by children who had no conception of their meaning. I attribute this proficiency in spelling to its being that which gives the master the least trouble to teach and test, and to the very great power of memory which the children possess.

Religious instruction. There is next to no religious instruction in the day-schools. In the adventure schools the masters and mistresses, when they spoke out, admitted that they did not teach it, and that the parents would be dissatisfied if they did. One master said to me, "Why, they all go to Sunday-schools: is not that enough?" The Holy Scriptures are, as I have said, read in every school I have been in with one exception, but almost universally as a text-book to learn reading by, selected chiefly on account of its cheapness, and in some measure because it is considered a test of education "to read in the Bible." Of scriptural knowledge the children have no idea, except in the few superior schools which I have already named. The Notes of Schools teem with illustrations of their grotesque guesses and wild efforts to get pennies which were offered for correct answers to the simplest questions. These answers betray, in three-fourths of the children in the schools I examined, ignorance almost heathen—I should feel justified in saying perfectly so, but that I found in very many cases that the bare fact of our Lord coming to save sinners was dimly known, and this knowledge was sometimes accompanied by a total ignorance of where or when Christ came, what were the means of salvation, the purpose for which He would come again, and the events which attended His life on earth. One or two children in almost every school knew the means of salvation

and a few of the leading facts of Gospel history; but I usually found in questioning them that their knowledge was derived from the Sunday-school and not from the day-school. I am confident that I am much within the truth when I say that three-fourths of all the children in the schools I examined (with the exception of a very few superior schools) were wholly ignorant of religion and of the very events they were in the daily habit of reading; and as the best scholars were always carefully selected by the master at my request, and the lower classes also very frequently tested, I am the more certain of the prevailing ignorance of the entire body of children at day-schools. And even in the few superior schools the children in the lower classes, who have remained generally a short time in the school, are nearly if not quite as ignorant as those in the lower class of schools; and I believe that, if a minute and searching inquiry were instituted into the scriptural knowledge of every child in every day-school in the three counties, it would be found that at least two-thirds were virtually heathen, and without any real knowledge of Christianity. I have found the children who had any religious knowledge at all usually better acquainted with the doctrines of redemption and grace than with moral duties. Respecting the parables and the duties they enforce, I have found general ignorance. Scripture geography is rarely taught: and I think the general belief of the few children who had any notions at all on the subject was that Judea was in England. Their answers to questions in Scripture usually evinced minds absolutely devoid of instruction and thought on the subject, rather than of defective teaching. The master, in his consternation at the exhibition, seldom reproached the children with forgetting what *he* had taught them, but with inattention to the minister in church or chapel. Religious instruction has, in fact, scarcely a place among the subjects which it is thought the province of day-schools to teach in my district: and after much examination and careful reconsideration of my notes, I can make no material distinction between the day-schools in connection with the Church or the Dissenters and private adventure schools.

Instances of ignorance of religion in day-schools.

The following are among several instances of the ignorance of religion I found prevailing in many of the country places.

At Bryngwyn, Radnorshire, is an adventure day-school (English exclusively spoken and understood).—

"Five girls and four boys read the 2nd Psalm to the master without making any stops, and so that the sense was often unintelligible, without any correction from the master, who said he had not yet begun to ask them questions. Finding that five of the children had been to the Sunday-school kept by the publican, I examined them first on Scripture, pence being promised beforehand and given for every correct answer. Who wrote the Psalms? No one knew. Who wrote the Bible?—Moses. What was he? No one knew; one had heard tell of him. Who was Christ? Five repeatedly declared they did not know, and had never heard of him; the rest answered; one only knew he was crucified, but

none could tell how they were to be saved. Two only knew who made the world, and eight did not know what would happen to them when they died. Four only could say the Lord's Prayer, and that imperfectly. None knew what temptation meant; and one only knew what was meant by 'hallowed' or 'deliver.' All except two declared positively and repeatedly that there would be no other life or world after this—they had never been told or heard of any. Their fathers and mothers never said anything to them about such things. They went to church sometimes, but did not listen, they said, to the sermon, or understand anything about it. Seven of them never knew the commandments, nor what they were. They could spell simple words correctly enough, but were utterly ignorant of the meaning of 'perceive,' 'command,' 'obey,' and many words of ordinary use. Nevertheless, English is exclusively spoken there. One only knew the number of days in a year and a month. None knew whether they were in Asia or Wales, one thought it was England. Seven of them did know what 3 +7 was; and one only knew the pence table. The master thought the other children in the parish were worse, and the mistress said that, if they taught the children to understand the Bible, the parents would take them from school. They sent them there to teach them something useful, such as reading, writing, and accounts."

In the Church day-school at Llanfihangel y Creiddyn, Cardiganshire, Welsh being the mother tongue, Mr. Price was with me and translated the questions, to which the following were the answers:—

"Four of the children only could read in the Testament, and the master selected the 1st chapter of Revelations for them to read in. They stammered through several verses, mispronouncing nearly every word, and which the master took some pains to correct. None of them knew the meaning, or could give the Welsh words for 'show,' 'gave,' or 'faith.' One or two only knew that of 'grace,' 'woman,' 'nurse.' Their knowledge of spelling was very limited. Of Scripture they knew next to nothing. Jesus was said to be the son of Joseph; one child only said the Son of God; another thought he was on earth now; and another said he would come again 'to increase grace,' grace meaning godliness. Three out of the five could not tell why Christ came to the earth, a penny having been offered for a correct answer. Two could not tell any one thing that Christ did, and a third said he drew water from a rock in the land of Canaan. None knew the number of the Apostles; one never heard of them, and two could not name any of them. Christ died in Calvary, which one said was in England, and the others did not know where it was."

At Llanbadarn-tref-Eglwys, Cardiganshire, Mr. Penry thus reports on a day-school:—

"I visited to-day a school held in a schoolroom near a chapel called Bethania, belonging to the Calvinistic Methodists, Llanbadarn-tref-Eglwys. This room is low, dark, and unsuitable for a school to be held in. A youth in his eighteenth year is the master, and also kept the school here last winter, when he had from fifty to sixty scholars. He goes to school himself one half the year to Llangeitho, and the other half he keeps school. I examined each of the scholars in the several branches taught. Simple reading and spelling was very incorrectly done, and as to obtaining an answer respecting the meaning of any word, or an historical fact, or any person mentioned in the Bible, it was next to an impossibility.

They knew nothing about Jesus Christ. One said that Jesus Christ dies and lives for us in heaven. Another said the Calvary was a happy and blessed place."

At Penparcan, near Aberystwyth, is an adventure school not connected with the Church, kept by a cripple, which is also a Welsh school: Mr. Price translated my questions.

"They read the 79th Psalm in English: the girls read tolerably well, but many false pronunciations were made; 'blood' was pronounced as the oo in 'good,' 'fire' as 'free,' 'hedges' as 'ages,' 'beseech' as 'besiege.' The master corrected only a few of these mistakes. They then repeated the Lord's Prayer, which they repeated without appearing to understand it; the master then made them spell, which they did imperfectly. None knew the meaning in Welsh of 'disciples,' or 'woman' or 'greater.' I then questioned them as follows, Mr. Price translating—a penny being offered to the one who answered the best:—Adam was the first man, and Eve was the first woman; Moses led the children of Israel out of Egypt; they did not know how he got through the Red Sea; the world was created by Christ; Christ came to save sinners and was crucified; 'crucify' they thought meant to stone; Christ was betrayed by Judas and St. Paul; the way to be saved is to pray to Christ for forgiveness of sins; on being asked what else, they said victuals and clothes but nothing else; Christ will come again to the earth to save us. Three out of five said there was no life after this; one only answered right as to a future state. Six children (ages from nine to sixteen) were then examined, and the following was the result of the examination—a penny being promised to the one who gave the best answers. Christ was crucified to save sinners; 'crucified' means nailed to a stick; Christ forgives our sins by dying, and we should pray to him to be happy in heaven, as well as for clothing and victuals and everything we want. Five did not know the meaning of grace; faith meant to lead a godly life; none could repeat more than the first words of each commandment; none knew the meaning of miracles.

At Llandilo-fan, in Brecknockshire, I visited the school on February 2nd, accompanied by my assistant, Mr. Jones, who interpreted all my questions into Welsh, this being a purely Welsh parish remote from any high road. The school is held by one of the masters under Mrs. Bevan's charity.

"Nine boys and two girls, constituting the Bible class, read the 48th chapter of Isaiah, and some of them read very tolerably. They read English exclusively, but understood but little of its meaning. None of them understood the meaning of 'garment,' 'behold,' 'hearken;' 'grace' they thought meant to pray for forgiveness; one only knew who the Apostles were; none what happened to Christ when he first came into the world; but they thought he was nailed to a cross by the 'bloody Jews;' seven thought it was done in Wales, and two in England; and that the way to be saved was to keep the Sabbath; and another thought it was to keep the commandments. They did not know why Christ was to come back, nor what miracles were, nor who Moses was. I then examined them in the Church Catechism, which Mrs. Bevan's teachers are bound to teach; some of them could repeat it correctly: upon being questioned on the meaning of the words, the master said they never were ques-

tioned at all. I however persevered. 'Godfather' they thought was the Holy Ghost; 'renounce' they thought meant to beg; of the kingdom of heaven none knew the meaning. A girl of 14 repeated the Belief perfectly, and then said that she did not understand one word of it; four of the elder girls were afterwards examined, whose ignorance was equally great on all Scriptural and general subjects. All thought the sun went round the world. In arithmetic and writing they were making very fair progress. The school was held in an offshoot from the church."

At Talgarth Church School, where English is spoken,—

"Thirteen boys and twelve girls were called up to read the 3rd chapter of St. Matthew to the master, which they did in a lifeless manner, without even making sense of what they read. Three or four of them could hardly read at all; they were, nevertheless, all in the Bible or Testament class. They were only occasionally corrected by the master, who allowed a boy to pronounce 'indeed' as 'I entered.' The girls read a trifle better than the boys. The master, being requested by me to question the children, did so deplorably ill, and in fact appeared wholly unaccustomed to anything of the kind. His first question, after a long pause, was, 'Who went out to Judea?' To which the answers were, The kingdom of heaven and Esaias. I questioned them after him with but little better success. They thought Christ was baptized in the wilderness—one only said where it was. They knew nothing of John the Baptist, about whom they had been reading. One only answered to the question, What is grace? that it was good; and four only knew what they must do to be saved—three only gave satisfactory answers. None knew who the Apostles were. Their knowledge of spelling was very indifferent. They repeated the Church Catechism, but knew next to nothing about it. Three only knew what the word 'renounce' meant; and none knew what the articles of the Christian faith were. Of a spiritual pastor I could only get an explanation from one child, which was 'To teach we.' Of arithmetic, with three exceptions, they knew next to nothing; eighteen did not know how much fifty pence was. Two answered remarkably well; one, whom the clergyman told me was very stupid in answering questions on the Scriptures, was especially quick in mental calculation."

At the Coginan School, Cardiganshire, connected with the Mining Company but not with the Church, the people being all Dissenters,—

"Having previously ascertained that all the children in the class had been three years in the school, and that they attended some Sunday-school, I selected eight of the children, six of whom were decidedly the most forward in the school; and the following is the result of the examination I made. Who were the Apostles?—Dead silence; nobody knew. What were they to do?—Same result. Who appointed them?—Christ. How many were there?—Long pause. First boy.—Two, Sir. Another pause. Another boy.—Twelve, Sir. Who was the Apostle who wrote the greatest number of the Epistles?—Nobody could tell. A penny was here promised to the first who could tell who it was. First boys.—John. Long pause. Who wrote the Epistle to the Romans and Thessalonians? Second boy.—Peter. What did Christ come for?—

To save the world. How?—By dying. What must we do to be saved?—Long pause. First girl.—We must die. Second girl.—Be good. What besides?—No one could tell. What did Christ do to instruct his disciples?—None knew. What were the Apostles to do? Pause. A penny offered to any one who would tell. Second girl.—To write. What were they called who were to write the Gospels? Silence. Who did write the Gospels?—Christ, Sir. Where was Jesus Christ born?—In Bethlehem. Where is that?—In Judea. Where is Judea?—In Bethlehem. Is it in Wales?—No, Sir; in England. Where did Christ die?—In Calvary. Where is that?—In Bethlehem. Where is Bethlehem?—In Europe. Will Christ come again? First boy.—No. Second boy.—Yes. What will he come for?—To burn the world. The mission of the Prophets was explained by one girl only; and they were said by another to be Moses and John; and this was corrected by a sharp boy, who said they told of John he thought, but what John he did not know. The geographical examination was utterly hopeless. Judea was in this country; Scotland joined to Wales; Ireland was a town, and one thought it was a country; France a parish; and there were two quarters only of the globe.

At Brynmaur, in Brecknockshire, a town containing nearly 5000 persons, employed at the neighbouring iron-works, &c., of Mr. Bailey, M.P., and left wholly without any mental or spiritual means of instruction by the Company,—

"The only large school is intended to be on the British system, but it is at present on no system at all. It is held in a room just erected for the purpose, to which the ascent is up a steep flight of stone steps; the room is large, but was exceedingly dirty on the day of my visit, and almost wholly unfurnished. There were merely a few benches across the middle of the room, no table of any sort, and the floor black with dirt. The children corresponded with the room; they were dirty and disorderly to the last degree. There was not a single Bible or Testament in the school. The moment the master's back was turned, two or three couples began fighting and cuffing each other. This school had been kept about two years previously elsewhere. Most of the children present were, however, fresh arrivals. The master called up five of the best boys, and made them read the lesson on Wales in the British Society's books. They read tolerably, and answered his questions fairly. Two answered some simple questions in Roman and English history. Three only out of the whole school knew any arithmetic beyond the simplest questions in the multiplication table; one of these three was, however, far advanced, and a good arithmetician. Three or four answered tolerably well the simple questions I put to them on Scripture history. I then called up a larger class, most of whom had recently come to the school. Three girls repeatedly declared they had never heard of Christ, and two had never heard of God. Pence were offered for an answer, but with no effect. Two out of six had never heard of St. Paul; the same number thought Christ was on earth now; one only said he was in heaven. Three knew nothing about the crucifixion, and six out of seven could not say the Commandments. Four out of seven did not know the names of the months, nor the number of days in a year. They had no notion of addition beyond 2 and 2, or 3 and 3. Their minds were perfect blanks."

In the villages where no schools exist, the following is by no means a rare specimen of the religious instruction prevailing. I visited Mount, in Cardiganshire (where Welsh is exclusively spoken), on December 8th, accompanied by Mr. Price, and the Rev. Mr. Evans, the Incumbent of Verwig, the adjoining parish:—

"There is no school of any kind in this desolate parish. It is at the sea-side, forming a small promontory, crowned by a hill, which gives it its name, beneath which the church stands remote from any houses. The inhabitants are all of Flemish origin. Their ancestors, having landed here and made an incursion into the country, were beaten back to this place; and after a severe conflict, exterminated the inhabitants, and planted themselves in their stead. I caused eight children to be assembled at a farm-house, and examined them through Mr. Price and Mr. Evans, who translated every question into Welsh, and promised pence for correct answers. They were nowise bashful or unwilling to tell all they knew. There were four girls and four boys of all ages from 5 to 16. The two eldest lads alone had been at the Verwig day-school for three months each. One only could read English, with great difficulty; one could read a little in the Welsh Testament with somewhat more ease. None of the others could read at all; two knew their letters. The others did not. I then examined them in Scripture, and ordinary topics of general knowledge; every pains being taken to make them comprehend and answer by Mr. Evans and Mr. Price. None knew whether Christ would come back to the earth, nor what death he died. He gave the commandments to the children of Israel. None knew who St. Paul was. The judgment day means hell, or brimstone and fire (all thought this, a penny having been offered for a better answer). One girl only could give any notion of a future state. One or two had heard they should go to hell if bad, but some of them never heard that they should be happy if they were good. They were utterly devoid of all general information, and had no idea of countries, towns, or the division of time. None could name the month. The sun they thought went round the world in twenty-four hours, and the moon went away sometimes and then came back. The world was to be burnt in 1000 years. One only could say half the Lord's prayer; the others had no knowledge of any prayer. Every correct answer was confined to two of the children, one girl especially who had been to a Dissenting Sunday-school. Mrs. Jenkins, the farmer's wife, who heard the whole examination and all the answers, said that she thought all the children in the parish were much the same, and that none better informed could be found in it."

I could easily multiply similar instances. I will merely attest them by citing an extract from the evidence of those who have confirmed the painful conclusion in which my inquiries resulted as to the dearth of efficient religious instruction in day-schools.

Mr. Joshua Thomas, a respectable schoolmaster at Cardigan, (No. 24), says—

"There may be here and there a well-trained schoolmaster, but generally there are not competent schoolmasters to be found at present. In the schools for the poorer classes, not above one out of twenty children understand what they read in the English Scriptures. In country

places, the masters themselves are not capable of teaching them to understand, from the experience I have had of their children who come from country places, the great object of which is to teach the children the English language, as that in which accounts are kept. They can get no situations in any kind of trade unless they can speak English. As far as the schools are conducted at present, training schools for masters are much wanted."

Mr. Richard Hughes, one of Mrs. Bevan's masters (No. 9,) says—

"There are some children who sometimes know something of Scriptural knowledge, but I find a great many who do not know at all who Jesus Christ was, and who do not seem to have been spoken to upon the subject at all. I have not found children anywhere so ignorant as here."

Archdeacon Venables observes that

"The teachers seldom make the children understand what they learn, but fancy that if they teach them to read that is all that can be required of them. This applies to day as well as to Sunday-schools."

The Reverend Griffith Thomas, Vicar of Cardigan, also remarks that

"There is an immense number who are perfectly ignorant, and attend no school."

The Reverend Mr. Evans, Independent Minister at Aberayron, Cardiganshire, says—

"The masters are generally incompetent to teach. The general mode of teaching is for the children to be taught individually, and one by one, by the master; but the main point in day-schools is to teach the children to read, and to write and cipher, but their scriptural knowledge is owing to the Sunday-schools."

Evidence on this head could be greatly multiplied. Opinions differ, as I shall have occasion presently to show to your Lordships, on the efficiency of Sunday-school instruction; but I believe there is none as to the dearth of scriptural knowledge imparted in day-schools.

There are of course exceptions, such as the National Schools at Aberystwith, Mr. Bevan's schools at Hay, the British School at Talgarth, the Model School at Brecon, Mrs. Ansdell's National School at Llanelly, the Archdeacon's Pencraig girls' school at Brecknock, and others, which form a gratifying contrast in this respect; but usually religious instruction is not superintended by the clergymen or by the Dissenting ministers in day-schools; and there is scarcely a perceptible difference between the children in these and the adventure schools; for religious instruction is rarely given in any of them with the few exceptions I have named. Nevertheless the casual visitor is very easily led into a belief that the instruction is satisfactory on these subjects; and I believe that some of the clergymen who have accompanied me in my visits were previously of opinion that such was the fact. The matter is managed thus:—The children in the first class, having read in no

other book, are generally able to read a chapter with tolerable ease, the same one being very frequently read over fifty times, as the dirty condition of the Bible at that chapter often bore testimony. If any questions are put, they are put in the manner I have described; so that the child reads the answer in the verse before him. In some cases where visits and exhibitions are more frequent, the master gets up a set of questions for such occasions; the children being carefully "crammed" with the answers. Three or four of the cleverest ones are selected for this purpose, and having answered questions which it would puzzle a theologian to reply to off-hand, the visitor retires with a full conviction of the perfection of the religious instruction.* In the majority of schools the gloss is less artificial, but in most of them there are one or two show scholars who answer for the rest.

Church chism. In Church schools the Catechism assists the delusion. That it is almost universally among the subjects of *instruction* in Church day-schools, is very true; that it is *learned* in them, equally untrue. With the exception of the few superior schools already referred to, the Church Catechism is put exclusively into the *mouths*, and never into the *minds*, of the children. I found that they generally repeated it correctly, and often fluently; but at least in five cases out of six not a single child, or at most one or two children, had a vestige of a notion what it meant. My questions were not on the abstruser points, but on the most essential of the answers in the Catechism; chiefly on the sponsorial promises, the articles of belief, and the duties to God and our neighbours. Children would frequently prove wholly unable to answer the same question, if put in another and still simpler form, which they answered instantly by rote when it was put in the words of the Catechism. The articles of the Christian faith, pomps and vanity, the lusts of the flesh, the communion of saints, the resurrection of the body, and the Catholic Church, are terms which usually convey not the slightest idea to their minds. In fact, the Catechism is a mere chaos of words to them—a Shibboleth, which they are taught to utter without knowing that it is meant to be understood. In the few superior schools which I have excepted from these remarks, it is to a certain extent otherwise: the explanation attached to some of the Catechisms is frequently learnt in such schools; and though this is itself another string of answers by rote, yet in some measure it throws light on the meaning of the text. In some few schools the clergyman or his wife attend the day-school or the Sunday-school, and carefully explain the Catechism to the children. These instances are far from frequent. Nevertheless, the Church Catechism is widely if not universally learned by rote in Church schools, even in the most intensely Welsh districts.

* This deception is extended to other subjects where examinations in public take place, and totally false impressions are thus craftily produced in favour of the master. This imposture requires exposure.

The following may serve as an illustration of the manner in which the Church Catechism is frequently learnt:— Instances of ignorance of the Church Catechism.

"The Church Catechism was produced (at Llangynider, a country school in Brecknockshire), and almost every child seemed able to repeat it with ease. Most of them were Dissenters' children, and had never been christened (Thomas Williams, John Jenkins, among others); nevertheless, they were taught to say that their 'godfathers and godmothers (though they never had any) did promise and vow three things in their name.' None knew what godfather or godmother were; nor pomps and vanity; nor saints, nor inheritor of the kingdom of heaven. The communion of saints was pronounced to be the Catholic Church. The girls were, if possible, a degree worse. Two or three of the first class, after every inducement to tell the truth, declared that they had not heard of Christ at all, and were wholly unable to say who he was, or what he did, or anything about him. They knew literally nothing but the mere mechanical art of reading, and the Church Catechism, of which they comprehended no single part. As a proof of this, when I asked one of the cleverest of the children 'What did your godfathers and godmothers then for you?' following the formula in the Catechism *ipsissimis verbis*, she instantly replied by rote 'They did promise and vow,' &c.; but when I asked her, immediately afterwards, 'Now what did your godfathers and godmothers do when you were christened?' she could not tell. The Reverend D. M. Davies, the Incumbent, was present, and stated that he had no doubt they did not know. The best informed of the children, in reply to the question, 'What death Christ died? said 'He was put to a cross.' And to the question, 'Who did it?' she replied 'The disciples,' whom she defined as people who behaved ill to Christ. The way to be saved, she said, was not to curse and swear. These children did not know the number of days or weeks in the year; nor had they any notion of towns or countries."

At the National School at Aberystwyth, where religious instruction is very superior to that given in most schools, it had not extended to the Church Catechism.

"I selected six of the first class to repeat it, which they did very correctly, but seemed to have had very little instruction in its meaning. They did not even understand the Welsh for many of the words they used. Vanity one of them thought meant murder, another sinful, and a third theft. Faith they thought meant grace. Godfather was translated as grandmother. And Christ was the answer given to the question What is an inheritor of the kingdom of heaven? Baptism was almost the only word I asked which they seemed to understand at all, and this was explained 'as being put into a basin.'"

Even in the better class of schools I found the same ignorance of the meaning of the Catechism. At the Boughrood school, at Brecknock,

"The first class were examined by one of the clergymen and myself successively in the Church Catechism. They repeated it tolerably w and one or two of the boys answered the questions put to them as to meaning very fairly, but the rest were perfectly ignorant of it. 'T works of the devil were, they said, 'cursing and swearing;' pomps a vanity 'stealing;' the articles of the Christian faith 'to serve God;' and

another answer was, that they were the 'Catholic Church.' The kingdom of heaven was said to be 'a throne;' and the commandment in which Christ summed up our duty to others, 'Thou shalt have none other gods but me.'"

Mr. Lingen, who was good enough to examine for me the Church Sunday-school at Builth attended by the boys of the National day-school, thus reports on their knowledge of the Church Catechism:—

"By the time this recitation was over, I was invited to question the boys. I successively asked the meaning of 'godfather,' 'inheritor of the kingdom of heaven,' 'articles of the Christian faith.' From the greater part I could obtain either no answer, or worse than none; and it was only by dint of leading questions that I obtained the glimmering of an answer from one or two. As specimens either of the inconceivable ignorance of the boys who had so glibly run over the words of the Catechism, or else of their being utterly unused to be questioned, I may mention the following (among many other similar) answers:—What is the book of Exodus about?—The Catechism. Who led the Jews out of Egypt?—Jesus Christ. By what name do we call God the Son?—Judas Iscariot. Which of the commandments did the Jews most frequently break as a nation?—(By guessing nearly all the rest, they at length hit upon the second; whereupon I asked)—By what word is the worship of idols expressed?—Adultery. I thought I was mistaken in the sound, and pressed the boy, but he persisted."

At Llanfihangel Tal y Llyn I found that

"Six only could repeat the Church Catechism. They understood nothing about it. They thought an inheritor of the kingdom of heaven meant Christ—one afterwards said a child of God; that a child of God meant godly children, was the best answer I got. Of vows, lusts of the flesh, articles of Christian faith, and grace, they assured me they did not know the meaning. Renounce, they thought, meant keeping on; vanity, stealing; and salvation, believing in Jesus Christ. This school is one of the many instances of those where the Bible is used as a book to read English in, and where the instruction, though given in the very body of a church, is exclusively secular."

In some schools, such as the girls' school at Pencraig, Brecknock, and the Reverend Mr. Bevan's schools at Hay, the Church Catechism is well taught, but such cases are rare exceptions.

If it be important that the children in Church schools should be taught the Church Catechism, the importance must result from the effect it has upon their minds and conduct. That it can have no effect whatever is obvious, for it is generally not understood; nor is there much chance that it will be better taught under the existing schoolmasters, three-fourths of whom, as far as I have been able to judge, do not understand it themselves.

The Church Catechism as it is used in the day-schools of Wales is operative chiefly as a distinctive feature of Church schools, and it is in most cases the only one. As a means of religious instruction it is practically valueless in all but a few instances. It is, however, the chief weapon in whatever warfare exists between the Churchman and Dissenter. On the degree in which the Church

Catechism, really expounded and inculcated, might be an essential element of sound education, it is needless to express an opinion; but as it is taught in the schools of my district the contest is about a mere shadow. Churchmen can derive no benefit, and Dissenters no injury, from the utterance of doctrines by their respective children in words unintelligible to both. It is painful therefore to find the Church Catechism often used as a *cheval de bataille* between the Church and Dissent, and a struggle about a name rendered a hindrance of substantial good. This feeling is not, however, always powerful in my district; and I have found many dissenting children innocently repeating what their godfathers and godmothers did promise and vow in their names, who never had either the one or the other, and who were utterly unconscious of what they were saying. I attribute much of the barrenness of scriptural knowledge in the day-schools to the *exclusive* use of the Scriptures as a reading-book. I have invariably found, here and elsewhere, that acquaintance with them is proportioned in great measure to the concurrent study of other works which elucidate the Bible and give an additional interest to Revelation; and that the less the Scriptures are associated in the child's mind with the drudgery of mechanical instruction, the more are they appreciated. The use made of the Bible in Welsh schools is a profanation which it is painful to witness. To the remarks which I shall have occasion to offer under the head of Sunday-schools, I would respectfully refer your Lordships for further comments on religious instruction.

Writing. A very small proportion of the whole number of children in the day-schools ever learn to write. Their proficiency in writing is superior to the standard attained in reading, but inferior to that of spelling. The desks for the purpose are usually very unsuitable, either too steep, or, in the lowest class of schools, on flat tables or mere boards. In one or two instances only did I find the children exercised in writing from dictation, or in copying anything but the master's text-line or script. The copies set were scrupulously devoid of any collateral purpose; even that of teaching spelling by setting the most difficult words, an easy expedient for furthering both branches of instruction at the same time.

Arithmetic. In arithmetic the natural ability of the children is clearly displayed. I have witnessed more proficiency after a small amount of instruction than I ever witnessed in any schools either in England or on the Continent. The amount actually attained in Welsh schools is insignificant, owing almost entirely to the poverty of the parents, the brief attendance of the children, and the indolence of the master, who seldom takes proper pains with any children whose parents cannot afford a higher rate of payment. Wherever the children remain long enough in school, their proficiency in figures is wonderful.

None of the improved methods of teaching arithmetic exi. except in about a dozen of the superior schools, and in these the,

are imperfectly carried out. Black boards are very rare, and where they are found are not very efficiently used. I have seen about four schools in my district provided with ball frames. In no single instance have I found the principle of rules fully taught to the children, excepting at the model-school at Brecknock. It is, in short, scarcely possible that children can have fewer facilities for becoming arithmeticians than in my district, or that they can more largely profit by the few they have. Walkinghame's Tutor's Assistant is the standard, and with a few exceptions the only book used. The children are made to work it through, generally without explanation. So little is mind thrown into the work, either by master or scholar, that I have frequently found, in the books into which the sums when done are copied, the word "Application" entered as a substantive rule; and have more than once satisfied myself of the genuineness of the blunder by asking the master what rule the boy was in, and have commonly been told he was "in application." In very few schools is mental arithmetic ever practised; in many it is unknown to the master: nevertheless I generally tried the children with it, and usually with great success under the circumstances. Their answers have often surprised the master, so little is their faculty of calculation adequately exercised. The proportion of children learning arithmetic is very small.

Seeing how numerous are the powers Wales possesses for the realization of the latent elements of commerce it contains, it is greatly to be lamented that the *science* of arithmetic should be almost non-existent among the people. That it is so is evidenced by various facts which have come under my observation. I have reason to believe that of the more educated persons, a large proportion are unable to work sums in the compound rules; and I believe that there is a general ignorance of any but the simplest operations of ciphering among all classes. It is nevertheless a faculty which would be highly estimated were examples of its utility set before the eyes of the people. I have heard, more than once, expressions of wonder from persons in the middle classes at performances within the daily practice of common counting-house clerks in England.

eography. No geography is taught in my district, except in very minute quantities in a few only of the superior schools, and even in these but few children can name the chief rivers, or any but the capital towns, of the European countries. In the great bulk of the schools there is no limit to the ignorance of the children, and the great difficulty I experienced was to devise questions sufficiently easy to afford them any chance of answering me. The prevailing belief was that Ireland is a town somewhere near Wales, opinions being greatly divided whether one must cross the water to get there. France has been placed by turns in each quarter of the globe. Black people have been assigned to every country except Wales. A decided majority of the whole number examined do not know

the name of the country they are living in, and have, on being asked what it is, mentioned the name of the village or county they were in. Ascending higher in the scale, and finding London understood to be the capital of England, I have almost invariably failed, even in the best schools, to obtain any account of our chief towns and rivers. The Thames is quite as often thought to be a town or a country as a river; and in very few instances have I been able to obtain any account of the manufactures and industry of Manchester, Leeds, Sheffield, or Liverpool.

Ignorance of geography is by no means confined to the lower classes. The dissenting minister who is represented by Mr. Owen (Evidence, No. 11) to have edified his hearers with a description of the god Ganges, whom the pagans carried on their shoulders, and made the people worship, was a fair specimen of the information current in Wales on such subjects among all but the superior classes.

There is no hope of any practical instruction in geography from the present race of teachers. They who endeavour to teach it have little notion of a child's chaotic conception of countries and oceans, and still more of the subordinate divisions—towns, rivers, islands, and lakes. Little is done to give the child ideas on the subject—its first stepping-stone to a comprehension of what the names which it uses really represent. I asked five children in succession what they thought a town was. Two thought it was like the village they were in, only with water round it. Another thought it was like a large church; and two only said it was a large place, but evidently without any definite notion on the subject. In fact, they all, more or less, want first ideas. The schoolmasters who attempt to teach geography merely aim, as usual, in cramming the children's memory with quantities of names. Some children in a school in Radnorshire, who were almost perfectly ignorant of the largest towns in England, were forthwith catechised by the master on the tributaries to the Mississippi. Maps are seldom found in these schools, and are not always used where they are found.

Drawing, history, and grammar, with very few and rare exceptions, are untaught in my district. They figure occasionally in the schedules, but, as regards drawing, it is, I believe, almost confined to the Model School at Brecknock, and consists there of outline drawing alone. History has not much wider extension; and where it exists as a subject of instruction, I have, with the exception of two or at most three schools, found it extend no further than a knowledge of Romulus and Remus, and the names of the English kings. I have seldom obtained any account of our great victories or of the inventions which mark the advances of civilization except in the Model School at Brecknock. History is read, not taught in most of the other schools where it figures as a subject of instruction. Little grammar is taught beyond the names of the parts of

Drawing, history, and grammar.

speech, and that very seldom. As Mr. Owen Owen remarks in his evidence, the schoolmasters usually "know no more grammar than the poor workman on the road." I have asked the boys, selected by the master as his best grammarians, in several schools, which is the adjective in the sentence, "I am going to beat the dog," or the adverb in "I shall stir the fire," and have rarely found them fail to guess half the words in the sentence; so thoroughly devoid of thought or inculcation of principle is the whole system of teaching. Everything is done by memory, little or nothing by any other power of mind. All that is imparted is a mass of crude facts, of which there is no power of practical application. Grammar figures sometimes as a subject of instruction in the tables, but it is only nominally taught in four cases out of five, and then only to a very few children in each school.

Singing.

Singing is very well taught in six or seven schools, and wholly neglected in all the rest. The children have great capacity for it, and their voices are not devoid of melody. It is, however, by no means a prevailing taste.

General information.

The paucity of information possessed by the children, alike in and out of day-schools, is surprising. I have oftener found them ignorant of the number of months in the year, or of the name of the existing month, than acquainted with them. Few knew the number of weeks in a year, and they frequently fancied that there were only six days in the week. It is almost universally believed that the sun goes round the world. Utter ignorance generally prevails as to the size of the world or the relative position of countries, even when their names are known. Few know their own ages. Strange notions prevail as to Her Majesty, who is generally believed to sit in London "making money."

Extracts from "Notes of Schools."

The "Notes of Schools" given in the Appendix *in extenso* will supply ample illustration of the facts I have related. I will with your Lordships' permission extract such portions of them as will illustrate the different classes of schools of which I have spoken.

Occasionally, pleasing instances occurred of schools where mental exercise prevailed, and sound instruction was efficiently given. Of these schools, that of Mrs. Ansdell at Llanelly, in strict connexion with the Established Church, presents itself as a fitting example. The system pursued is similar to, but not precisely in accordance with, that of the National Society.

Llanelly Church School.

"After a careful examination of the higher classes, I feel justified in speaking in strong terms of the industry, intelligence, and earnest zeal of Mr. Williams, the master. The school is in excellent discipline, and, although he has not had the facility of a gallery, he has used the practice of questioning with so much energy and tact that the understanding and minds of the children are instructed in the Scriptures, and in those elementary branches of knowledge which are professed to be taught. The master questioned on each verse, both as to its subject matter and the compre-

hension of such collateral topics as appertained to it, and especially as to the meaning of words. Each child who can answer holds out his hand, and places are taken in the usual mode. When an answer was given, the other children were often asked whether it was right, and various pains were taken to ensure the continuance of their attention. I examined both classes afterwards in some detail, and found their knowledge of Scripture very satisfactory, and their knowledge of the English language likewise. The master cannot speak Welsh. They spelt remarkably well, and, as far as I could judge, were forward in arithmetic. Both classes read well. They were defective, as usual, in a comprehension of the Church Catechism and the Apostles' Creed, and this was the only defect I noticed. Taking into account the very inferior capacity of the children in this locality, I regard this as a very successful school, placed moreover in a district eminently in need of mental and spiritual enlightenment."

Church Schools deserving praise.

At the Model School at Brecknock and the Wesleyan (Stow's Training School) at Aberystwyth, the discipline was unusually perfect, and mental activity in full force; I have given full notes of these schools. The Church Schools at Hay, and the Girls' School at Brecknock, and the British School at Talgarth are deserving of commendation, together with a few others; but of the great majority of schools in my district the following notes are fair examples.

Church School, St. David's, Brecknock.

The Church School of St. David's, Brecknock, is an example of one of the better class of schools.

"The master is a pains-taking quiet person, and evidently desirous to do his best, but very much in need of more instruction. He was constantly at fault both in grammar and pronunciation. The first classes read at his selection the easy lessons, such as the story of the boy and the wolf, he questioning them in great detail afterwards on the events of the narrative. In questioning elliptically the word with which the children supplied the ellipsis was always too obvious to afford any mental exercise. They then read at my request the 2nd chapter of St. Matthew; some of them read very tolerably, others indifferently. They were unable to answer any but very simple questions in the Testament. Two or three of the elder girls answered better, but the majority, even of the two best classes, were unable to answer, although pence were given for the best answers. Their knowledge of the meaning of words was imperfect, though all of them understood English. They could not tell the meaning of 'persecution,' 'tarry,' or 'temperance.' In the Church Catechism they acquitted themselves much better, and several of the explanations showed that some pains had been taken to make them understand it. In general knowledge they were extremely deficient, and none knew even the number of days or weeks in a year. In arithmetic they were exceedingly backward; none of them could do a sum in compound subtraction, and none could read 2501. The lesser children were able to read exclusively in easy books. A few wrote tolerably well. This school is one of many instances of how little the mere zeal of an untrained master can effect The master is to have the benefit of a few months' training at Westminster, a period much too short to supply his deficiencies; he is, I understand, an amiable and teachable person."

Nantmel Church School.

A rougher and inferior description of Church day-schools in the country may be thus illustrated :—

"NANTMEL, RADNORSHIRE.—I visited this parish on October 30th, 1846, and with some difficulty discovered the day-school. Having been assured it was at the church, I tried in vain to gain access to the building itself; and as I was turning away in despair, I heard the hum of a school in a wooden hut, in the last state of decay, with extensive plains of mud in front, and a pig asleep at the door. The thatch was moldering away, and there was scarcely a whole board in the entire building. Having passed through a sepulchral sort of kitchen, I obtained access through it to the school-room—an inner room, or rather a slip of one, in which it was not easy to steer one's way safely through the beams and rafters by the dim light of two minute windows, one at either end. A handful of children were ranged on rude seats along the walls. The first class, consisting of four boys from eight to twelve years of age, were called up by the master, who put them on in the 1st chapter of Isaiah, which one or two of them managed to read with tolerable correctness, pronouncing the words with great propriety of accent. The master asked no questions; and on my inquiring whether he ever did so, he said 'No, that is not done except on Sundays.' I then requested the first class of girls to be brought up, who read the 2nd chapter of St. John much in the same manner,—some of them with more difficulty than the boys. I then began my examination. Of a Prophet, not one of them, boys or girls, had the slightest notion of the meaning. I explained, and asked what great event and what great person the Prophets foretold. The master then put the answer in their mouths, and said, 'Don't you know it was Christ?' upon which two said, 'No, they did not know.' I then asked who Christ was, with exactly the same result. None could tell why he died, except two of the girls, both of whom also knew that he had been crucified and baptized, but none could tell who he was betrayed by, or what disciples were. Miracles one or two explained. Not one of the boys knew the meaning of any of the words I asked them about in the chapter they had been reading. In spelling they were somewhat more advanced, but made several mistakes. Two boys only were selected as arithmeticians, but neither of them knew how many 5×9 was, or 4×9. 5×6 was the hardest question I could get answered rightly; and I did not pursue this branch of the examination further, although one of the boys had been writing a quantity of bills of parcels in his copy-book. General knowledge ranged between the days of the week and names of the months, but did not extend to the weeks in the year, which the head boy thought were sixty-two. In geography I found correct notions as to London, and Ireland, and Wales, but found it useless to go further. The writing was tolerably good, the master writing a bold hand himself, which one of the girls had copied precisely. The spelling in the copies was extremely bad, thus confirming the children in their blunders by dint of repetition without correction. Three children from a lower class I found learning to read in the 20th chapter of St. Luke, who had not the most distant notion of what was meant by Christ or the Gospel; one of them was only seven and a-half years old. The master had the school in excellent discipline; the children were as orderly as possible, and I was much pleased with their civil quiet manner. I heard afterwards that he was a clever man, which I can easily believe; but his whole income is

under 15*l.* per annum. The children attend very irregularly, and he teach esquite as much as he bargains, or is perhaps expected to do."

A still rougher specimen of a country Church school exists at

"LLANDULAS, OR TYR-Y-ABAD, in BRECKNOCKSHIRE.—I visited this parish on February 2nd, accompanied by my Assistant, Mr. Jones, and Mr. Harris, a farmer of Llandilo-fan, who had guided us across the mountains which dissever this desolate parish from the cultivated parts of the country. It is imbedded in mountains, and excepting that it forms a thoroughfare for cattle on their way to Carmarthenshire to the English markets, is out of the way of all intercourse with the surrounding and distant villages. The church is a small barn-like building, with large holes in the roof, and evincing every symptom of neglect and discomfort. The day-school is held in it. At the end opposite to the chancel, in an open space, at the side of one of the pews in the aisle, we found a large peat fire piled up on the floor, without any sort of grate, and the smoke finding its way, after filling the church, out of the holes in the roof. Twenty boys and girls were crowded round this peat fire, each reading his or her lesson aloud out of dilapidated primers or dogs'-eared Testaments; all except two were reading English. The master sat among them with his hat on, which he kept on during the whole time I remained in the church. Five only could read the Testament, which they did very indifferently, mispronouncing the words perpetually. The master said 'he never questioned them, it was no use to try.' I did however try with ten of the best scholars in the school. Three thought Christ never came into the world; the rest knew who he was; four did not know whether he was coming again; and two thought when he came again it would be to save sinners; three knew about his death, and one only answered questions as to the means of salvation. None knew who the Apostles were; and the only answers given to 'Who was St. Paul?' were 'Jesus Christ,' and 'A writer.' They spelt English remarkably well, though they scarcely understood the meaning of any English words. They answered all questions as to the days in the year, &c., and had a tolerable notion of the multiplication table. These children were evidently very shrewd and quick. One or two ciphered tolerably, and one was in the higher rules. Their writing, as far as it extended, was very bad; a table was formed for this purpose by putting a desk on the pews, at which the scholars stood. The master used the church Bible to hear the children read in while I was there. A Sunday-school is held in this church by the Calvinistic Methodists." Church School at Tyr-y-Abad.

The Adventure Schools, which are very numerous, present various degrees of inefficiency. Among the best was the following, though one of very humble pretensions: Adventure Schools.

"*Pen-y-Garn Adventure Day-school.*—I visited this school on November 25th, 1846. It is kept in a damp cottage by the road-side, converted into a school-room by simply replacing the furniture with a few crazy benches, a chair, and a couple of tables. The floor is damp ground, and there is scarcely sufficient light to read by in br daylight, without going close to one or two miserable little windc which alone light this den. Notwithstanding this very unpromis exterior, I found far more progress and acquirement in this school th in most others, owing entirely to the natural ability and unusually goo education of the teacher, a young married woman, named Jane Thomas,

who has had an attendance of upwards of forty children during the year and a quarter the school has been established. Her recent marriage had caused an interruption in the business of the school, and had resulted in a decreased number of scholars on the day of my visit. No particular method of teaching was adopted, but the Babel fashion of every child learning its lesson aloud, was repudiated in this school, and the mistress appeared to have succeeded in imparting much of her own knowledge and acquirements to her little pupils in her own homely method, sometimes by class, and sometimes by individual instruction. She also occasionally employed monitorial aid. She heard her best class read some of the brief scraps of 'science' appended to Vyse's New London Spelling-Book. She read with them, and some of them read and pronounced very nicely; and she questioned them with tolerable fulness on the meaning of words, and on the simple points elicited by the subject. I asked them the meaning of agriculture, using the English word, and they immediately answered me correctly in Welsh. To the question, 'What is anatomy?' I had the answer in Welsh 'Cutting up a body.' I next examined a larger class in the 9th chapter of St. Matthew, and obtained from the girls very satisfactory answers to my questions on that chapter, relating to the miracles, missions, and death of Christ; the conversion of St. Paul: and in the Old Testament, questions on the passage of the Red Sea, and the history of Moses and Joshua, and the miracles wrought by them, were correctly answered upon the whole. They also gave many correct answers in geography, and to a certain very limited extent were able to do mental arithmetic. The boys were very backward: a penny was offered in vain for an explanation of what parables meant. Most of these boys had been at the school at Llanfihangel, and seemed to have learnt nothing there. With great difficulty, and after many guesses, 4×5 was accomplished. The mistress does not appear to give the same attention to the boys which she pays to the girls, some of whom write well and are remarkably proficient in spelling: grief, deceive, tough, through, and even physician, were correctly spelt. The mistress is desirous of improving her natural capacity, which I do not hesitate to say is considerable, in a good training school; were she enabled to do so she would in all probability prove an excellent mistress. Several of the children learn sewing and fancy work, which she seemed quite competent to teach."

lanwenog venture hool.

An inferior but more common description of country adventure school was that at Pentre Rhys, near Llanwenog, in Cardiganshire:—

"The schoolroom was originally a cow-shed, converted into a schoolroom without any attempt even to mend the paving of the floor, which was well worn and so uneven that the rough benches in it were propped up by large stones; the walls were of mud, the roof of decayed thatch, without any attempt at a ceiling; and there were only two small windows at each end, affording little light in the middle of the place. The door was full of holes, and there was neither fire nor fireplace to counteract the chilly dampness of the place, the ground being wet and muddy from the trickling of water through the roof. The entire area of the place was 10 ft. by 16 ft. No less than eighteen uncouth boys and girls, in the primitive dresses of the country, were stowed on the benches which were ranged along the walls. There were two square tables, one at either end of the place, and a chair for the master, and this formed the whole furniture of

the school. Each child had a book, and nearly all were reading aloud, each by himself. The master, a poor half-starved looking man, came out rod in hand to meet us. Our visit, he said, was not unexpected, as he heard we were going about. I requested him to call up eight of his best scholars (classes there were none), and give them a lesson in his usual way. He did so rather reluctantly, and put them upon the 1st chapter of the 2nd Epistle of Timothy, in English, no Welsh being taught in the school. They read verse by verse very imperfectly, frequently mistaking the pronunciation of words, and but very seldom corrected by the master, who it appeared shortly knew next to nothing of the language himself. Where the pronunciation was correct, I remarked that the accent was good—decidedly purer than in most of the villages of England. The master said that he never explained the meaning of any subject, but when they had done reading went immediately to spelling. The only thing attempted seemed to be, to tell them the meaning of all the English words he knew himself in Welsh. This I have by no means found invariably the case. Thus the children, who always learn the meaning of words very fast when they are taught them at all, were able to translate most simple words into Welsh, but to that extent only were learning English. The word 'gospel' they thought meant 'condemnation,' but they knew what son, father, prayers, lands, &c., meant. They had not the most distant comprehension, however, of the meaning of what they read mechanically in the Scriptures. Finding this to be the case, I commenced an examination of all they knew, every question being translated into Welsh by Mr. Lewis; and, in order that they should really try to answer and exert their minds, I promised and gave a penny for every right answer, the only satisfactory means of an exhaustive examination in such schools. Six out of seven did not know who Christ was, nor had ever heard of a good man coming to the earth to save sinners; but the eighth, a girl, had heard it was the Son of God. None knew whether he was on earth now or not. Five knew that if they were bad they should go to hell; most of them did not know where they should go if they were good. They had no notion whatever of the meaning of different countries or of the commonest subjects. The days in the year were said to be 200: and one only knew the names of the months. Of arithmetic they knew next to nothing, nor could any of them tell how much 36*d.* made, or what was 7 × 8. Some were attempting to write; but the only object of the school was to teach the bare power of reading English words, without any attempt to do so with comprehension of anything. These schools, of which this is one of a large class in this country, are not for the purpose of mental instruction, or of education in any single sense of the word, but for that of accustoming the eyes to certain signs, and the mouth to utter corresponding sounds; add to this a rude notion of writing, and that is the sum of the schooling in the majority of the parishes in this county. The schoolmaster in this instances knew very little more than the scholars, nor is it at all expected that he should. His total income was 12*l.* per annum, out of which he paid 10*s.* for the rent of the school-shed."

The endowed schools are little more efficient than the private ones. The school at Presteigne is richly endowed:—

"The school-house is an oblong room, substantially built, 30 feet 18 feet. The school furniture consists of a few old notched and tin.

worn desks and benches, placed lengthways down the room. There are no black boards, nor maps, nor apparatus of any kind or sort. There are few books except Bibles and Testaments, the children being obliged to find all they use. The master, Mr. Robert Phillips, is 56, an amiable and worthy man, but an invalid, and both in body and mind utterly unfit for his post. In the presence of Richard Davies, Esq., M.P., one of the trustees (who remained the whole time of the examination), I requested the master to call up all who could read in the Testament. Eighteen boys accordingly read a chapter in the Bible, most of them reading with tolerable accuracy, but wholly without emphasis or expression. It proved to be utterly useless to question them; the master said he only did so occasionally. One only knew how Moses crossed the Red Sea. They knew nothing that he did in the wilderness one child only excepted, who remembered the striking of the rock. Isaac they thought was the son of Jacob; and only after much effort one remembered that he was the son of Abraham. They could mention no parable which taught the duty of benevolence and kindness, and remembered none except the ten virgins, and they did not know what it meant. They repeated the Church Catechism, but not a single expression, even in the most important passages, could they explain. They could give no explanation of what 'inheritors of the kingdom of heaven' meant, nor of 'articles of the Christian faith.' They were equally unable to answer simple questions in geography; they knew next to nothing of the chief towns of England, or of their productions, and merely the names of the chief countries in Europe. The master said he taught grammar, but none of the scholars pointed out as learning it could mention a conjunction; and when I asked them which was the adjective in the sentence 'I have stirred the fire,' they guessed 'fire,' and 'stirred,' and not one of them discovered that it contained no adjective. Twenty only are in arithmetic, and one only appeared to me to be proficient. There is one redeeming feature in this school—the writing taught is excellent; the master excels in penmanship, and so do his scholars; but in other respects the school appeared to be very ill conducted. The children evinced no symptom of mental culture of any kind; and if it be the object of the charity 'to impart learning and virtue and to teach the Latin language, the English grammar, and useful knowledge,' it is certainly not fulfilled by the present system in any one respect."

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ore.

The schools under Mrs. Bevan's charity are, if possible, less efficient. There is one at Llangoedmore, in Cardiganshire:—

"It is held in a wretched hut, in a damp lane, furnished by the parish. Mr. Jenkins, the churchwarden, accompanied me. Before we reached the door the hum of many voices was audible, and it was only by two loud blows of the master's stick on the table that silence was restored. The interior of the school was forbidding in the extreme. Two or three old tables and a few benches were the only school furniture. The floor was wet and muddy, and there was no ceiling of any sort, and a very small fire. All the children had been reading aloud out of various books, from Isaiah to Reading made Easy. They were reading English exclusively. The first class read the 8th chapter of Genesis; they understood next to nothing about it. Mr. Price translated all my questions into Welsh, as usual, and pence were offered and given for correct answers. Some questions were tolerably well answered. Judea was said to be in England. Christ was crucified in Bethlehem. Moses made

the ark, and killed a man. They spelt tolerably well. Only a few wrote copies, and one which was shown to me was very indifferent. In arithmetic this class far exceeded the generality of scholars in these schools. They learn, and repeated the Church Catechism, according to the will of Mrs. Bevan, but none of the younger children understood one word of it, and the older ones but very partially and imperfectly. The following were some of the answers of the *first* class:—Godfather was thought to mean God the Father; godmother, mother; they promised 'to give us three names.' 'Inheritor' meant the kingdom of heaven; and none knew the meaning of 'pomps and vanity,' or 'the articles of the Christian faith.' 'Authority' meant to trust in. I examined the second class; they understood the meaning of neither 'ruler,' 'false,' or 'true,' in Welsh, and spelt only very easy words rightly. They read the 13th chapter of Romans wretchedly, often quite unintelligibly. The master occasionally corrected, but did not often show how to pronounce, once or twice showing them wrongly. After promising to give pence for the best answers, and every question being translated, I was told that Christ was the Son of God; that he was nailed to sticks, and put to death by two thieves; that God wrote the Epistle to the Romans; that Paul was the same as God; that we must pray for victuals and clothes, and to be kept alive, and for nothing else. Three out of eight said there was no life after this; five thought there was. Three only could say the Lord's Prayer; and not one of them understood it. They learnt no arithmetic. This country is the land of Canaan. England is a town, and so is Ireland; and London is a town in Wales. There are six days in the week, and fourteen months in the year. In this school, as in most others, the only attempt is to make the children read English. All other efforts are insignificant and thought unprofitable, and are at least wholly neglected. The master, I understood, was a respectable and amiable man, but wholly untrained and unfitted for a schoolmaster."

I will conclude these extracts with a Report, by my assistant, Mr. Penry, of a school supported by Dissenters at Mydroylin, in Cardiganshire:— Mydroylin School.

"I visited to-day a day-school at Mydroylin, in the parish of Llanarth. The room in which the school is held is a low, dark, damp building, erected partly of stone and partly of mud, and thatched with straw, altogether unfit for a place to conduct a school in. The floor of it on the day I visited it was completely covered with mud and water, worse than some places on a country road on a wet day. There was a small fire made of wood in a corner on the floor, yielding very little heat to the nearest to it, but filling the room with smoke. In this inhospitable place I had to remain on a cold, snowy day, to collect the information required to fill the schedule, and examine the scholars, for nearly two hours. Eight boys read very imperfectly a part of the 3rd chapter of the book of Ruth. They spelled the most difficult words in the chapter very correctly, for there is generally more attention paid to spelling than to any other branch of school instruction in these districts. But when I examined them as to the meaning of some of the words, in order to see if they understood what they read, I found them quite unable to explain to me anything of what they read, or even give the corresponding Welsh words, but in a few instances. They were also more than usually deficient in the knowledge of the events and persons recorded in the

Scriptures, such as the deluge, the call of Abraham, the captivity of the Israelites in Egypt, and their journey in the wilderness, &c. They knew scarcely anything about Noah, Abraham, Moses, David, Solomon, or even Jesus Christ. They said he came to save sinners, but did not know what is meant by the word sinner, nor what Jesus Christ had done to save sinners. I asked each of them if they attended Sunday-school, and they all said that they did, but seldom. In general knowledge they were all very deficient. Not one knew correctly how many days there are in a week, nor how many months, weeks, or days in a year, nor even the name of the present month. In arithmetic there was only one scholar, and he was just commencing numeration. The writing of the scholars was very badly and slovenly executed. The copies set by the master for the pupils to imitate were very imperfect. In English Grammar there was one boy, but he did not know the parts of speech, nor did he understand anything of what he committed to memory on this subject. The master is a man of 60 years of age, the same person as I named in my Report for Dihewyd as being unable to raise a school this year, though he was there last year, on account of his incompetency. He was a labourer until he was forty years of age, and then he had no advantages to qualify him to be a schoolmaster. The principal persons connected with the Independent chapel near this schoolroom, and where the school was held until the chapel was recently rebuilt, informed me that they were aware of the need for a more convenient schoolroom and a better qualified teacher, and that they had selected a piece of ground to build a new room to contain 150 scholars, and they were about sending up a memorial to the Committee of Council on Education on the subject.

"(Signed) HENRY PENRY, *Assistant.*

"*December* 11*th*, 1846."

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The result of the inquiry which was instituted in some schools into the number of children in each department of instruction is given in detail in the tables in Appendix C. I regret that the extreme difficulty of ascertaining these facts with any certainty, owing to the non-classification and absences of the scholars, does not permit me to present these results with confidence in their accuracy. In many cases I was obliged to rely in great measure on the statements of the masters, who had a motive and facilities for exaggeration which I had inadequate means of checking.

Of 2778 children in 63 schools of all classes, the following are the numbers in each class of instruction according to the returns:—

Subjects.	Number of Scholars in each Subject.	Centesimal proportion of Scholars in each Subject.	Number of Schools in which each Subject is taught out of 63 Schools.
Religious Instruction:			
Holy Scriptures	1,447	52·08	63
Catechism or other Religious Formulary	866	31·17	40
Reading:			
Letters and Monosyllables	720	25·91	49
Reading Simple Narratives	611	21·99	56
Reading with Ease	524	18·80	36
With Fluency and Expression	39	1·40	6
Writing:			
With Chalk on the Wall, or on a Board	1	0·03	1
On Slates	596	21·45	20
On Paper	1,144	41·18	63
Arithmetic:			
Learning First Rules	700	25·12	51
Reduction and Compound Rules	250	8·99	34
Rule of Three, &c.	164	5·90	29
Mental Arithmetic	217	7·81	8
Geography	295	1·65	18
English Grammar	272	9·82	21
English Etymology	50	1·79	4
History of England	112	4·03	11
Vocal Music	317	11·41	11
Linear Drawing	30	1·07	1
Land Surveying	4	·14	1
Navigation	6	·21	1

VII.—The Sunday-Schools.

Sunday-school statistics.

The Sunday-schools have proved, as my instructions led me to expect, a very marked feature in the mental and religious progress of the people; and being essentially a spontaneous effort of Christian zeal, they are well entitled to respectful consideration. They are thus distributed among the various religious congregations in each county of my district:—

NUMBERS, AGES, and RELIGIOUS PERSUASIONS of SUNDAY-

Congregation or Sect.	Number of Schools.	Number of Scholars.							Centesimal Proportion of Scholars under 15 to the whole Number of each Sect at School.		
		Under 15 Years.			Above 15 Years.			Total of all Ages.			
		Males.	Females.	Total.	Males.	Females.	Total.		Males.	Females.	Total.
BRECKNOCKSHIRE.											
Church of England .	40	920	1,104	2,024	202	183	385	2,409	*82·0	*85·8	84·0
Baptists	30	632	540	1,172	611	349	960	2,132	50·8	60·7	55 0
Calvinistic Methodists	45	858	792	1,650	1,227	865	2,092	3,742	41·1	47·8	44·1
Independents . .	51	1,081	970	2,051	1,294	735	2,029	4,080	45·6	56·9	50·3
Wesleyan Methodists	10	193	156	349	116	58	174	523	62·5	72·9	66·7
Other denominations	5	228	209	437	221	110	331	768	50 8	65·5	56·9
Totals . . .	181	3,912	3,771	7,683	3,671	2,300	5,971	13,654	51·6	62·1	56·3
CARDIGANSHIRE.											
Church of England .	55	1,179	1,075	2,254	1,009	811	1,820	4,074	53·9	57·0	55·3
Baptists	18	377	392	769	654	602	1,256	2,025	36·5	39·4	37·9
Calvinistic Methodists	70	2,446	2,611	5,057	3,962	4,757	8.719	13,776	38·1	35·4	36·7
Independents . .	44	837	869	1,706	1,949	1,828	3,777	5,483	30·0	32·2	31·1
Wesleyan Methodists	19	374	362	736	571	466	1,037	1,773	39·6	43·7	41·5
Other denominations	..	..	..	..	..	..	..	..	..	..	..
Totals . . .	206	5,213	5,309	10,522	8,145	8,464	16,609	27,131	39·0	38·5	38·8
RADNORSHIRE.											
Church of England .	25	553	554	1,107	22	17	39	1,146	96·2	97·0	96·6
Baptists	9	115	93	208	54	40	94	302	68·0	69·9	68·8
Calvinistic Methodists	7	96	109	205	62	32	94	299	60·8	77·3	68·5
Independents . .	6	106	116	222	35	47	82	304	75·2	71·2	73·0
Wesleyan Methodists	4	67	74	141	20	6	26	167	77·0	92·5	84·4
Other denominations	2	42	49	91	..	..	..	91	100·0	100·0	100·0
Totals . . .	53	979	995	1,974	193	142	335	2,309	83·5	87·5	85·5
For the Three Counties.	440	10,104	10,075	20,179	12,009	10,906	22,915	43,094	45·7	48·0	46·8

* These are the proportions which each sex under 15 bears to th

SCHOOL SCHOLARS, with their Proportion to the POPULATION.

NUMBER OF TEACHERS.			No. of Teachers who are paid for their Services.	Proportion per cent. of Teachers to Scholars.	Centesimal Proportion of Scholars of each Class to the total Population of the same Sex and Age in each County.						Number of Scholars said to attend Day-Schools.	Number said to live more than 1¼ mile from School.
					Under 15.			Above 15.			Proportion of all Ages and Sexes to the whole Population.	
Males.	Females.	Total.			Males.	Females.	Total.	Males.	Females.	Total.		
130	133	263	10	10·9	9·6	11·4	10·5	1·1	1·0	1·0	4·4	1,351	127
262	78	340	..	15·9	6·6	5·6	6·1	3·3	1·9	2·6	3·8	341	122
431	140	571	..	15·3	8·9	8·2	8·6	6·7	4·7	5·7	6·7	782	267
491	121	612	..	15·0	11·2	10·0	10·6	7·0	4·0	5·5	7·3	753	199
51	17	68	..	13·0	2·0	1·6	1·8	0·6	0·3	0·5	0·9	159	21
76	25	101	..	13·1	2·4	2·2	2·3	1·2	0·6	0·9	1·4	142	5
1,441	514	1,955	10	14·3	40·7	39·0	39·9	19·9	12·5	16·2	24·5	3,528	741
369	79	448	2	11·0	9·2	8·5	8·9	5·2	3·4	4·2	5·9	1,204	283
215	40	255	..	12·6	2·9	3·1	3·0	3·4	2·5	2·9	3·0	353	144
1,704	306	2,010	..	14·6	19·1	20·7	19·9	20·4	19·9	20·1	20·0	1,595	1,376
673	108	781	..	14·2	6·5	6·9	6·7	10·0	7·7	8·7	8·0	553	576
159	56	215	..	12·1	3·0	2·9	2·9	3·0	1·9	2·4	2·6	329	55
..	..	..	..	..	..	..	..	..	..	..	..	..	..
3,120	589	3,709	2	13·7	40·7	42·1	41·4	42·0	35·4	38·3	39·5	4,034	2,434
37	34	71	..	6·2	11·7	11·8	11·7	0·3	0·2	0·2	4·5	706	118
33	12	45	..	14·9	2·4	2·0	2·2	0·7	0·5	0·6	1·2	59	38
33	9	42	..	14·1	2·0	2·3	2·2	0·8	0·4	0·6	1·2	30	63
22	9	31	..	10·2	2·3	2·4	2·3	0·4	0·6	0·5	1·2	67	15
18	11	29	..	17·4	1·4	1·6	1·5	0·2	0·1	0·2	0·7	48	..
10	1	11	..	12·1	0·9	1·0	1·0	..	..	..	0·3	26	6
153	76	229	..	9·9	20·7	21·1	20·9	2·4	1·8	2·1	9·1	936	240
4,714	1,179	5,893	12	13·7	37·2	38·0	37·6	26·1	21·8	23·8	28·8	8,498	3,415

whole number of scholars of that sex and of the same denomination.

The numbers belonging to the Church and to the Dissenting Sunday-schools in each parish have been already stated in the Tables at page 214. They show a very large preponderance of Dissenting schools over the schools of the Church, which possesses only 17·6 per cent of the whole number of scholars in Brecknockshire; 15·9 in Cardiganshire; but 49·6 in Radnorshire.

In the foregoing table the relative numbers belonging to the different denominations of each sex and class of age have been carefully collated from the tables in Appendix C. They afford, I believe, a fair approximation to the truth. It is however impracticable to obtain a perfectly accurate census of Sunday-school scholars, inasmuch as frequently no books are kept, and it often happens that the same scholar attends two different schools. Nevertheless, upon the whole, I believe the returns to have been fairly made.

It appears, from the foregoing table, that, of the whole 43,094 scholars, 46·8 per cent., or less than half, are under 15 years of age. The proportion of adults to children varies in the different counties. In Cardiganshire, a county peculiar for the universality of Sunday-school instruction among all classes and ages, the preponderance is great, both of male and female adults, over children of whom the males form only 30 per cent. of the total number of male scholars, and the females only 28·5 per cent. of the total number of *female* scholars, as appears by the 9th and 10th columns in the table. In Brecknockshire the preponderance is in favour of children; and in Radnorshire the elder class of scholars do not amount to 15 per cent. of the whole number. It is also worthy of observation that the preponderance of adult attendance, where it exists, arises exclusively in Dissenting Sunday-schools; it exists moreover exclusively when we compare the numbers belonging to each class with each other, as in the 9th, 10th, and 11th columns. There is no preponderance of adult scholars over the children relatively to the population. The columns headed "Centesimal proportion of Scholars of each class to the total population of the same sex and ages in each county" clearly exhibit this result. As compared with the corresponding portion of the population, 37·6 per cent. of the total number of children under 15 are at Sunday-schools, and only 23·8 of the total number above 15. Nevertheless the proportion is nearly balanced in the county of Cardigan, where nearly 40 per cent. of the whole population belong to some Sunday-school, whilst in Radnorshire 9·1 per cent. alone belong to them. Relatively these numbers are, I believe, to be relied upon; but an average deduction of 20 per cent. must be made in estimating the number who are actually attending. These numbers were taken from the statement of the parties themselves who governed the schools, and result as follow in each county:—

	Average Numbers attending.				Centesimal Proportion to gross number of each sex.
	Brecknockshire	Cardiganshire	Radnorshire.	Total.	
Males . .	6,109	10,602	911	17,622	79·6
Females .	4,847	11,340	981	17,168	81·8

No very marked difference exists with regard to the sexes. The males preponderate; the gross number being 22,113, and that of the females 20,981; the better attendance of the females reduces this inequality in the schools.

The general tendency of the Sunday-schools is decidedly beneficial. In many places they have been the means of imparting most of the small amount of scriptural knowledge which exists: and I believe that three-fourths of all the correct answers made to me in day-school examinations have been the result of Sunday-school teaching. I have met with a few excellent Church Sunday-schools, where the Scriptures are explained as well as read, and the Church Catechism,—instead of being presented to the child's mind as a string of words for the barren exercise of the memory unassociated with ideas,—becomes a living letter of doctrine and a fruitful code of moral precept. Such schools exist at Aberystwyth, Llangenny, and St. Mary's, Brecknock,—where instruction extends to the Liturgy of our Church, and there are some other instances of real instruction imparted in Church Sunday-schools; of all which full notes are given under the title of those parishes; but in all these cases the effect is produced by the personal superintendence and continual exertions of the clergyman himself, or of some educated persons who personally instruct the children. When these are absent all sink into the deep ruts of the rote system, and the mechanical exercise of reading. The child ceases to regard the instruction in any other light than as an appendage to the drudgery of the week-day routine, and all the sanctity of character and spiritual effect of the Sabbath-school is utterly lost. These schools sadly preponderate in number. As regards the method pursued in Church Sunday-schools, little need be said: it has no distinctive feature. This is, in my humble judgment, their chief defect: the ordinary routine of hymn, reading verse by verse for a length of time, generally without illustration, comment, or question by the teacher, and the repetition of Collect and Catechism, comprise the sum of the instruction attempted. There is nothing to awaken the faculties, arouse the interest, soften the feelings, and reach the hearts of the children. Simultaneous exhortation exists, I believe, scarcely anywhere in Church Sunday-schools. They want life. The whole system is spiritless and monotonous, and repulsive instead of attractive to children. The good Sunday-schools belonging to the Church, where the Church is alive and energetic, do vast good; but even the best are capable of improvement in energy, animation and method.

Church Sunday-schools.

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The Dissenting Sunday-schools are decidedly more effective for the purposes of religious instruction than those of the Church. They have defects of mental and spiritual exercise, but their system is far superior where it is effectively administered. These schools are of a character wholly distinctive from that of Church Sunday-schools: they are intended less for the instruction of children in elementary religious education, than designed as a familiar means of spiritual improvement for the congregation at large; hence the large number of adults who attend them. It is a pleasing sight to see a chapel thronged with the poorer classes, each pew containing from five to ten persons, consisting either of male or female adults, or children, and in each pew a teacher, selected for the superiority of his zeal and knowledge, reading with the rest, and endeavouring in most cases with his utmost ability to explain the Scriptures to his little flock, who, in all good schools, are questioned to the best of his powers as to the meaning of all difficult passages. When it is considered that, with scarcely an exception, the thousands who throng these schools belong exclusively to the working classes, and that numbers in every chapel are surrendering the best part of their only day of rest to the office of teaching and improving their still humbler neighbours; and when I remember that in many places these working-people, in their Sunday-schools and chapels, have alone kept religion alive, and have afforded the only effective means of making known the Gospel,—I must bear my cordial testimony to the services which these humble congregations have rendered to the community. At the same time, the defects in the Dissenting schools are very obvious. In many there is far too little mental exercise, and in such cases the school degenerates into a mere seminary for learning to read and sing. This defect is always proportioned to the greater or less degree of ability in the teacher. The system is not in fault; it is owing in great measure to want of competent information in the teachers—and this is especially the case with female teachers—and a good deal to the comparative neglect of these schools by the Dissenting ministers, whom I scarcely ever saw in them, and who, it may be supposed, would be most competent to direct and stimulate the teachers. This office is wholly left in most cases to the Superintendent, who does not always perform this function effectively, especially in the personal visiting of each class, and in the exhortation which ought to be given invariably at the conclusion of the school. This excellent method of keeping alive attention and giving oral instruction is imperfectly practised in most of the Dissenting Sunday-schools, and almost wholly unpractised, to the best of my knowledge, in Church Sunday-schools.

In some of the Dissenting Sunday-schools questioning leads to discussion, and discussion not unfrequently to a profitless inquiry into abstruse points of polemics and diversities of creed which tend

little to Christian improvement. I have heard very curious and recondite inquiries directed to solve even pre-Adamite mysteries in these schools. The Welsh are very prone to mystical and pseudo-metaphysical discussion, especially in Cardiganshire. The great doctrines and moral precepts of the Gospel are, I think, too little taught in Sunday-schools. They are more prone to dive into abstract and fruitless questions upon minute incidents, as well as debatable doctrines,—as for example, who the angel was that appeared to Balaam,—than to illustrate and enforce moral duties or explain the parables. The essential means of salvation are usually better taught, but not always with sufficient simplicity.

The system of teaching in Dissenting Sunday-schools.

The routine is admirable. In all the best schools nothing is done to weary—everything to keep attention awake and to enliven the school: nothing is tediously prolonged. There is a continual diversity of mental occupation, varied by hymns; and vocal music is exceedingly well taught and practised in some few of these schools. I would beg especially to refer your Lordships to the Reports of the Aberystwyth Sunday-schools for full details of the interesting character of the system pursued. One of its main merits is that of training teachers by previous preparation. It is impossible, on visiting Dissenting Sunday-schools, not to feel a desire to see a little more of the same attention, sympathy and pains bestowed by the rich and educated classes on those below them which the better portion of the working classes bestow on their poorer neighbours. It is much to be feared that there are more Samaritans among the poor than among the rich in these counties, and that the remark of Mr. Phillips, a gentleman of great benevolence and large property in Radnorshire, is very just,—"Until the landed proprietors and clergy take a much greater interest in the conduct of the farmers and of the labouring population, little permanent good can be expected."

I cannot close these remarks on Sunday-schools without venturing to express my disapproval of the practice, common alike to Church and Dissenting schools, of allowing young children to learn to read in them. This is surely a perversion of the object and spirit of the institution. I have frequently seen persons occupied in teaching little children to spell and pronounce small words, not only engrossing their time with the drudgery of elementary instruction, but disturbing the rest of the scholars. Schools thus conducted cease to be seminaries of religious knowledge and sink into week-day schools of the lowest class. It is a fallacy to say that no secular instruction is given in Welsh Sunday-schools: this *is* secular instruction, and of the most profitless and least spiritual kind.

I have ventured to speak freely of the defects I have witnessed in Sunday-schools, because I am deeply impressed with the extensive benefit they are capable of, and because I believe that a friendly development of what appear to be their short-comings may not be without its use.

I beg likewise to be permitted to fortify and illustrate these conclusions by the following brief extracts from the evidence of clergymen, dissenting ministers, and others who are well qualified to describe the characteristics and attest the effects of the Sunday-schools in the different parts of my district.

Evidence on Sunday-schools.

The Very Reverend the Dean of St. David's says—

"The instruction in Sunday-schools is generally inefficient. In the Church schools the Catechism of the Rev. Mr. Jones, of Llanddowror, is used with the Church Catechism, of which it is explanatory, together with some of the books by the Society for Promoting Christian Knowledge. The Sunday-school here (Lampeter, in Cardiganshire), in consequence of not having a better room, is not so efficient as when we had a better. The teachers are generally wishful to make the children understand what they read; but they fail often from want of experience.

"The Sunday-schools neither are, nor can be made, sufficient for the requisite instruction of the people, but only for elementary Scriptural knowledge. All secular instruction is excluded from these schools in Wales; it would be thought irreligious to introduce it.

* * * * *

"The people derive a wonderful degree of biblical knowledge from their habit of questioning each other in Sunday-schools. They are grossly ignorant of secular knowledge. Farm-girls will answer questions on doctrinal points in their Sunday-schools, such as on the hardness of the heart, original sin, &c., and be not only grossly ignorant on every other subject, but also grossly immoral."

The defective moral efficiency of Sunday-school instruction, in that part of Cardiganshire of which the Dean of St. David's speaks, is further attested by the Rev. Lewis Davies, the Visitor of Mrs. Bevan's schools, Curate of Troed y Raur, near Newcastle Emlyn, a district, however, far from being a fair specimen of the moral or intellectual condition of the people.

"The Welsh poor people are wofully ignorant on all secular subjects. They used to be well instructed in the Sunday-schools in the Bible and in Scriptural truths, but latterly, since so much doctrinal controversy has arisen, they pretty nearly confine their questions (pwnc in Welsh) and catechising to polemics: for instance, such as State and Church connexion; that confirmation is contrary to Scripture; that baptism ought to be by immersion, or the reverse; Presbyterianism and Independency, &c. They thus attend far less to Bible history and Gospel truths than to these sectarian points. Having been absent in England for about 12 years, I perceived a great change for the worse in this respect on my return six years ago, and this state of things is rather worse than better now. The pwnc is generally printed, and always chanted at the schools about here. They often meet at evening schools in private houses for the preparation of the pwnc, and this tends to immoralities between the young persons of both sexes.

W. O. Brigstocke, Esq., an active Magistrate of the same district, says—

"Sunday-schools belonging to the various denominations of Dissenters; but their teachers generally speaking have had no advantage of education

themselves, therefore not much fitted to instruct others; and in some instances Sunday-schools, in connexion with the established Church, are met with, which are well attended."

Mr. Thomas Williams, the Magistrate's Clerk of Lampeter, and Superintendent of the Independent Sunday-school there, makes a somewhat more favourable statement:—

"The Sunday-schools are very general in this county, and have done immense good as to the observance of the Sabbath and morals generally. In Llanwenog the usual practice used to be to play at foot-ball on the Sabbath, which is now abandoned, owing to the influence of the Independent and other Sunday-schools. Sunday-schools, however, cannot be made sufficient for the people. The teachers are often incompetent, in the Sunday-schools, to instruct the people properly in what they read. The children do not derive much instruction from the teachers. They often allow them to read several chapters without explaining it. The general plan is to commence with Genesis and to go through the whole Bible. The children are taught reading but derive very little benefit besides that. When points arise among the grown-up people in reading the Scriptures, they often discuss them, and, if the teacher of the class cannot solve them they refer it to the minister. These discussions refer both to doctrinal points and to the comprehension of particular terms and passages. The people thus have much more biblical knowledge than any other, and are remarkably ignorant on other subjects. They are not materially superstitious."

The Rev. G. Thomas, the Incumbent of Cardigan, where some inferiority also exists in Sunday-school instruction, compared with the north of the county, says—

"They get their knowledge of the Bible chiefly in Sunday-schools, with the exception of such day-schools as exist; but there is an immense number who are perfectly ignorant, and attend no school."

Mr. Lloyd, Independent Sunday-School Superintendent at Cardigan, however, remarks—

"The children on the whole, are as well informed in Scriptural knowledge as in any part of the kingdom, though in remote places they are naturally ignorant. I attribute this general Scriptural information entirely to the spread of Sunday-schools; they have increased of late years, and are increasing. I know no Dissenting chapel without a Sunday-school. In all the Sunday-schools I am acquainted with, it is the custom to catechise and question the children, so as to make them understand what they learn. I have been in the constant habit of teaching in Sunday-schools belonging to the Independent congregations for the last thirty years" (as he afterwards remarked, chiefly in Pembrokeshire). "There is no doubt that in secular information the people are very deficient; secular knowledge is only accidentally imparted in the generality of Sunday-schools."

As we proceed northwards, in Cardiganshire, especially near the coast, Sunday-schools improve.

The Reverend Abel Green and other Calvinistic Methodists o Aberayron, in the middle of Cardiganshire, say—

"The Scriptural education is much better; a great deal of pains taken in Sunday-schools, the teachers sitting with the children, and

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I beg likewise to be permitted to fortify and illustrate these

by the following brief extracts from the evidence of

gymen, dissenting ministers, and others who are well qualified

describe the characteristics and attest the effects of the Sunday

schools in the different parts of my district.

The Very Reverend the Dean of St. David's says—

"The instruction in Sunday-schools is generally insufficient. In the

Church schools the Catechism of the Rev. Mr. Jones, of Llanfaes,

is used with the Church Catechism, of which it is explanatory, toge

with extracts from books by the Society for Promoting Christian Knowledge.

The Sunday-school here (Lampeter, in Cardiganshire), in comparison

of one having a better room, is not so efficient as where we had a better

The teachers are generally wishful to make the children understand what

they read; but they fall often from want of experience.

"The Sunday-schools neither are, nor can be made, sufficient for the

complete instruction of the people, but only for elementary features

knowledge. All secular instruction is excluded from these schools in

Wales; it would be thought sacrilegious to introduce it.

"The people derive a wonderful degree of biblical knowledge from

their habit of questioning each other in Sunday-schools. They are

grossly ignorant of secular knowledge. Farm-girls will answer questions

on historical matters in these Sunday-schools, such as on the business of

the future, empires, &c. &c., and be not only grossly ignorant as every

other subject, but also grossly immoral."

The deficient moral efficiency of Sunday-school instruction in

these parts of Cardiganshire of which the Dean of St. David's speaks,

is likewise witnessed by the Rev. Lewis Davies, the Vicar of Mo

Bronn's schools, Cwmtoi of Tywyll y Rawr, near Newcastle Emlyn,

a district, however, far from being a fair specimen of the moral or

intellectual condition of the people.

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arisen, they pretty nearly confine their questions [illegible] Welsh and

questioning in [illegible]: for instance, such as Sin and Church [illegible]

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asking them questions on each verse they read. If in the day-schools any Scriptural questions are answered, it is more owing to the Sunday schools than the day-schools."

The Reverend John Rees and other Dissenters and Churchmen of Tregaron, Cardiganshire, speaking of Sunday-schools there, say—

"The education respecting religion is very good in our Sunday-schools."

In the north of Cardiganshire a still more satisfactory state of things exists.

The Reverend John Hughes, of Aberystwyth, where the Sunday-schools are superior to any I have seen, observes—

"The Sunday-schools are doing great good in this district. The people generally are getting sound Scriptural instruction by these means; but sometimes the younger children are apt to be less attended to in public catechising, for in the presence of a congregation the simple questions best adapted for the children would be unsuitable for the congregation at large."

Mr. Griffith Thomas, the late Superintendent of the Welsh Calvinistic Sunday-schools in the same district, says—

"There is a great want of better schools in Wales for the poor, as regards secular knowledge, though the Scriptural education is better than it is in the rural districts of England, according to what I hear, owing to the Sunday-schools."

The Reverend John Saunders, the Independent Minister, also says, speaking of the same district, around Aberystwyth—

"The Sunday-schools are very well attended, and do great good, and they supply much of the deficiency of day schools in teaching the people to read the Welsh language; but they teach no writing that I am aware of, or secular knowledge. They are increasing in Wales. Generally speaking, there is a good deal of exertion made to search and understand the Scriptures; and the people get to understand them, but they are very ignorant of secular information."

Mr. John Matthews, Superintendent of the Calvinistic Methodist Sunday-school at Aberystwyth, says—

"In the Sunday-schools the instruction is Scriptural and not secular, except that the children learn reading. They are the means of giving sound Scriptural instruction to a very great extent. It is usual in the Sunday-schools in this county for the person who reads a verse in the classes to question the others upon it; if he has no question to ask, then the others are at liberty to do so, and when they have done, the teacher then asks questions himself; this is a great assistance in bringing the classes to understand the Scriptures, which has been the primary object of the Sunday-schools. It is also usual to a great extent for the teachers to meet once a week to prepare themselves on the chapter which is to be read at the next Sunday-school. There are meetings held every two months at each of six or seven chapels in rotation which the teachers attend; and they report on the amount learnt in their respective schools, and differences compared with former returns are noted, and the teachers are addressed by the ministers on given subjects. Thus the discipline is kept alive by this means. This refers to the denomi-

nation to which I belong. The children are thus much better off than they would have been otherwise; there is no doubt that these schools have effected a great change in the morals of the people. They are increasing in number in this county. They do not, however, supply the deficiency of day-schools."

In Brecknockshire the Sunday-schools are inferior to those of North Cardiganshire in spiritual and educational energy.

The Reverend David Parry, the Vicar of Llywell, a clergyman of great eminence as a preacher, and well acquainted with the west of the county, says—

"Most of them attend some place of religious worship, and enjoy the benefit of Sunday-schools; but we have deep cause to regret, as regards the majority of them, the absence of that general and decided reformation in the moral character which we have reason to expect from the use of such means."

The Reverend H. Griffiths, President of the College, Brecknock, says—

"The Sunday-schools are not so flourishing as we could wish, though they are much improved of late. As compared with English Sunday-schools in general, there is among us a striking deficiency in the number of female teachers. I hold in my hand the educational returns of a town not far distant, where I find these words: 'We have 14 schools and 91 male teachers. Our great difficulty is the want of intelligent females. There are nearly twice as many girls as boys; but we are not able to muster 40 teachers of their own sex. This is the more discouraging as there are a great many servants unable to read a syllable who would gladly come to learn, could we but spare them the shame of exposing their ignorance to men. We hope, however, for brighter days, as several of the elder girls bid fair to become useful teachers.' In English Sunday-schools there is almost invariably a preponderance of female teachers, but in Wales it is quite the reverse. Now, I am persuaded my countrywomen are not less earnest or active than their sisters in England. How then is it that so few of them occupy prominent situations in our Sunday-schools? I am afraid a full answer to this would involve disclosures to which I have not the courage to attach my name. Hitherto, the method pursued in Welsh Sunday-schools differs considerably from that adopted in England. Happily, it is now given up in nearly all our towns, and I cannot but hope for great good from the change."

The Sunday-schools (says the Reverend R. Harrison, of Builth) afford no sufficient education for the whole week.

The Reverend E. Davies, Theological Professor at the Brecknock College, speaks more decidedly in favour of the Sunday-school instruction than any other person who favoured me with evidence. He says—

"There is no people in the world so well provided with the means of religious instruction as the Welsh, as regards accommodation for religious worship, preaching, Sunday-school instruction, and religious books."

Mr. Davies, the Principal of the Normal College, qualifies the same statement:—

"There is no want of accommodation in churches and chapels, and a great deal of effort is put forth by the various religious bodies to reach the masses destitute of religious privileges. But a great deal must be done before matters are in a satisfactory state. Those that avail themselves of them derive much benefit."

In Radnorshire great spiritual destitution prevails.

Archdeacon Venables remarks that—

"The Sunday-schools are not sufficient to give the children even Scriptural knowledge; the teachers seldom make the children understand what they learn, but fancy that if they teach them to read that is all that can be required of them."

The Reverend William Evans, Vicar of Rhayader, says—

"The Sunday-schools do not give adequate instruction to the children."

Such, my Lords, are the opinions generally prevailing in my district on the subject of Sunday-school instruction. I have derived the impressions I have ventured to express on this interesting feature of my inquiry, first, from this and similar evidence and information on the subject; and secondly, from my own personal inspection of Sunday-schools. As free admission was given to me by every denomination of Dissenters as well as by the Church, I have been enabled to generalise the results of the more isolated observation of those who, belonging to one religious body, must be deemed to speak chiefly with reference to their own. The preceding table (pp. 288-9) will enable your Lordships to judge of the varieties of discipline and instruction which prevail in schools belonging to the different denominations:—

VIII.—Moral and Physical Condition of the People.

I have hitherto, my Lords, treated of the actual state of education in my district. It remains alone for me to advert to the moral character and condition of the population, the general state of intelligence and information of the poorer classes, and to the influence which an improved education might be expected to produce on the general condition of society and its moral and religious progress. The breadth and importance of the investigation involved in these considerations would cause me to shrink from offering my own conclusions upon them were not my responsibility lightened by the salient nature of the facts, and by the concurrent testimony of the well-informed persons whose evidence I lay before your Lordships.

Condition of the Population.

The people in my district are almost universally poor. In some parts of it wages are probably lower than in any part of Great Britain. The evidence of the witnesses numbered 22, 23, 1, 47, and 48, fully confirmed by other statements, exhibits much poverty, but little amended in other parts of the counties on which I report. The farmers themselves are very much impoverished, and live no better than English cottagers in prosperous agricultural co-

Dwellings of the people.

The cottages in which the people dwell are miserable in the extreme in nearly every part of the country in Cardiganshire, and every part of Brecknockshire and Radnorshire except the east. I have already laid before your Lordships the striking statement made on this branch of the subject by Mr. Jones, the Chairman of the Rhayader Union, and the Surgeon.

I have myself visited many of the dwellings of the poor, and my Assistants have done so likewise, and the result of some of these observations is stated in the notes in the Appendix on Tregaron, Llanfihangel, Rhidithon, Beguildy, &c.* I believe the Welsh cottages to be very little, if at all, superior to the Irish huts in the country districts.

Brick chimneys are very unusual in these cottages; those which exist are usually in the shape of large cones, the top being of basketwork. In very few cottages is there more than one room, which serves the purposes of living and sleeping. A large dresser and shelves usually form the partition between the two; and where there are separate beds for the family, a curtain or low board is (if it exist) the only division, with no regular partition. And this state of things very generally prevails, even where there is some little attention paid to cleanliness; but the cottages and beds are frequently filthy. The people are also very dirty. In all the counties the cottages are generally destitute of necessary out-buildings, including even those belonging to the farmers; and both in Cardiganshire and Radnorshire, except near the border of England, the pigs and poultry have free run of the joint dwelling and sleeping rooms.

As an exemplification of this I may, perhaps, venture to cite a note I took of the small town of Tregaron in Cardiganshire.

"The extreme filthiness of the habits of the poor, though observable everywhere, is as striking in this place, if not more so, than elsewhere, inasmuch as in a town it might be expected that a little more of the outward observances of cleanliness and decency would be met with. Dung-heaps abound in the lanes and streets. There seemed seldom to be more than one room for living and sleeping in; generally in a state of indescribable disorder and dirty to an excess. The pigs and poultry form a usual part of the family. In walking down a lane which forms one of the principal entrances to the town, I saw a huge sow go up to a door (the lower half of which was shut), and put her fore-paws on the top of it and begin shaking it; a woman with a child in her arms rushed across the road from the other side of the way, and immediately opened the door, and the animal walked into the house grunting as if she was offended at the delay, the woman following and closing the door behind her. Even the churchyard gives evidence of the absence of necessary out-buildings in the town, and several of the tombstones were covered with half-washed linen hanging to dry. This church and churchyard stand on a rocky eminence in the centre of the town, forming therefore a very conspicuous object in the place."

* Omitted in this Edition.

The evidence numbered 1, 22, 47, and 48, will further develop the prevalent disregard of cleanliness and domestic comfort.

Physical condition of the mining population.

The mining population exists exclusively in the extreme south and south-east border of Brecknockshire. It is congregated chiefly at Brynmaur in the parish of Llanelly, and at Beaufort in Llangattock, Llangynider, at Vainor, and at Ystrad Gynlais. The characteristics, so well known, and often described, of mining districts, prevail in the former of these places, if possible, with still less than the usual attention to cleanliness and comfort.

Immoral character of the population.

The evidence given me of the immoral character of the people, with a few exceptions, tells the same tale. The Welsh are peculiarly exempt from the guilt of great crimes. There are few districts in Europe where murders, burglaries, personal violence, rapes, forgeries, or any felonies on a large scale are so rare. On the other hand, there are, perhaps, few countries where the standard of minor morals is lower. Petty thefts, lying, cozening, every species of chicanery, drunkenness (where the means exist), and idleness, prevail to a great extent among the least educated part of the community, who scarcely regard them in the light of sins. There is another very painful feature in the laxity of morals voluntarily attested by some of those who have given evidence. I refer to the alleged want of chastity in the women. If this be so, it is sufficient to account for all other immoralities, for each generation will derive its moral tone in a great degree from the influences imparted by the mothers who reared them. Where these influences are corrupted at their very source, it is vain to expect virtue in the offspring. The want of chastity results frequently from the practice of "bundling," or courtship on beds, during the night—a practice still widely prevailing. It is also said to be much increased by night prayer-meetings, and the intercourse which ensues in returning home. These are not the only causes of this vice. It results also from the revolting habit of herding married and unmarried people of both sexes, often unconnected by relationship, in the same sleeping rooms, and often in adjoining beds without partition or curtain. Natural modesty is utterly suppressed by this vile practice, and the instinctive delicacy alike in men and women is destroyed in its very germ. These practices obtain in the classes immediately above as well as among the labouring people.

The several features in the moral condition of the people will derive illustration from the following evidence.

Morals in Brecknockshire.

In Brecknockshire, the Reverend Edward Williams, Independent Minister at Builth, says—

"The house accommodation is not good in the country. They often have only two rooms, one for the kitchen and one for sleeping. The whole family sleep in one room, without any division of sexes in most cases. I have known cases in farm-houses where the same system existed as to farm-servants, but not in the better classes of farm-houses."

As regards morality in that district, Mr. Williams speaks more favourably than most persons: he says— Morals in Brecknockshire.

"The general character of the villagers is pretty fair as to honesty, and also as to chastity. Cases of bastardy are not uncommon, but promiscuous intercourse does not usually occur. These cases are chiefly among farm-servants.

"They are tolerably fair as to truth, and they are generally industrious.

"This town (Builth) is very bad as to drunkenness. In the country they are pretty fair as to that.

"The observance of the Sabbath is better in Breconshire than in Radnorshire, and good in the former. Radnorshire is very much neglected, and attendance at places of worship not good. The clergy generally reside at their livings, just in this neighbourhood.

"The country people are generally peaceably disposed; they are free from gambling; but they are not very cleanly in their habits."

The Reverend David Charles, the Principal of the College at Trevecca, says—

"The morals of this part of the country are certainly very defective, owing to the system of drinking cider, &c., so prevalent here; drunkenness is the common sin of both farmers and their servants; seldom do we meet farm-servants returning from any considerable distance with their master's waggon or cart but that we find them intoxicated, while it is quite lamentable to witness the number of drunken farmers returning from market on Saturdays. In harvest-time this practice is still more prevalent. There is also among the class mentioned very little attention paid to the observance of the Sabbath."

The Reverend R. Harrison, the Incumbent of Builth, says—

"The Welsh are more deceitful than the English; though they are full of expression, I cannot rely on them as I should on the English. There is more disposition to pilfer than among the English, but we are less apprehensive of robbery than in England. There is less open avowal of a want of chastity, but it exists; and there is far less feeling of delicacy between the sexes here in every-day life than in England. The boys bathe here, for instance, in the river at the bridge in public, and I have been insulted for endeavouring to stop it. There is less open wickedness as regards prostitution than in England. Drunkenness is the prevailing sin of this place and the country around, and is not confined to the labouring classes, but the drunkenness of the lower classes is greatly caused by the example of those above them, who pass their evenings in the public-houses. But clergymen and magistrates, who used to frequent them, have ceased to do so within the last few years. I have preached against the sin, and used other efforts to check it, though I have been insulted for doing so in the street. I think things are better than they were in this respect. . . . . I do not think they are addicted to gambling, but their chief vice is that of sotting in the public houses.

"They are very dirty. I found a house in Builth where, in the bedroom down stairs, I found two pigs in one corner, and two children ill with the scarlet fever in the other. The dunghills are placed in the front of the houses in some parts of the town."

Morals in Brecknockshire.

David Griffiths, a working-man at Builth, says—

"The chief part of the poorer classes about here would rather be idle; there is little saving among them, and those who save are regarded with envy and dislike by the rest.

"They drink all they can get in the public-houses, but less now than formerly. Temperance Societies have done little; none of the drunkards joined them except one man. Drunkenness extends to the women, more so now than formerly; these are young women, mostly 20 or 25 years of age, and unmarried."

"The young women are in general unsteady; nothing is thought of having a bastard, and when in the family-way, they walk as publicly as a married woman; a good deal of this is attributable to the soldiers who were quartered here some time back; the mother of an illegitimate child is not generally married to the father. Public worship is generally attended, but the evening services are quitted by the younger people in a riotous manner, and much immorality then occurs. There are more filthy houses here, of the very poor, than in any other part of Wales. I was employed to inspect these houses in the time of the cholera. I found all that comes from a man's body in abundance inside the houses. There are no privies to these houses. There are mixens just outside the houses and open drains. There is not much desire of improvement among the old."

The Reverend Richard Lumley, Calvinistic Methodist Minister at Builth, says—

"The country people are anything but cleanly in their habits. It is not uncommon for the whole family among labourers to sleep in the same room without any distinction of sexes; and I have lately witnessed instances of the same habit among the classes immediately above them."

The Reverend James Morgan, Vicar of Talgarth, says—

"The standard of morality is certainly low; illegitimate children are by no means rare, and pregnancy before marriage is of common occurrence. It scarcely seems to be considered a sin, or even a disgrace, for a woman to be in the family-way by the man to whom she is engaged to be married. Drunkenness is but too prevalent, particularly on fair-days, and other similar occasions."

Edward W. Seymour, Esq., a Magistrate of Crickhowel, speaking of the mining district, says—

"The vices of lying, thieving, swearing, and drunkenness, and the vastly increasing crime of illicit intercourse between the sexes, prevail to a great extent; and these are by no means confined to the uneducated. Of their disregard of common decency I had an instance, among many which have come to my knowledge, in a case which was brought before me only the other day, wherein it appeared that a young girl of sixteen, going on a visit to her sister (a married woman), was actually placed by her for many nights together in the same bed-room (without even a curtain between them) in which a young labouring man (a lodger and a stranger) slept, which man was brought before me on a charge of stealing, the parties, with the exception of the lodger, being to all appearances respectable, intelligent, and above the common order among the lower classes. Upon my expostulating with them on the impropriety of their

subjecting a female under their protection to such indecency, the parties seemed rather astonished at the remark than sensible of their error." Morals in Brecknockshire.

The Reverend John Hughes, Curate of Llanelly, a mining parish, says—

"——— their dwellings are almost universally destitute of those conveniences which are necessary to the health and comfort of mankind; and, from the practice of the males stripping to wash themselves in the presence of the females, the usual barriers between the sexes are done away with, and the result is shown in the frequency of illicit intercourse. Drunkenness is also prevalent, although not to so great an extent as formerly."

The Reverend George Howell, Curate of Llangattock, and Edward Davies, Esq., Agent to the Duke of Beaufort at Llangattock, say—

"There is certainly a laxity of morals here, which may be easily accounted for, and entirely attributable to the overwhelming number of beer-shops which are open at all times, and where people resort to, and remain to a very late hour. The consequence is that drunkenness leads to immoral language, and ends in quarrels and broils, &c. Generally speaking they are strictly honest and trustworthy."

The Reverend W. L. Bevan, Vicar of Hay, says—

"Drunkenness and illegitimacy are the prevailing vices of the neighbourhood. Very many of the poorer classes are ruined by this indulgence in the first, while the second is considered as a very venial offence. A promise of marriage on the part of the man seems to legitimatise the whole affair in the eyes of the parties themselves, as well as in the estimation of their friends."

The Reverend James Denning, Curate of St. Mary's, Brecknock, says—

"The poor seem ignorant on most subjects, except how to cheat and speak evil of each other. They appear not to have an idea of what the comforts of life are. There are at least 2000 persons living in this town in a state of the greatest filth, and to all appearance they enjoy their filth and idleness, for they make no effort to get rid of it. From my experience of Ireland, I think there is a very great similarity between the lower orders of Welsh and Irish—both are dirty, indolent, bigoted, and contented.

"The defect in morals which is most remarkable to a stranger is the double dealing. * * * Truth is not regarded where money is concerned. The women drink quantities of gin."

The Reverend Lewis Havard, Roman Catholic Clergyman at Brecknock, says—

"The poor generally are given to drink, swearing, immodest talking, of which they seem not to be sensible of the impropriety, and sinfulness. In their different chapels they often meet, but the general feeling is, that there is no effectual improvement of the heart and morals. The profound adoration of God, the respect for man arising from that principle, may, I think, be fairly said not to be understood."

Morals in Brecknockshire.

The Reverend Rees Price, Curate of St. John's and St. David's, Brecknock, says—

"I am compelled to admit that want of veracity is no uncommon feature in their character: this appears usually in their artifices, and indirect and even open falsehoods in answer to questions put respecting their temporal circumstances. To this conduct, however, I have known many honourable exceptions—a willingness candidly to make known the resources of their livelihood. Drunkenness, I am sorry to say, is a sin that prevails to a very great extent among the males, and not unusually the females. Chastity does not appear to be highly valued by the younger portion, as may be learned from the condition of the females in many cases when presenting themselves for the performance of the marriage ceremony, and also from the number of illegitimate children presented for baptism."

The Reverend E. Davies, Professor at the Brecknock College, entertains a more favourable opinion: he says—

"I do not think their morals are generally defective. No doubt there are many immoral characters in the country, as many, I believe, in proportion, among the middle and higher classes of society as among the poor, who are influenced in this respect by their superiors in knowledge and station. I believe the influence of bad example to be much more injurious to the morals of our poor than the want of education."

The Reverend Mr. Griffiths, the Principal of the College, says—

"Generally speaking, our calendars are not remarkable for their number of gross crimes; in fact, I believe quite the reverse. I am afraid, however, that social and domestic moralities are very low among us. The number of illegitimate children, when compared with England, is astounding. There is also a great deal of drunkenness. On fair-days we often have fights innumerable about the streets. I am sorry to add, among the lower order of boys, habits of gambling in a small way seem very much on the increase. I have not observed this elsewhere in Wales, but here it is doing incalculable mischief. It would be easy to adduce instances—I will only mention one:—On a summer's Sunday afternoon, crowds of boys, who ought to be at school, may be seen in the fields near the town, playing cards, dice, &c., for halfpence or beer. In no town, either in England or Wales, have I seen this carried to such an extent. They are generally boys who have only learned just to read, and who therefore, being unable to find pleasure in reading, seem incapable of any higher amusement than gambling and drinking. As an index to character, nothing can be more significant than such habits."

The Reverend D. Parry, of Llywell, thinks that

"The morals of a great number are defective, in respect of chastity, truth-telling, and veneration for God's sacred name. In proof of which, suffice it to allude to the number of illegitimate children in the country; to the little reliance that can be placed on what is often said or spoken, provided the individual have some bias or interest in the matter; and to the frequent abuse of God's holy name in the common intercourse and transactions of life. These are facts well known to all observant minds, and loudly calling for some means of reformation."

Morals in Cardiganshire.

In Cardiganshire the morals and habits of the people are not much better.

The Very Reverend the Dean of St. David's says of many of the young persons in Sunday-schools that they are

"Not only grossly ignorant on every other subject, but also grossly immoral. Many of these girls have bastard children; but this generally exists without promiscuous intercourse. Drunkenness is very general, especially at the fairs. I think there cannot be a doubt that education, accompanied by religious instruction, would materially improve this state of things; and I think that the people would go to good schools if they existed."

Thomas Williams, Esq., Clerk to the Magistrates at Lampeter and Superintendent of the Independent Sunday-school, says—

"I do not think the moral state of the people low, but for want of education they practise a great deal of low cunning. Generally speaking they are honest. Bastardy cases are, however, very common. The women used to be ashamed of being in the family-way, but are not so now; and promiscuous intercourse is carried on to a very great degree."

Mr. Williams gives other particulars on this subject which will be found in his evidence in the Appendix.

The Reverend L. H. Davies, of Troed y Raur, says—

"They (the young people) often meet at evening schools in private houses for the preparation of the pwnc, and this tends to immoralities between the young persons of both sexes, who frequently spend the night afterwards in hay-lofts together. So prevalent is want of chastity among the females, that, although I promised to return the marriage fee to all couples whose first child should be born after nine months from the marriage, only one in six years entitled themselves to claim it. Most of them were in the family-way. It is said to be a customary matter for them to have intercourse together on condition that they should marry if the woman becomes pregnant; but the marriage by no means always takes place. Morals are generally at a low ebb, but want of chastity is the giant sin of Wales. I believe that the best remedy for the want of morals and of education is that of the establishment of good schools such as I have described."

Richard Williams, Esq., M.D. and Coroner, says—

"The youth of both sexes are very unchaste, and do not consider promiscuous intercourse any disgrace, which is chiefly owing to the want of proper education; to the ancient practice of bundling, or courting in bed, still prevalent; to the construction of their dwellings; and to the bad example of their parents.

"The morals of the poor are generally indifferent. They are not disposed to commit atrocious crimes, but are addicted to petty thefts and prevarication. In justice I should say that many strangers have informed me the lower classes of Wales are far superior to those of the same class n other parts of the kingdom."

W. O. Brigstocke, Esq., Magistrate of Blaenpant, says—

"Morals generally very bad; intercourse between the sexes previous to marriage being *very* general; misconduct after marriage is of *rare* occurrence. Drunkenness is a very common vice, especially on market or fair days."

orals in adnorshire.

A somewhat more satisfactory account is given of the north part of the county by Mr. Owen Owen, of Taliessin:—

"The morals of the people are improving. It is common still for women to be in the family-way before their marriage, but this is not so much the case as it was. This intercourse is only with the man to whom they are attached, and a common woman would be scouted in any of the villages. The veracity of the people is not bad. In a great many places there is a desire for better education, but in several they are so poor that they are hopeless. If better means were afforded, the people would be prompted to take advantage of them by their ministers.

In Radnorshire the morals of the people are of a very low standard.

The Archdeacon Venables, Chairman of Quarter Sessions, says—

"Their morals are at a very low ebb. An acknowledged thief is almost as well thought of and as much employed as better characters by the lower orders."

The Reverend W. D. West, Curate of Presteigne, says—

"There is great laxity in the prevalent notions on the subject of sexual intercourse;"

and he cites an instance which will be found in his evidence. He adds—

"Sexual lusts and drunkenness (which last I omitted above) being the popular vices, education, not mere *instruction*, might counteract them by creating other tastes."

Mr. Jones, the Superintendent of the Baptist Sunday-School at Presteigne, makes a similar statement.

Sir William Cockburn, Bart., of New Radnor, a Magistrate, says—

"In the one crime of bastardy I fear that the people of this country are pre-eminent. As magistrates and individuals we have done our best to discourage this vice, but the remedy is yet to be found. But excepting five or six cases of drunkards, and some of those conspicuous, I think that the rest of the population, of above 500 souls in this parish, are more than usually sober, temperate, industrious, civil, grateful, and orderly; and, with the exception of small wood 'carrying' (as they term it), so honest, that I should fear no loss of any other kind of property, whether out of doors, or in the house even left open by night or day."

The Reverend R. Lister Venables, Vicar of Clyro, and a Magistrate, says—

"Crimes of violence are almost unknown, such as burglary, forcible robbery, or the use of the knife. Common assaults are frequent, usually arising from drunken quarrels. Petty thefts are not particularly numerous. Poultry-stealing and sheep-stealing prevail to a considerable extent. There is no rural police, and the parish constables are for the most part utterly useless, except for serving summonses, &c. Sheep and poultry stealers therefore very frequently escape with impunity. Drunkenness prevails to a lamentable extent, not so much among the lowest class, who are restrained by their poverty, as among those who

Morals in Radnorshire

are in better circumstances. Every market or fair day affords too much proof of this assertion. Unchastity in the women is, I am sorry to say, a great stain upon our people. The number of bastard children is very great, as is shown by the application of young women for admission into the workhouse to be confined, and by the application to magistrates in petty sessions for orders of affiliation. In hearing these cases it is impossible not to remark how unconscious of shame both the young woman and her parents often appear to be. In the majority of cases where an order of affiliation is sought, marriage was promised, or the expectation of it held out. The cases are usually cases of *bonâ fide* seduction. Those who enter the workhouse to be confined are generally girls of known bad character. I believe that in the rural districts few professed prostitutes would be found."

Cecil Parsons, Esq., of Presteigne, says—

"It appears from the Parliamentary Returns that the proportion of illegitimate children in Radnorshire exceeds that of any other county."

The Reverend John Price, Rector of Bledfa, and a Magistrate, says—

"Drunkenness is rare in this neighbourhood, and the poorer classes are really honest, quiet and industrious; the prevailing vice of the country is a disregard for chastity, a breach of which is considered neither a sin nor a crime. Apparently there is no disgrace attached to it, and women who have had two or three illegitimate children are as frequently selected by young men for their wives as those of virtuous conduct. But after marriage the women are generally well conducted. Probably the chief causes of this disregard to modesty and chastity may be referred '*first*,' to the *want of room* in small farmhouses and cottages. Grown-up sons and daughters, and men and female servants, *commonly sleep in the same room*. '*Secondly*,' to the *bad habit of holding meetings* at dissenting chapels or farmhouses after night, where the youth of both sexes attend from a distance for the purpose of walking home together. As a magistrate, I can safely report that in the investigation of numerous cases of bastardy I have found most of them to be referred to *the opportunities of meeting above mentioned*."

Francis Phillips, Esq., of Abbey-cum-hir, Radnorshire, says—

"Crime of a serious character is not of frequent occurrence, but bastardy, which is scarcely considered a crime or disgrace, is very prevalent with young women; those who afterwards marry generally become industrious and domestic, but they have little idea of cleanliness or comfort. The very high price of coal leads to pilfering of wood, &c."

Morals in towns, &c.

Such appear to be the prevailing vices throughout my district, with the exception of the town of Brecknock, and the hill district in the hundred of Crickhowel, where the mining district commences, and of which I shall presently have occasion to speak. In Brecknock and Builth, a graver character of vice prevails than in the country.

Mr. Mordecai Jones, a Dissenter of great respectability, sums up the morals of the people in the former thus:—

"I am sorry to say there is a deal of low gambling in the public-houses about the town among the poor apprentices. Drunkenness and adultery prevail to a sad extent."

None of these vices prevail to a great extent in the rural districts; drunkenness is confined to the towns, and all the statements concur with those above cited that female profligacy ceases with marriage. I believe the crime of adultery to be entirely confined to one or two places.

Perjury.

The disregard to truth has a fearful development in Wales in the frequency of perjury in courts of justice.

Mr. Williams, the clerk to the magistrates at Lampeter, says—

"Perjury is common in courts of justice, and the Welsh language facilitates it; for, when witnesses understand English, they feign not to do so, in order to gain time in the process of translation to shape and mould their answers according to the interest they wish to serve. Frequently neither the prisoner nor the jury understand English, and the counsel, nevertheless, addresses them in English, and the judge sums up in English, not one word of which do they often understand. Instances have occurred when I have had to translate the answers of an English witness into Welsh for the jury; and once even to the grand jury at Cardigan I had to do this. A juryman once asked me, 'What was the nature of an action in which he had given his verdict.' There is no remedy for this state of things except the propagation of the English language."

E. C. Hall, Esq., a barrister in constant practice in the courts, and residing in Cardiganshire, after citing a curious case in which the administration of justice was entirely defeated by the same evil, proceeds to say—

"I can mention several similar cases, both civil and criminal. The two languages are a great facility to perjury. There is hardly a case in which it is not committed more or less. The want of accuracy in the knowledge of the language seems to remove the feeling of degradation. Their mode of numeration produces great errors: they have almost to do an addition sum in their heads before they can express some numbers. The Welsh language is peculiarly evasive, which originates from its having been the language of slavery. It is a regular custom for parties to a cause to employ persons to go and tamper with the jury before a trial comes on, and to infuse views of the case into their minds."

W. O. Brigstocke, Esq., a magistrate acting for the three counties of Cardigan, Carmarthen, and Pembroke, says—

"Truth and the sacredness of an oath are little thought of; it is most difficult to get satisfactory evidence in courts of justice."

Mr. Thomas Davies, of Llangattock, for many years the agent of the Duke of Beaufort, says—

"I fear, in too many instances, they have not much idea of the obligation of an oath when examined as witnesses; such I know was the opinion of the late Mr. Baron Gurney, which he attributed to the want of religious education."

General conclusions on morals.

The morals of the people are of a very low standard.* In

* Somewhat contrary opinions were expressed by Richard Price, Esq., M.P., of Norton; the Rev. E. Davies, of Brecknock, and also by Mr. Edwards, of Old Radnor (Nos. 50, 52, and 60): the bulk of the information I received was however to the effect of the evidence above stated, and which I am persuaded is substantially true.

fact, immorality prevails rather from the want of a sense of moral obligation than from a forgetfulness or violation of recognised duties. I am confident that as regards mendacity there is frequently no real consciousness that it is sinful, so habitual is disregard for truth whenever interest prompts falsehood.

The whole people are kept back by their immoralities and low tone of principle. A Bristol merchant, who endeavours to deal with the Welsh to some extent in a line of business which throws him into communication with many of the country people, told me that his efforts to continue a commerce with them, which would be mutually profitable were they even commonly trustworthy, are wholly frustrated by their inveterate faithlessness to their bargains the moment they see the possibility of gaining a penny by breaking them. The astute ingenuity exercised in obtaining a minute advantage, or excusing themselves from an error, and escaping the effects of it, is remarkably great. Their want of morality is, however, entirely owing to their total want of mental cultivation, and the very great deficiency of all means of moral training. They are not taught better, and have at present little means of improvement.

Absence of great crimes.

Notwithstanding the lamentable state of morals, the gaols are empty. The following comparison between the relative criminality of the three counties in my district, with that of the neighbouring agricultural county of Hereford, exhibits this moral anomaly in the Welsh character very forcibly :—

Counties of	Population in 1841.	Committals for Trial at Assizes and Quarter Sessions for the 5 yrs. ending with 1845.	Centesimal proportion of Offenders to Population.
Brecknock . . .	55,603	261	·46
Cardigan. . . .	68,766	135	·19
Radnor	25,356	140	·55
Hereford	113,878	1,198	1·05

Crimes, therefore, are twice as numerous in Herefordshire as in Radnorshire or Brecknockshire, and five times more so than in Cardiganshire.

I attribute this paucity of punishable offences in Wales partly to the extreme shrewdness and caution of the people, but much more to a natural benevolence and warmth of heart, which powerfully deters them from acts of malice and all deliberate injury to others. And I cannot but express my surprise that a characteristic so highly to the credit of the Welsh people, and of which so many evidences presented themselves to the eye of a stranger, should have been left chiefly to his own personal testimony. Facts were nevertheless related to me which bore out my impression; and I may

instance the ancient practice among neighbouring families of assisting the marriages of each other's children by loans or gifts of money at the "biddings" or marriage meetings, to be repaid only on a similar occasion in the family of the donor, as well as the attendance of friends at times of death or adversity, as among the incidents which spring from and mark this honourable characteristic.

Morals in the mining districts.

The morals of the population congregated at and near Brynmaur and Beaufort are deplorably low. Drunkenness, blasphemy, indecency, sexual vices, and lawlessness, widely prevail there. This district was one of the chief sources of Chartism. One of the main bodies of the mob who marched upon Newport congregated at and issued from thence; they took the chapels by storm, and forced many reluctant men to join them. Brynmaur contains 5000 people, nearly all of whom are of the lowest class, and, with the exception of one or two shopkeepers, exclusively so. Nearly every family in it is in the employment of Mr. Bailey, the iron-master, whose works are at Nant-y-Glo, in the adjoining parish in Monmouthshire. The town reeks with dirt; there are no lamps or effective drainage; and although so many years have elapsed since the Chartist outbreak, not the slightest step has been taken to improve the mental or moral condition of this violent and vicious community. Neither church nor school have been established by those who employ the people or own the land; and the only step that has been taken for their benefit is that of establishing, within a week or two of this time, a police station! It is exclusively owing to the Dissenters that instruction of any kind is given in the place. By their unaided efforts, an inferior school and six chapels have been built; and, imperfect as their means of ameliorating the morals of the people are, their efforts have not been unattended with benefit. There is a visible improvement in the conduct of the people, according to the statement of Mr. Kershaw (No. 6), but it is still lamentably bad; and their neglected state cannot be deemed otherwise than perilous to the tranquillity of the neighbourhood. I ought to state that the people of this place are not wholly Welsh. A large portion of them are emigrants, and not unfrequently outcasts from distant places, both in England, Ireland, and Scotland.

I felt it my duty to take especial means of verifying the statements which poured in upon me with respect to this dangerous and degraded population; and, in addition to the evidence already cited of Mr. Seymour (an active magistrate of this district), I beg to present to your Lordships the following evidence from the Reverend Richard Davies, of Court y Gollen, a beneficed clergyman and magistrate of the highest respectability, who, in answer to my request that he should, as a magistrate of the district, state facts which would illustrate the condition of Brynmaur, favoured me with the following evidence respecting it:—

"It has long been a matter of deep regret and sorrow to witness in the character of those who are responsible for the peace, good conduct, and well-being of society, the degraded and corrupt state of what is generally termed the 'hilly district;' more especially the locality designated as Brynmaur. It has been the painful duty of the furnisher of this information to bring the sad and lamentable state of this district more immediately before the view of the magistracy of the county; it affords a frightful picture of the consequences that a want of education necessarily entails, and the fearful result of masses being brought together without an adequate provision made for leading their minds to higher and better things; to subject them to the guidance of religious tuition, and thus pave the way for their becoming loyal subjects, peaceable citizens, a contented, well-disposed, and orderly community. The elements necessary to produce this wished for result are not in Brynmaur. Let us refer to statistical details as our guide and index. There are 5000 inhabitants in Brynmaur, and 50 new houses are added, at a moderate computation, yearly. There are already 19 licensed public-houses and 38 beer-houses. No church or chapel of the established religion nearer than two miles. Six meeting-houses of comparatively small dimensions, with some schools attached to them, but far from affording an antidote to the great amount of evil that a vast increasing population, without responsible guides and pastors, must inevitably give rise to. One-half of the criminal cases that are entered upon the pages of our petty sessions record come from, and may be traced to, the densely populated Brynmaur. The scenes that the magistrates are compelled to witness, and which I can personally vouch for, baffle all description and outrage every feeling of propriety; oaths and profane language are apparently familiar to persons of all ages; even children lisp out the foul expressions they hear, and seem perfectly accustomed to every epithet that the most evil mind could suggest. In one instance a young and seemingly modest woman, with a child at the breast, with the most unblushing effrontery, used language that even caused the male portion of the audience to turn away their heads in shame and disgust. Frequent, however, are the examples that have given rise to the deepest regret—drunkenness—and its sad results, this occurring weekly as long as wages were high. The irregularity, commencing on the Saturday night, continues through the Sabbath, desecrating that holy day, and ceasing not till the Monday has passed, sometimes Tuesday. Strife, jealousy, bickerings, assaults, and quarrelling—this is the constant reality of the immoral and degraded picture furnished us almost weekly from the sadly notorious Brynmaur."

The evidence of Mr. Morris (No. 73) further confirms these sad statements. In order to illustrate the criminality of this lawless district, I applied also to the clerk to the magistrates for a statement of the number of offences falling within the cognizance of the hundred of Crickhowel, which arose from the agricultural compared with those from the mining portion, in which the town of Brynmaur is situated. The whole hundred contained a population of 17,559 at the census in 1841, which cannot be less than 18,000 now: the following was the number of offenders brought before the magistrates during 1845 and 1846 from the entire hundred:—

Offence indicated by Punishment.	From the Agricultural and non-Mining districts.		From the Mining Districts.	
Summary Convictions.	Males.	Females.	Males.	Females.
Offenders Fined . . .	10	..	46	5
,, Imprisoned .	4	..	3	1
Committed for Trial . .	..	..	2	..

(Signed) G. A. A. Davies.

The number of manufacturers and miners is estimated, by the overseers of the parishes containing them, as about 12,300, showing therefore, in the above return, a very undue proportion of offences in the mining part of the hundred; and this disproportion will be largely increased by the establishment of a police station at Brynmaur. I shall reserve further comment on the mining districts for my Report on Monmouthshire.

General ignorance of the people.

The people are, with few exceptions, grossly ignorant. The examination given in the "Notes of Parishes," such as Mount, Llanychaiairn, Bryngwyn, &c., are by no means exaggerated specimens of the facts. They seem to be a people whose whole scope of thought is limited to their locality and the means of livelihood. The only exception is that of religious, or rather doctrinal and sectarian discussion, which is therefore the channel in which any higher amount of intelligence expends itself.

Prevalent superstitions.

Superstition prevails. Belief in charms, supernatural appearances, and even in witchcraft, sturdily survives all the civilisation and light which has long ago banished these remnants of the dark ages elsewhere. Little or none of such light has as yet penetrated the dense darkness which, harboured by their language, and undisturbed by availing efforts of enlightenment, enshrouds the minds of the people. The wide belief in ghosts and the almost incredible amount of superstition afford perhaps of all others the strongest proofs of the depth of ignorance which prevails throughout my district. I have before me a little book published as lately as the year 1813, written by a clergyman named Jones, and published at Newport, in which he relates above forty or fifty cases of apparitions as having occurred and being attested by creditable persons in several parishes in my district. This work, as the author states in his title-page, is "designed to confute and to prevent the infidelity of denying the being and apparition of spirits, which tends to irreligion and atheism." A subscription was lately made by his fellow-workmen in order to enable a carpenter to travel fifty miles, from Monmouthshire to Lampeter, to consult a wise man how to recover some tools he had lost. Charms are commonly resorted to for the cure of diseases.

Evidence of ignorance.

The following extracts from the evidence given on these and other phases of the mental condition of the people will complete

the picture which it is my duty to present to your Lordships' attention.

Sir William Cockburn, Bart., of New Radnor, is less unfavourably impressed with the mental state of the people than most of those who have favoured me with evidence. Sir William Cockburn says—

"I think the poor naturally more intelligent, and not more ignorant, than I have usually found their class elsewhere. Like the inhabitants of most mountainous countries, however, they are superstitious; and I have found many cases (one in a Dissenting teacher) of the belief in the 'evil eye,' in charms, in the hearing of 'hell-hounds hunting a condemned spirit through the howling blast,' &c. &c.; and they are often more inclined to trust in ignorant empirics in religion and medicine than in enlightened and authorised ministrators."

The Archdeacon Venables speaks of the people as "wofully ignorant."

The Reverend John Price, of Bledfa, also in Radnorshire, says—

"The majority of the agricultural labourers and women of the same rank cannot read: they are generally good workmen, but ill-informed in the requirements of religion."

The Reverend David Davies, a Baptist Minister, who is well and widely acquainted with the poor people of Radnorshire, says—

"Many of the poor in the locality referred to, and indeed in all the country around, are very ignorant of both religious and political subjects: they are in fact almost entirely ignorant of all subjects except the cultivation of the ground.

"Several neglect the means of grace on the Sunday, indulging themselves in indolence and inattention to their temporal comfort and eternal welfare. I have known within the last two years instances of profaning the Sabbath by kicking foot-ball, drinking, fighting, &c.

"They have the means of grace conducted by reading the Scriptures, praying, and preaching the Gospel, within their reach, twice or thrice every Sunday, a Sunday-school, and a prayer-meeting once a-week. By this means several have, from time to time, been converted to God, and become moral and pious characters. Several of the poor children that attend the school have become able to read the Scriptures.

"The peculiar characteristic of some of the poor is a total insensibility of the value of education, and owing to this state there is great difficulty to persuade some of the lowest class to send their children to school, or to attend the means of grace, and, if they accidentally attend, they do not steadily persevere.

"Most certainly a good education, properly conducted, would greatly tend to change the habits and improve the character of the people.

"Those who have been awakened to the value and benefit of education have a strong desire for it, while others, owing to their ignorance, are wholly indifferent to instruction."

The Reverend David Charles, of Trevecca (Brecknockshire), says—

"Knowledge is not generally appreciated, and this circumstance has its concomitant results, such as belief in witchcraft, &c."

The Reverend James Morgan, of Talgarth, says—

"Great ignorance exists among the poor on almost all subjects, the great majority of adults having had little or no means of education."

The Reverend Mr. Hughes, Curate of Llanelly, in which Brynmaur is situated, says—

"There is not more than one-third of the adult population can read, and a still smaller proportion are able to write; while, from the little intercourse they have with strangers, and the prevalence of the Welsh language, they are but slightly acquainted with the common observances of civilized life."

The Reverend Henry Griffiths, of Brecknock, gives much valuable evidence, which will be found in detail (No. 65) in the Appendix. He speaks of the superstition as "almost incredible."

"During the last five years I have spent whole weeks going about from house to house, in different towns and different counties, for the purpose of collecting information on the subject. I am sorry to say every successive inquiry has only deepened my impressions as to the extent of their ignorance. There is also an almost incredible amount of superstition. Not a few facts have been brought before me which, until lately, I should have pronounced to be utterly impossible in Wales. In the border towns especially, there is a number of families who know very little Welsh, and who therefore never enter a place of worship. It was but the other day I visited a house where lived a grandmother, father, mother, mother's sister, and thirteen children (most of them grown up), and yet not one of them could read a syllable. Of the plan of salvation, so far as I could make out, they knew absolutely nothing. Let me hope this was an extreme case; I fear, however, it is not so rare as is generally supposed. Indeed, I am sorry to say, I could mention a great many other instances almost as bad. But facts like these do not present themselves to the more casual observer. Nothing but careful personal examination can give one any adequate idea of the fearful ignorance by which we are surrounded."

The Reverend H. L. Davies, of Troed y Raur, Cardiganshire, terms the people "wofully ignorant on all secular subjects."

As little difference of opinion exists on the subject of secular ignorance, it is unnecessary to multiply citations of the abundant evidence on this point, and on the essential need of education as a means of moral and social improvement.

I cannot but regard the condition of the people as one pregnant with grave peril to the interests of society. The Welsh are not prone to sedition; on the contrary, they are very loyally and peaceably disposed, but their passions are easily excited, and their ignorance renders that excitability peculiarly hazardous. Mr. Hall has not overstated the existing danger at the time of the Rebecca riots. There is no doubt that, after the war against tolls had expended itself, the aroused passions of the people would have been directed with fearful effect against far less obnoxious

institutions, had the people had leaders in whom they could confide. This happy contingency, added to their intense national distrust of foreigners, doubtlessly prevented much serious outrage at that time, which may not always be averted by similar accidents. These various circumstances render it, in my humble judgment, peculiarly impolitic and dangerous that the Welsh people should remain without efficient mental and moral education.—(See also the evidence numbered 27.)

General intelligence, capacity, and merits of the people.

I can speak in very strong terms of the natural ability and capacity for instruction of the Welsh people. Though they are ignorant, no people more richly deserve to be educated. In the first place, they desire it to the full extent of their power to appreciate it; in the next, their natural capacity is of a high order, especially in the Welsh districts. They learn what they are even badly taught with surprising facility. Their memories are very retentive, and they are remarkably shrewd in catching an idea. In the words of a clergyman who has lived among them, they "see what you mean before you have said it." I can bear evidence to the extreme sagacity with which my own motives and objects were scrutinised, scanned, and decided in favour of my inquiry in coming into their mountains and villages, often by perfectly illiterate persons.

The Reverend Mr. Harrison, of Builth, an English clergyman, says—

"The Welsh people are much quicker than the English. I have been much concerned in schools in England, and have succeeded well with them; but the Welsh have much better and readier powers of perception; their reasoning powers are much less developed. There are, however, beautiful faculties lost here for want of proper cultivation. They would learn quickly and profit greatly by good schools.

"There is great anxiety for better education among all classes of the people; they would make sacrifices to procure it."

The Reverend Mr. Parry, of Llywell, remarks also—

"They are for the most part quick, shrewd, and clever, in proportion to their advantages, evidently possessing sufficient natural abilities to form as useful members of society as any within Her Majesty's dominions, were they equally blessed with early cultivation; and they are rather warm-hearted and kindly disposed, though their temperament generally requires to be somewhat softened and subdued, which can only be effected by early mental culture and sound moral training."

IX. The Welsh Language.

The Welsh language is a vast drawback to Wales, and a manifold barrier to the moral progress and commercial prosperity of the people. It is not easy to over-estimate its evil effects. It is the language of the Cymri, and anterior to that of the ancient Britons. It dissevers the people from intercourse which would greatly advance their civilization, and bars the access of improving knowledge to their minds. As a proof of this, there is no Welsh

literature worthy of the name.* The only works generally read in the Welsh language are the Welsh monthly magazines, of which a list and description are given in the Appendix lettered H. They are much more talented than any other Welsh works extant, but convey, to a very limited extent, a knowledge of passing events, and are chiefly polemical and full of bitter sectarianism, and indulge a great deal in highly-coloured caricatures and personality. Nevertheless they have partially lifted the people from that perfect ignorance and utter vacuity of thought which otherwise would possess at least two-thirds of them. At the same time, these periodicals have used their monopoly as public instructors in moulding the popular mind, and confirming a natural partiality for polemics, which impedes the cultivation of a higher and more comprehensive taste and desire for general information. This has been conclusively proved by Mr. Rees, the enterprising publisher at Llandovery. He commenced the publication of a periodical similar to the Penny Magazine in the Welsh language, but lost 200*l.* by it in a year. This was probably too short a trial of the experiment;† but it sufficiently evinces the difficulty of supplanting an established taste, by means however inoffensive.

Perjury in courts of justice.

The evil of the Welsh language, as I have above stated, is obviously and fearfully great in courts of justice. The evidence given by Mr. Hall (No. 37) is borne out by every account I have heard on the subject; it distorts the truth, favours fraud, and abets perjury, which is frequently practised in courts, and escapes detection through the loop-holes of interpretation. This public exhibition of successful falsehood has a disastrous effect on public morals and regard for truth. The mockery of an English trial of a Welsh criminal by a Welsh jury, addressed by counsel and judge in English, is too gross and shocking to need comment. It is nevertheless a mockery which must continue until the people are taught the English language; and that will not be done until there are efficient schools for the purpose.

On the subject of this disastrous barrier to all moral improvement and popular progress in Wales, and the ease with which good schools would remove it, I may cite the following brief extracts from the unanimous evidence on the subject.

* A society called the Cwmreigyddion indeed exists, and holds meetings at Abergavenny, where a band of literati promote Welsh literature by making English speeches once a-year in its defence. Its proceedings are perfectly innocuous. One of its distinguished members has written a History of Wales, but couched in such antique phraseology that its sale it is said has never repaid the expense of printing it.

† The difficulty could not, however, be insuperable, of maintaining an extensive circulation for a well-written and very cheap magazine, at first, in the Welsh language, which should have in view these main objects:—1st, The supply of well-digested news without bias, and of useful general information, as well as instructive and interesting articles; 2nd, Leading articles advocating the use and desirability of knowledge and better education for the people in the English language. Such a work, if judiciously written, might perhaps be made a very effective means of improving the people and furthering the English language.

The Dean of St. David's says—

"I do not think there is a very vivid desire for better instruction among the Welsh people, except for the purpose of learning English, and thereby bettering their condition in life, and obtaining situations to which an ignorance of the English language is a barrier. The natural capacity of the Welsh is great to a very wonderful degree. Archdeacon Williams, of Edinburgh, is, I have heard, of that opinion also, and that the Welsh have a great capacity for learning languages. They are very quick. Young men of 17 or 18 come to this college knowing very little of Latin or Greek, and in three years acquire a very respectable knowledge of these languages."

Mr. Williams, of Lampeter, says—

"The Welsh language is a decided impediment to the mental improvement of the people, for the books we have are generally translations, very badly done, of English works; and these are very limited, No business can be done in the language. Children taught in English are much quicker than those who know only Welsh.

"I think that the people know the advantage of learning English, and that they understand that it would enable them to rise in life. In agricultural life it is a great drawback not to know English. They cannot read the papers or know the prices. I believe that there is not a single Welsh weekly newspaper published in Wales. There are Welsh monthly magazines, which are chiefly controversial, and abuse each other and the opposite sects; they do more harm than good. They are generally read by the country people, and form the staple means of information. They are very deficient even for this purpose. There is very little original Welsh literature in Wales.

"If good education were given, the people are very capable of being instructed; and have, generally speaking, good natural abilities."

An erroneous notion prevails that the Dissenting ministers are averse to the English language being learnt.

The Reverend W. Evans, Independent Minister at Aberayron, says—

"There is a great desire among the poorer classes to learn the English language; there are many motives inducing them to do so, as they can succeed better in life. I think it beneficial for them to learn English, but not to forget their own language. The people are very much for having better schools on a better system, according to the British and Foreign School Society's plan."

The Reverend Mr. Denning, of St Mary's, Brecknock, says—

"English is gaining ground, and until it is universally spoken nothing effective can be done to raise the social character of the people; and for this reason—the arts and sciences, agriculture, &c., are brought to perfection in England. If improvements are to be introduced here, they must be by persons who have acquired them through means of the English language. All scientific books are written in English; medical men study in English; our courts of law pronounce judgment in English; in fact, in everything but language we are part and parcel of England. Teach English, and bigotry will be banished."

See also the evidence numbered 16.

The Reverend Rees Price, of St. John's, Brecknock, says—

"Though a Welshman, I rejoice to witness its progress (the English language). When the English language shall supplant the Welsh, I doubt not that it will at the same time banish many prejudices that the people seem now to imbibe from their vernacular tongue, and improve their tastes and habits. Clergymen experience a difficulty in the performance of their duty in those parishes where the Welsh and English languages are spoken, more particularly when not thoroughly conversant with both languages: the consequence is, their ministrations in one language are defective. I may here observe that the really Welsh portion of the people are very tenacious of their native language, and would regard with displeasure any means of doing away with it."

The Reverend Mr. Griffiths, of the Dissenting College, Brecknock, says—

"It (the English language) is gaining ground in the border counties, but not so fast as Englishmen are apt to suppose. Very few pulpits or Sunday-schools have changed languages within the memory of man. Until that is done, the English, however employed in ordinary matters of business, can have little effect on the formation of character. As to the desirableness of its being better taught, without entering on considerations of commerce or general literature, confessedly important as they are, perhaps you will forgive my taking an extract from the address published by the Llandovery conference" [from which the following passage may be cited]:—"'Hallowed by religion and rich with the magic of genius and associations of home, it (the Welsh language) cannot be otherwise than dear to our hearts. It has done good service in its day, and the sooner that service is acknowledged, the better for all parties concerned. If die it must, let it die fairly, peacefully, and reputably. Attached to it as we are, few would wish to postpone its euthanasy. But no sacrifice would be deemed too great to prevent its being murdered. At the best, the vanishing for ever of a language which has been spoken for thousands of years is a deeply touching event. There is a melancholy grandeur in the very idea, to which even its bitterest enemies cannot be wholly insensible. What then must the actual fact be to those who have worshipped and loved in its accents from the earliest hours of childhood, and all whose fondest recollections and hopes are bound up in its existence?'

"Take (says Mr. Griffiths) one other example.—This very day I have heard of an overseer who has just been punished for not rightly administering a law which is only written in a language to which he is a stranger. He complains bitterly that, though neither he nor any of his friends around him ever had the means of learning anything but Welsh, he is compelled to administer English laws, and then severely punished for violating their letter. He did his best, but, from sheer inability to understand the language, he unfortunately exposed himself to ruin. Have not men in such circumstances a special claim to the sympathy and help of their legislators?"

The Reverend David Parry, Vicar of Llywell, one of the most eloquent Welsh preachers of the day, says—

"I think it desirable that it (the English language) should be better taught; for, all our accounts being kept in English, most books for the

improvement of the mind being written in English, and all public business being generally transacted in the English language, there can be little doubt but that a better teaching of it would confer great benefit on the principality."

I have endeavoured to estimate as nearly as possible the amount of the population in my district of whom *English is the fireside language*; and I believe it to be very nearly as follows:—

In Brecknockshire,	23,500	out of	55,603	speak English.
In Cardiganshire,	3,000	,,	68,766	,,
In Radnorshire,	23,000	,,	25,356	,,
	50,000	,,	149,725	,,

Thus one-third of the whole number speak English. Of this amount, full one-half always have spoken English,—Radnorshire, and many of the gentry and English residents, not being of Celtic origin. The Celtic race, therefore, who have learned English, are a mere fraction of the population, confined chiefly to the towns of Brecknock, Aberystwyth, Crickhowel, and Talgarth, and a small number of the people in the town of Cardigan, whose Celtic origin is questionable. It is impossible to calculate the real advance of the English over the native tongue with any precision; but, after weighing the various probabilities and indices, I am disposed to think, that in Brecknockshire and Cardiganshire, where there has been any Welsh to contend with, the English language has not displaced above one-tenth part of it; nor do I believe that it will diffuse itself over the whole country for one or two centuries to come, unless better means are taken to expedite its progress. These means would be found in thoroughly good schools for the purpose. They are desired by the people: and no reasonable doubt is entertained that a sound secular and religious education would raise their physical condition, and eventually remove their moral debasement.

If the Welsh people were well educated, and received the same attention and care which have been bestowed on others, they would in all probability assume a high rank among civilized communities.

I have &c.,

JELINGER C. SYMONS.

EXTRACTS FROM APPENDIX.

No. 1.

Rev. *Richard Lumley*, Calvinistic Methodist Minister, *Builth*, *Brecknockshire*.

9th October, 1846.

The average wages of an agricultural labourer would be about 9*s.* per week, according to the present year; in harvest time, from 2*s.* to 2*s.* 6*d.* This is without food; but usually the farmers provide the food and pay 1*s.* per diem. This is the usual mode. The labourer pays the rent of his cottage, about 30*s.* per annum. There is little difference in this, between Radnor and Breconshire. The boys, at 8 or 9, would perhaps begin to earn their food.

Journeymen in farms here would earn from 2*s.* to 2*s.* 6*d.* per diem.

There have been no fluctuations of any great extent in the county, but we are more liable to them in the town. Fuel is very dear; coals are sold here by retail at 2*s.* per cwt., and equally dear in the country. Meat is tolerably reasonable, mutton 7*d.* per lb. now. The working classes eat little butchers' meat, and chiefly cure their own bacon, both in town and country. Tea and sugar are reasonable, and within the means of the poorer classes.

I think the working classes generally are better off about here than in Cardigan, or Carmarthenshire, or Pembrokeshire.

The working classes are tolerably well clothed. The rent in town is rather high, and they are not so comfortably off as they otherwise would be.

The habit of courting in bed is not, I believe, practised in this part of the country.

The people are generally industrious.

There is a good deal of drunkenness about here. They drink beer chiefly; not much spirits.

Compared with Cardiganshire, the attendance at places of worship is much less frequent here, but more so than on the borders of England. The attendance here at the three Dissenting chapels together is double that at the church. I think from two-thirds to three-fourths of the people of an age to attend places of worship do so here. The attendance is less by one-half in the country, especially in Radnorshire.

Radnorshire has had much less spiritual attention on the part of the Dissenters and the people; they are much worse in point of Sabbath observance than others in Wales.

Before the rural police were established, a fair never passed without several fights: the people are quarrelsome, but less so than formerly; one sees less fighting.

I do not think there is a desire for education among the working classes themselves; the classes just above desire it more, because they

feel the want of it; but there is not a proper appreciation of its value even among them.

The country people are anything but cleanly in their habits. It is not uncommon for the whole family among labourers to sleep in the same room without any distinction of sexes; and I have lately witnessed instances of the same habit among the classes immediately above them.

The country labourers have not generally the means of paying for any efficient education. The people would, if they had the means, avail themselves of schools if there were any. They would be stimulated to do so by the ministers and others, and by the necessity of their own condition in life. I am quite certain that in Radnorshire there are many parishes wholly without any kind of school, either Sunday or day. It is somewhat better in Breconshire. Radnorshire is decidedly the worse county in Wales in this respect.

There are very few endowments for schools in Wales, and those few are under the exclusive control of the Church of England clergy, and consequently as well as closed to the greater portion of the Welsh community.

There is no disposition on the part of the wealthier classes for providing instruction for the poorer in this neighbourhood, nor in Cardiganshire, with which I am well acquainted.

I think that poverty is at the root of the evil, and that even if there were free schools, the people could not clothe their children decently, and could not spare them to stay at school sufficiently; but better funds for schools would facilitate their attendance.

The general state of information among the people is very low in the country, but the great bulk in the town of the present generation would be able to read in the New Testament.

The people possess a good deal of natural shrewdness. Owing to Sabbath-schools, the people will often be able to read but not to write. Writing is not a common acquirement. I think there is more natural ability among the Welsh than in the neighbouring English counties. The teachers in the existing schools have frequently been selected from among decayed tradesmen and disabled mechanics more or less incompetent to teach.

I should certainly say, that improved education would produce improved morals, and assist religious progress. Crime abounds most where there is most ignorance.

RICHARD LUMLEY.

* * * * *

No. 3.

David Griffiths, of *Builth*, Mason.

THE chief part of the poorer classes about here would rather be idle; there is little saving among them, and those who save are regarded with envy and dislike by the rest.

They drink all they can get in the public-houses, but less now than formerly. Temperance Societies have done little; none of the drunkards

joined them except one man. Drunkenness extends to the women, more so now than formerly; these are young women, mostly 20 or 25 years of age, and unmarried.

The young women are in general unsteady; nothing is thought of having a bastard; and when in the family way, they walk as publicly as a married woman; a good deal of this is attributable to the soldiers who were quartered here some time back; the mother of an illegitimate child is not generally married to the father. Public worship is generally attended, but the evening services are quitted by the younger people in a riotous manner, and much immorality then occurs. There are more filthy houses here, of the very poor, than in any other part of Wales. I was employed to inspect these houses in the time of the cholera. I found all that comes from a man's body in abundance inside the houses. There are no privies to these houses. There are mixens just outside the houses and open drains. There is not much desire of improvement among the old.

About two years ago a labourer could not earn more than 6*s.* a-week, and not half employed at that; he now can get 10*s.* If working for a farmer, he must generally take all his wages in food; and if he has more than he can consume, then he must sell it again. The price is regulated according to the market price. Wife can earn nothing by farm labour, but a little by knitting. Boys go out to work for the farmers at 10 or 12 for their victuals and lodging at first; generally no employment for boys. There is only one farmer in the parish who takes boys on these terms. House-rent is dear, 4*l.* per annum for a cottage of three rooms, one between the ceiling and the roof. Little or no separation of sexes in sleeping. Coals are 30*s.* per ton, or 2*s.* per cwt. No coal-clubs in the town. At Pont-y-pool, a cwt. of coals cost 4½*d.* Eat little meat; chiefly bread and cheese and water: about one-third of the labourers get salt-meat once a-week. Would rather have their wages in money. The poor are very badly clothed, a workman's fustian suit costs about 40*s.*, which would last a man a-year.

The people marry about 23 or 24. Only those who are parishioners can send their children to the free-school as matter of right. I have got my eldest boy in by Mr. Harrison's assistance, and the second I pay 2*d.* a-week for. I don't think that a labouring man with a family of 4 or 5 children could afford to pay for his children's education, whatever exertions he might make, unless he diminished their proper quantity of food. There is no help afforded by the higher classes, who are generally hard and disliked. There is great desire among the poor for education of their children. Those that get any amount of education generally quit the neighbourhood, and seek more profitable employment elsewhere. The people are confined by ignorance to this spot. Since I have been here the poor have had no confidence in the competency of the masters. They like the present master better, and strive more to spare the necessary payment. A great many of the very poor are averse to sending their children to the Sunday-schools because they dislike their appearing dirty and in rags. There are few, however low, who do not attend some school, at least occasionally.

The people are naturally sharp enough. The women about here are not generally considered to make good wives. They take little pains to mend the clothes of the family or keep the houses clean.

There could not be a better thing for this part of the country than giving better education to the poor. There is little employment here for boys. The idleness that now exists might be made of great service for purposes of education. In the mining districts, in my time, the children were sent so early that there was small chance of their learning.

I have lived here for the last 17 years, and have lived in other parts of Wales. Pont-y-pool (where I was born), Swansea, and elsewhere in the south. The people are bad between here and Llandovery. The houses are built with turf, they have no lime; pigsties in Monmouthshire are better than the cottages here. There is no part worse than Llanfihangel, about 6 miles from here; I mean the cottages on the common. They send their children, if at all, to be educated at Builth; a master sometimes goes over there for the winter. There are more schools in winter than in summer throughout the country. The school at Llanfihangel during the winter is held in the church, without any fire.

DAVID GRIFFITHS.

No. 4.

Mr. *John Jones*, Master of a Private School at *Builth*.

I HAVE been a schoolmaster in England and Wales together for some 33 years. In my time I have had many scholars. In this school I had last year 20 scholars. This year I reduced them to 10. Next year I intend school to be broken up altogether. There were once six boarders; there are now 3. My terms are 12*s*. per quarter for day-scholars. Do you intend to inquire into the terms of other schools in Wales? I have a reason for asking that question: I think the price of instruction in private schools a very important point for Government to have correct information upon. I am told that 3*s*. a-quarter has been received for teaching accounts in this town. What can you expect to have taught for that sum? The parents do not know what education means; they think half a year long enough to learn everything, and take their children away in general after that time. They cannot bear the idea of paying for a book. The terms are exceedingly low in this neighbourhood, and not all that is nominally charged is actually received. The parents bargain with the master and beat down his charges. Masters are by this means impoverished, and think it better to be almost anything rather than schoolmasters. The standard of schoolmasters becomes lowered, for no one really competent to teach can afford to follow it as a means of livelihood.

This state of things will never be improved till the whole system of schoolmasters is altered, and independent means provided for educating the people.

JOHN JONES.

No. 5.

Hugh Powell Price, Esq., of *Castle Madoc*, near *Brecknock*.

19th November, 1846.

THERE is certainly a great deficiency of proper means of instruction for the poor in my neighbourhood. There are one or two Sunday-schools,

and I believe one small day-school at Llandefailog; but I am not aware of any other anywhere round the neighbourhood I live in, and none the whole way to Builth. The poor are in a very low state of morals; they are generally ignorant. Those who possess information, even on ordinary subjects, are quite the exceptions. The Sunday-schools by no means supply the deficiency of day-schools. I think that better day-schools would improve the moral condition of the people. I do not think that there is any chance of good schools being established by means of donations from the richer classes. The poor are unwilling to support schools, and grudge the payment. They frequently take them away from school as soon as they can make their labour available. The upper classes are remiss and negligent in advancing education, but are not averse to it generally. Assistance must come from without. I think that if the Government would pay the salary, or part of the salary, of a good master, that efforts would then be made by the gentry and others to build school-houses. The ignorance of the people is chiefly shown in common mechanical knowledge: their acquirements are as little extended as those of their forefathers. They are slovenly and very deficient in common agricutural operations which require a little mechanical skill; it would be almost impossible for a labourer here to give satisfaction to his employer. Better education would invigorate and sharpen their minds. The people are evidently averse to authority, and have no great respect for institutions. Dissent has in great measure been the means of creating an irreverent feeling towards institutions. The hatred of the people to the Church is very great. I do not think I ever heard one of the lower orders speak well of the Church. I think that the parents would send their children if good schools existed, so long as they could do so without any great sacrifice. I think that if schools, gratis, under the Church were opened, very few Dissenters would fail or object on that ground to send their children to them. The people are generally Dissenters, and when we opened a Church Sunday-school at Castle Maddoc, they sent their children to us as a matter of favour. They are very avaricious, and this leads me to think that they would avail themselves of gratuitous instruction if given by the Church.

HUGH POWELL PRICE.

No. 6.

Mr. *Thomas Kershaw*, Draper at *Brynmaur, Llanelly, Brecknockshire.*

I AM a Churchman, and have resided in this place 12 years, and have known the place and neighbourhood 30 years. There is no place of worship for the Established Church in this place, which comprises a population of from 4000 to 5000. There are six Dissenting chapels in the village. They have been established chiefly within the last 12 years. During that time I consider there has been a great change in the morals of the people. I see a great diminution of drunkenness, and I see the people making their way to places of worship at both ends of the day. They have Sunday-schools in each of these chapels, and

the children go to them, and there has been an improvement among the young which I cannot attribute to anything but the Sunday-school. The chapels have been decidedly a benefit to the morals of the people; there would have been no place of worship without them. The church at Beaufort has been recently built, but it is attended only by a very few persons. The people attend the chapels, having been so long accustomed to the chapels. The children are being better educated than they were, but it would be advisable if they could have more. The only day-school belongs to the Dissenters that I am aware of. The Chartist lodges were very numerous about here. They entered the chapels and pressed the people to join them. Most of the tradesmen fled from the place. The people are more orderly now, and there is not much Chartism among us now. Some of the ringleaders were educated here, but numbers of the ignorant were led into it quite innocently.

THOMAS KERSHAW.

No. 7.

Mr. *Thomas Williams*, Clerk to the Magistrates for the *Lampeter* Division, *Cardiganshire*.

THE labouring classes are very poor here, and I have no doubt are too poor to afford sufficient instruction for themselves. There is a great deficiency in the means of instruction.

There is a desire for better education, from what I have seen in the Independent Sunday-school I superintended and elsewhere; the people are very anxious to obtain knowledge. I consider that any efficient supply of schooling is perfectly hopeless from any other source than Government aid in this country. Even to the Brecon Normal school, the subscriptions of the different denominations amount to next to nothing.

I do not think the moral state of the people low; but for want of education they practise a great deal of low cunning. Generally speaking they are honest. Bastardy cases are, however, very common. The women used to be ashamed of being in the family way, but are not so now; and promiscuous intercourse is carried on to a very great degree. I do not think that the men and women generally sleep in the same room at farm-houses; the men usually sleep in the hay-lofts, but cases have occurred where women were got with child by farm servants whilst in bed with members of their own family. Better instruction would greatly improve this state of things.

The Welsh language is a decided impediment to the mental improvement of the people, for the books we have are generally translations, very badly done, of English works; and these are very limited. No business can be done in the language, except in the narrow limits where it is spoken. Children taught in English are much quicker than those who know only Welsh. Perjury is common in Courts of Justice; and the Welsh language facilitates it, for when witnesses understand English, they feign not to do so, in order to gain time during the process of translation to shape and mould their answers according to the interest they wish to serve. Frequently neither the

prisoner nor the jury understand English, and the counsel, nevertheless, addresses them in English, and the judge sums up in English, not one word of which do they often understand. Instances have occurred when I have had to translate the answers of an English witness into Welsh for the jury; and once even to the Grand Jury at Cardigan I had to do this. A juryman once asked me, "What was the nature of an action in which he had given his verdict." There is no remedy for this state of things except the propagation of the English language.

I think that the people know the advantage of learning English, and that they understand that it would enable them to rise in life. In agricultural life it is a great drawback not to know English. They cannot read the papers or know the prices. I believe that there is not a single Welsh weekly newspaper published in Wales. There are Welsh monthly magazines which are chiefly controversial, and abuse each other and the opposite sects; they do more harm than good. They are generally read by the country people, and form the staple means of information. They are very deficient even for this purpose. There is very little original Welsh literature in Wales.

If good education were given, the people are very capable of being instructed; and have, generally speaking, good natural abilities. The Sunday-schools are very general in this county, and have done immense good as to the observance of the Sabbath and morals generally. In Llanwenog the usual practice used to be to play at foot-ball on the Sabbath, which is now abandoned, owing to the influence of the Independent and other Sunday-schools. Sunday-schools, however, cannot be made sufficient for the people. The teachers are often incompetent, in the Sunday-schools, to instruct the people properly in what they read. The children do not derive much instruction from the teachers. They often allow them to read several chapters without explaining it. The general plan is to commence with Genesis and to go through the whole Bible. The children are taught reading, but derive very little benefit besides that. When points arise among the grown-up people in reading the Scriptures, they often discuss them, and if the teacher of the class cannot solve them, they refer it to the minister. These discussions refer both to doctrinal points and to the comprehension of particular terms and passages. The people thus have much more biblical knowledge than any other, and are remarkably ignorant on other subjects. They are not materially superstitious.

THOS. WILLIAMS.

No. 8.

The Very Rev. *Llewelyn Lewellin*, D.C.L., Dean of *St. David's*.

THERE is clearly a great deficiency of schools for the working classes. The schools which exist are chiefly Sunday-schools, which are to be found in nearly every parish. The day-schools are not numerous; not above four or five in this district.

The instruction in Sunday-schools is generally inefficient. In the Church schools, the Catechism of the Rev. Mr. Jones, of Llanddowror, is used with the Church Catechism, of which it is explanatory,

together with some of the books by the Society for Promoting Christian Knowledge. The Sunday-school here, in consequence of not having a better room, is not so efficient as when we had a better. The teachers are generally wishful to make the children understand what they read; but they fail often from want of experience.

The Sunday-schools neither are, nor can be, made sufficient for the requisite instruction of the people; but only for elementary Scriptural knowledge. All secular instruction is excluded from these schools in Wales; it would be thought irreligious to introduce it.

There are not sufficient means, either from private subscriptions or from the efforts of the people, to support sufficient schools in this town. I have nothing to do with the day-school, except allowing it to be held in the room where it is; immediate measures are to be taken for building two schools here, near the church, to be governed, we hope, by an efficient master and mistress. For this purpose I shall be enabled to procure aid and subscriptions, together with my own; and the lord of the manor, Mr. Harford, has promised to give ground in a most convenient situation already fixed on. I hope this will be, to some extent, a school for the neighbourhood as well as for the parish. Generally there is, I think, not sufficient munificence from others, or means among the people themselves, to support schools adequate to supply the existing necessity. Other aid is requisite.

I do not think there is a very vivid desire for better instruction among the Welsh people, except for the purpose of learning English, and thereby bettering their condition in life, and obtaining situations to which an ignorance of the English language is a barrier. The natural capacity of the Welsh is great to a very wonderful degree. Archdeacon Williams, of Edinburgh, is, I have heard, of that opinion also; and that the Welsh have a great capacity for learning languages. They are very quick. Young men of 17 or 18 come to this college, knowing very little of Latin or Greek, and in three years acquire a very respectable knowledge of these languages.

The people derive a wonderful degree of biblical knowledge from their habit of questioning each other in Sunday-schools. They are grossly ignorant of secular knowledge. Farm girls will answer questions on doctrinal points in their Sunday-schools, such as on the hardness of the heart, original sin, &c., and be not only grossly ignorant on every other subject, but also grossly immoral. Many of these girls have bastard children; but this generally exists without promiscuous intercourse. Drunkenness is very general, especially at the fairs. I think there cannot be a doubt that education, accompanied by religious instruction, would materially improve this state of things; and I think that the people would go to good schools if they existed. I wish, if possible, to annex classes for adults in the evenings to the schools we are about to build. My students would cheerfully assist in any such measure. Want of funds is the main impediment to better education in this country.

Competent masters are very scarce in Wales, in point of fact I know of not one in this neighbourhood. It would require a salary of 60*l.* per annum to induce a really competent master to fix his residence and remain at a school. If they had less they would be constantly looking out and aspiring to something better.

I do not think that the Welsh people would feel any reluctance in accepting gratuitous education, and that requiring payment would lessen the number who availed themselves of the schools. At any rate, the payment ought to be very small, and would certainly not be adequate to support the schools. It has always been my opinion that the funds must come from some other quarter.

LLE. LEWELLIN, *Vicar of Lampeter.*

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No. 10.

Rev. *John Rees*, Calvinist Methodist Minister at *Tregaron*, *Cardiganshire;* Mr. *Thomas Lewis*, Wesleyan Methodist; Mr. *John Lewis*, Calvinist Methodist; Mr. *James Jones*, and Mr. *Morgan Jones*, Churchmen.

6th November, 1846.

THERE is a great deficiency of schools for the poor in this neighbourhood; there is but one day-school here, except a girls' school, and one for very young children. A school is also kept during the winter months at Berth. The masters hereabout are generally incompetent to teach properly. The education respecting religion is very good in our Sunday-schools. The teachers, both in the Calvinistic Methodists' and the Wesleyan Methodists' schools, take pains to make the children understand what they read; but the information is confined to Scriptural instruction. Nearly all the children about here attend some Sunday-school. There is generally a fair knowledge of the Scriptures among the children here, but they do not understand Scripture geography; that is the only deficiency in the Sunday-school instruction. This does not give them secular knowledge, and they are generally very deficient in a knowledge of writing, arithmetic, history, and in general subjects of information. Better schools are much wanting to give this instruction. The people could not afford to pay enough to support good schoolmasters themselves. There are very few gentry in the neighbourhood, and it is not likely that good schools would be established by them. If aid be given to establish schools, it must come from the Government; there is no chance of their being supported by the efforts of the people in this neighbourhood. We think that if the Government were to establish training schools, and train competent masters, and allow them a salary, that there would be no difficulty in getting a piece of land and building a good school-room by subscriptions here. No objection would be made, we think, to Government inspection of such schools, provided that the children were allowed to go to the place of worship and to the Sunday-school their parents chose for them, without any interference on the part of the master of the school or of the inspector. The morals of the people would be much improved by a better system of instruction. There is a desire for better education among the parents of the poorer children here, and they

would undoubtedly avail themselves of better schools if such were established. Some better system of education is generally wished for about here.

JOHN REES.
THOMAS LEWIS.
MORGAN JONES.
JAMES JONES.
JOHN LEWIS.

No. 11.

Mr. *Owen Owen*, of *Taliessin, Cardiganshire.*

13th November, 1846.

I WAS a Baptist minister at Talybont and the Coginan mines about nine years, and for the last five months have kept a day-school at Taliessin; and have also kept a school for three years at Coginan, and preached gratuitously during that time.

There is a great deficiency of good schools for the poor. Many of the schoolmasters themselves know little of English, and no more grammar than the poor workmen on the road. I intend going to the Borough-road school to improve myself. It is a great defect that in Wales there are no Normal schools except that at Brecon. The poor are very ignorant of secular knowledge, and of history and the elements of geography and of astronomy they know nothing. I have heard even a preacher talking of the god Ganges, whom the heathens carried on their shoulders and worshipped. As to Scripture knowledge, the people are better informed in Wales than in some parts of England. They have a good knowledge of the gospel in several. The professing Christians of all the denominations of Dissenters are in the habit of reading the Bible daily, and the children and servants often give a verse of the Scriptures, after reading, from memory. The morals of the people are improving. It is common still for women to be in the family way, before their marriage, but this is not so much the case as it was. This intercourse is only with the man to whom they are attached, and a common woman would be scouted in any of the villages. The veracity of the people is not bad. In a great many places there is a desire for better education, but in several they are so poor that they are hopeless. If better means were afforded, the people would be prompted to take advantage of them by their ministers.

In our district, which is a mining one, the people are too poor to support good schools; they are four to one dissenters, and the rich are backward to support schools except on the National system. I am sure Government assistance would be generally accepted.

OWEN OWEN.

No. 12.

Mr. *Griffith Thomas*, Superintendent of the Calvinistic Methodist Sunday-schools at *Aberystwyth.*

THERE is a great want of better schools in Wales for the poor, as regards secular knowledge, though the Scriptural education is better

than it is in the rural districts of England, according to what I hear, owing to the Sunday-schools. There are 3,500 teachers in these schools in this county alone, comprising 24,000 scholars, including children and adults; thus, were there no other means of intellectual cultivation, it cannot be that the great majority are entirely destitute of all mental training, as has been said; but still the Sunday-schools do not profess to teach secular knowledge. The people are generally in a very backward state as to such information, although more forward than I can remember them to have been. I see no chance of sufficient aid arising in this county for the support of proper schools for the poor. The Welsh people are more prone to make efforts to establish a thing than to carry it on when begun. Thus I think they could more easily build schoolhouses than maintain the means of supporting them when built, and of continuing to pay the salary of an efficient schoolmaster. I do not know how Government could assist more beneficially in any way than by defraying the salary of the master or contributing towards it; but I think that though in such a case it would be very proper that Government should inspect the schools to see that they were properly carried on, and the money not wasted, yet I think that the inspector should not interfere with doctrinal instruction, or enforce or prohibit any particular catechism, or control the place of worship to which the children went on Sundays. But I would not shut out the Bible from being a school-book. We do not esteem the office of schoolmaster sufficiently in Wales. We ought to have properly trained schoolmasters for the poor; there are but few in this county.

GRIFF. THOMAS.

No. 13.

Rev. *James William Morris*, Clerk, Curate of *Ystrad Meyric* and *Strata Florida*, and Head Master of *Ystrad Meyric* and *Lledrod School*.

THE working classes have a right to send their children to this school. About two years ago we had a good many, but the mine works have taken them off, so that only three or four are now in the school. The bulk of the scholars are sons of the clergy and farmers, amounting to 66. There is no distinction made in teaching these two classes. They are classed and examined together. Thus a working-class child would have a classical education if he staid long enough. None of the poorer class stay long enough for this, but only just to know a little arithmetic, and writing and English.

There is a very great deficiency of good schools in the whole of the country for the poor. The masters are utterly incompetent to teach properly. This charity could not be made available for the use of the poor. The master must be competent to teach the Greek and Latin classics, so that, according to the founder's deed, boys might be fitted for the universities; therefore it does not seem to have been the object of the founder to confine the endowment to the working classes.

There are no local means to give the poor the benefit of proper schools; such means must unquestionably come from without. The benefit of the Sunday-schools is more ideal than anything else, at least

compared with what would arise from good day-schools. The people are now in a most deplorable state of ignorance. Better education would have a beneficial effect on their morals, and would civilize them in every respect.

J. W. Morris.

No. 14.

Mr. *John Matthews*, Superintendent of the Calvinistic Methodist Sunday-school at *Aberystwyth*.

There is a great deficiency of day-schools for the poor in this county. In the Sunday-schools the instruction is Scriptural and not secular, except that the children learn reading. They are the means of giving sound Scriptural instruction to a very great extent. It is usual in the Sunday-schools in this county for the person who reads a verse in the classes to question the others upon it; if he has no question to ask, then the others are at liberty to do so, and when they have done, the teacher then asks questions himself; this is a great assistance in bringing the classes to understand the Scriptures, which has been the primary object of the Sunday-schools. It is also usual to a great extent for the teachers to meet once a-week to prepare themselves on the chapter which is to be read at the next Sunday-school. There are meetings held every two months at each of six or seven chapels in rotation, which the teachers attend; and they report on the amount learnt in their respective schools and differences compared with former returns are noted, and the teachers are addressed by the ministers on given subjects. Thus the discipline is kept alive by this means. This refers to the denomination to which I belong. The children are thus much better off than they would have been otherwise; there is no doubt that these schools have effected a great change in the morals of the people. They are increasing in number in this county. They do not, however, supply the deficiency of day-schools. There is an intention to have a day-school attached to every chapel of our denomination in this county, and that would be done by subscriptions and collections, and by soliciting donations from the gentry. This could be done also by rendering the funds for the maintenance of the chapels available for the support of the schools, and I think that the fees which the parents of the children would pay, together with the above-named resources, would sustain the expense of the schools and defray the salaries of competent masters. I do not think myself that a Government grant is absolutely necessary for our denomination, though I think that it would be accepted. This is merely my own opinion. I do not think that any objection would be made to inspection. In some cases it would be most beneficial to apply such grants in aid of the building of school houses, sometimes in aid of the salaries. The application should vary in different places. Good schools for the training of masters are much wanted, and would be very acceptable. The Borough-road School and that at Brecon now supply most of the teachers.

John Matthews.

No. 15.

Colonel Powell, M.P., the Lord-Lieutenant of *Cardiganshire*.

COLONEL POWELL informed me, in conversation, (November 23rd, 1846,) that the people are much disimproved since the Rebecca riots, which have tended to engender a spirit of disaffection; the women are also immoral; that they are less disposed to respect the old families of the county than they used to be, and are less honest than they formerly were. Colonel Powell attributed the changes to the influence of the mining population which had recently sprung up in this neighbourhood. The Welsh language is a great obstruction to the improvement of the people, and Colonel Powell thinks that good schools for teaching English would be beneficial, and he believes this to be the feeling of the people themselves. Colonel Powell is decidedly of opinion that there are not sufficient funds in this county, or any chance of sufficient donations, to establish and sustain good schools for the poor, and that aid would be best applied in assisting the salary of the masters.

[This information was not taken down at the time in writing, but was given to me by Colonel Powell in answer to my questions.—J. C. S.]

No. 16.

John Hughes, Esq., Land Agent, *Aberystwyth*.

THERE is great deficiency of education among the working classes in this neighbourhood. They all learn more or less to read, owing chiefly to the spread of Sabbath-schools. Very few, however, can even write their names about this district. I hold courts leet for Colonel Powell, and have the means of knowing this. In the Tregaron district more can write than here. The people are destitute of general information, but the miners have improved this in some measure by introducing the English language. The Welsh language is an impediment to the improvement of the people. It is a great hindrance moreover to practice, by enabling a shrewd witness who understands a little English to consider his answer whilst the interpretation is taking place. The people are very much attached to the Welsh language, and it will be a work of time to do away with it. Better schoolmasters are wanted to teach the children English. The system about here is to let the children read to themselves, and not to explain anything to them. I do not think that funds are to be expected from the gentry adequate to the establishment and maintenance of good schools: the funds must come from without; it is impossible to get money enough in the county for the purpose.

I think that if the Government were to establish good Normal schools, so that persons might be well trained as masters, and were to defray a good portion of their salary, provided that schools were built and endowed, efforts would be made to build them and to profit by such an effort. The poorer classes have a strong disposition to learn.

JOHN HUGHES.

No. 17.

The Rev. *John Saunders*, Independent Minister at *Aberystwyth*.

I THINK there is a deficiency of day-schools in Cardiganshire, generally speaking. A great proportion of the schoolmasters in the rural districts

are ill qualified to teach, and confine the instruction given to reading and writing, and the elementary rules of arithmetic; generally they do not attempt to explain to the children the meaning of what they read. There are, of course, exceptions, but this is the general practice.

The Sunday-schools are very well attended, and do great good, and they supply much of the deficiency of day-schools in teaching the people to read the Welsh language; but they teach no writing that I am aware of, or secular knowledge. They are increasing in Wales. Generally speaking there is a good deal of exertion made to search and understand the Scriptures: and the people get to understand them, but they are very ignorant of secular information.

I think that the means might be had to establish and maintain good schools for the poor, but that it is requisite that something should be done to stimulate local efforts. An excitement has been arising on the subject of education, and there is a general desire for information growing among the people, and this is chiefly observable of late years. In some localities Government aid might be required, but generally, if the people could be stimulated, they might do without such aid. Perhaps here and there a grant might stimulate them more than anything else. Where grants were given by Government, inspection would follow; and this might be objected to in some quarters, because it is feared that some future Government might arise which would favour religious opinion repugnant to the feelings of the people of Wales, in which case the grants would be of no avail, for the schools would be deserted. Upon the whole, I think local efforts preferable to Government grants; I think the people would take more interest in schools which they themselves had participated in establishing. The wealthy classes, I think, would contribute a little to the purpose. The poor, I believe, have a desire to learn, and it is on the increase. I think they would derive great moral benefit from better instruction.

JOHN SAUNDERS.

No. 18.

Rev. *Abel Green*, Calvinist Methodist Minister, Mr. *William James Rees*, Draper, and Mr. *Benjamin Evans*, Merchant of *Aberayron, Cardiganshire.*

WE are of opinion that there is a great deficiency of good schools for the poor in this district, and that the masters are generally incompetent to teach in those schools which do exist. The schoolmasters do not seem generally to think it necessary that they should make the children understand what they read. They have not done so themselves in learning. The Scriptural education is much better; a great deal of pains is taken in Sunday-schools, the teachers sitting with the children, and asking them questions on each verse they read. If in the day-schools any Scriptural questions are answered, it is more owing to the Sunday-schools than the day-schools. The morals of those who, being poor, are ill dressed, and stay away from Sunday-schools, are worse than those of the young persons who do attend. The most ignorant are decidedly the worst behaved, and the lowest in point of morality. We believe that the people themselves desire better education, and see the want of it more and more; many who send their children to sea are

anxious that they should first learn to write. This feeling is increasing. We are undoubtedly of opinion that our denomination have not the means of establishing and supporting really good and sufficient schools for the poor here or in this neighbourhood. The rich people are generally Churchmen, and when they establish day-schools in this neighbourhood, they require the children to go to the Church Sunday-schools, and thus their day-schools are of no great use to the great majority of the people, who are Dissenters. Under these circumstances, Government assistance would be highly acceptable. We think that such assistance would be most beneficially given were the Government to contribute towards the salary of good schoolmasters. The different congregations could more easily raise funds by subscription to build schools than to pay the salaries afterwards requisite for really good and competent masters; but perhaps the Government would also contribute towards the building of schools. We do not object to the inspection of schools thus aided by Government grants. We think it desirable that they should be inspected, provided that there was no interference with the religious instruction of the children on Sundays. There is a great chance that schools built by Government grants, if not afterwards supported by further aid, would drop, the people being generally too poor to maintain them.

ABEL GREEN.
WILLIAM JAMES REES.
BENJAMIN EVANS.

No. 19.

Rev. *Williams Evans*, Independent Minister at *Aberayron*.

1st December, 1846.

THERE is a deficiency in the number of day-schools for the poor in this district, but there is a far greater deficiency in the qualifications of the masters. The masters are generally incompetent to teach. The general mode of teaching is for the children to be taught individually, and one by one, by the master, but the main point in day-schools is to teach the children to read, and to write and cipher, but their Scriptural knowledge is owing to the Sunday-schools.

There is a great desire among the poorer classes to learn the English language; there are many motives inducing them to do so, as they can succeed better in life. I think it beneficial for them to learn English, but not to forget their own language. The people are very much for having better schools on a better system, according to the British and Foreign School Society's plan.

I think that some assistance from Government would do good, but it should be so applied that it shall not supersede, but aid voluntary efforts. I think it is good for us to make some exertion. I should prefer some assistance to pay the teacher's salary rather than towards building the school-houses. It would be easier for us to make one great effort for the building of schools than to make annual efforts to maintain them when built. We can build schools cheaper than the Government can. We should get great assistance in building schools, and the carriage of material, from the farmers and others, which the

Government would not get. The children generally here get a little reading and writing, but that is imperfect owing to the shortness of the stay of the children in them. This is owing to the poverty of the parents. The morals of the children would be improved by better education. It is to be attributed to the Sunday-schools that the improvement of morals has taken place. The children and people who neglect the Sunday-schools neglect all other places of worship, but it is not true that the children educated in Sunday-schools are often immoral.

W. Evans.

No. 20.

The Rev. *David Evans*, Vicar of *Llanarth*, *Cardiganshire*.

1st December, 1846.

I am decidedly of opinion that the best mode in which Government could apply grants for Education in Wales, would be by contributing to the salaries of the masters of schools rather than by assisting the building of schools. It would be easier to effect the building of schools by local efforts than to obtain an annual subscription. I think this would be the case generally. A really competent master would require from 45*l.* to 50*l.* a-year. I am sure that that amount of salary could not be supplied by any local efforts.

David Evans, *Vicar*.

No. 21.

The Rev. *John Hughes*, Vicar of *Llanbadarn-fawr*, *Cardiganshire*.

The existence of the two languages is a great impediment to the improvement of the people, and the interpretation in courts of justice is often not sufficiently correct to make the proper impression. The poorer classes themselves exceedingly desire to learn the English language. I know of no day-school whatever carried on in Welsh; they all teach the children to read English. The present day-schools are very inefficient for giving solid information. Many servants are equally well off with schoolmasters. The grand thing is to have efficient masters and the means of supporting them. I believe no plan for education which blended the instruction of the children of Churchmen and Dissenters would answer. There is no chance of good schools being established, and supported generally by local exertions. If Government aid were given, it had decidedly better be applied towards the salary of the master than to the primary establishment and building of the schools.

The Sunday-schools are doing great good in this district. The people generally are getting sound Scriptural instruction by these means: but sometimes the younger children are apt to be less attended to in public catechising, for in the presence of a congregation the simple questions best adapted for the children would be unsuitable for the congregation at large.

J. Hughes.

No. 22.

The Rev. *Griffith Thomas*, Vicar of *St. Mary's, Cardigan.*

8th December.

THERE is a great deficiency of schools for the poor in this town and neighbourhood. The masters are not generally competent to teach. There are many parishes, in consequence, in which the children are very ignorant. They get their knowledge of the Bible chiefly in Sunday-schools with the exception of such day-schools as exist; but there is an immense number who are perfectly ignorant, and attend no school. Many of these grow up quite unable either to read or to write, and were it not for our National Schools in this town, numbers would go to sea unable to read or write; and many who come to be married cannot sign their names. We are about to build an excellent school-room for the boys' and girls' schools, which will contain 322 children and a master's house; this has been done by local subscriptions, and my own exertions, aided by a donation of 20*l.* from the Queen Dowager, and 200*l.*, with the site, from the Rev. R. H. W. Miles, and grants from the Lords of Committee of Privy Council and the National Society. The only salaries we can hope to get for the master and mistress are, 30*l.* for the master and 16*l.* for the mistress; but I obtain these only by great efforts, and cannot possibly reckon upon this sum for another year. There is very great deficiency in the means for carrying on good schools in this neighbourhood. The clergy are fearful of commencing schools, knowing that they would not be able to carry them on.

I am quite sure that it is impossible that education should be generally carried on without Government aid. It is hopeless from any local effort whatever. The poverty of the people is far too great to allow them to pay for schooling. If we were to charge the children anything in the National schools, we should lose them all for want of means to pay for it. A shilling per day is the highest rate of wages paid to a labourer in the town, he finding himself with everything. And in the country, in the winter, the farm labourers get only from 6*d.* to 10*d.* per day, without food, &c.; and in the hay and corn harvest, 1*s.* with food.

Women work at 6*d.* a-day in the harvest.

The people live chiefly on barley-bread, with scarcely any animal food, and generally without beer. They are for the most part very contented, though their cottages are very bad and comfortless, often with wet floors and without ventilation. They are very desirous of having their children educated, especially in the English language. Numbers come to me to make interest to receive their children into the National schools here. They would not value schools for teaching Welsh. If any one were to set up a Welsh school it would not answer, for he would have no scholars. If Welsh children learn English they can themselves learn to read Welsh; they have only to learn the alphabet, for every word is to be pronounced as it is spelt. The desire is great to learn English. This should be encouraged, as it is a great advantage to them, for without it they are unable to communicate with any one out of their own district, or to hold any superior position here in Wales without a knowledge of English.

It would greatly improve the moral, intellectual, and religious condition of the people to establish good schools in Wales. There is no doubt that good training schools are greatly needed in the first place, and some masters would always be wanted for the schools in the country. The Government could most beneficially promote education by assisting both in building schools and in defraying a portion of the salary of competent masters and mistresses. Were schools built without Government assistance towards the salaries, they would be built in vain, and become useless. I have no objection myself to the Dissenters having a share of the grants, neither should I object to Government inspection; but, on the contrary I should always hail it and be pleased at its taking place.

GRIFFITH THOMAS.

No. 23.

David Jenkins, Esq., Mayor of *Cardigan*.

9th December, 1846.

THERE is a deficiency of schools for the poor in this neighbourhood, and generally the masters are not well qualified to teach. I think that the poorer classes desire better education than they have, but many of them are too poor to get it; and the parents desire their children to learn English, as they are thus better enabled to succeed in life. In the country many of the labourers do not get more than 8*d*. a-day, with food for themselves. In the town, from 1*s*. to 1*s*. 3*d*. per day. I think it would be best for the Government to aid in building schools, and also to pay part of the salary of the master. I see no objection to Government grants for education as a Dissenter. I think they would be useful. I do not think that there is a chance of education being properly conducted without some such aid from Government.

DAVID JENKINS.

No. 24.

Mr. *Joshua Thomas*, Schoolmaster, *Cardigan*.

I THINK there is a want of better schools for the poor. The lowest class have not the means of paying for them. I think that a competent schoolmaster would do with a salary of 50*l*., in the country. I do not think that a well-educated schoolmaster would be satisfied with a less salary than that.

There may be here and there a well-trained schoolmaster, but generally there are not competent schoolmasters to be found at present. In the schools for the poorer classes, not above one out of twenty children understand what they read in the English Scriptures. In country places, the masters themselves are not capable of teaching them to understand, from the experience I have had of their children who come from country places, the great object of which is to teach the children the English language, as that in which accounts are kept. They can get no situations in any kind of trade unless they can speak English. As far as the schools are conducted at present, training schools for masters are much wanted.

If Government makes no grant, there is no great chance of good schools being established. The poorer people are very ignorant and in great want of a better education.

JOSHUA THOMAS.

No. 25.

Mr. *Thomas Lloyd*, of *Cardigan*.

THERE is no doubt that there is a great deficiency of good day-schools for the poor, and more especially in the villages. The children, on the whole, are as well informed in Scriptural knowledge as in any part of the kingdom, though in remote places they are naturally ignorant. I attribute this general Scriptural information entirely to the spread of Sunday-schools; they have increased of late years and are increasing. I know no dissenting chapel without a Sunday-school. In all the Sunday-schools I am acqnainted with, it is the custom to catechise and question the children, so as to make them understand what they learn. I have been in the constant habit of teaching in Sunday-schools belonging to the Independent congregations for the last thirty years. There is no doubt that in secular information the people are very deficient; secular knowledge is only accidentally imparted in the generality of Sunday-schools. In Cardiganshire the people are much less informed in these matters, as a whole, than in Pembrokeshire. The masters of day-schools for the poor in the country are not trained as they ought to be, as a whole, though there are some happy exceptions. There are some in this town who are decidedly above mediocrity, both as to talent and information. These are the masters of the private schools, who are decidedly superior men. There are not many day-schools connected with Dissenters in Cardiganshire. There is a likelihood of their increase in this county. I think the different denominations can afford to build and support good day-schools in this county. They can always get land in the villages for nothing, and 100*l.*, I think, would be ample for the building of a school-house, as the farmers dig the stones, and carry lime and timber, without any expense. Masters would be obtained by sending pious and intelligent young men to the Brecon Training College, at a small expense; and they would afterwards, when competent to teach, be satisfied with from 25*l.* to 30*l.* salary per annum in *country villages*, when chosen, as they would be, from the immediate neighbourhood of the school. Their incomes would be increased, if competent, by school fees and presents from the farmers. There has been great apathy about secular education among the lower classes, but I think that that is dispersing, and every day the desire for education is increasing; and there are new schools in different parts of the county about to be built, and some have been commenced. I dread Goverement interference with education; it has nothing to do with the education of the people, and its interference with it will be a curse, and not a blessing, in my opinion. I think education will proceed better without than with it. I am, however, aware that great difference of opinion exists on this subject among Dissenters. This town will, I believe, be amply provided with good schools. The Dissenters, in my own opinion, in this town will provide good education

for the poor without any Government grant. At a conference meeting held here during the last autumn, it was unanimously resolved that no Government grant should be taken for the school, or for the Normal school at Brecon.

THOMAS LLOYD.

No. 26.

The Rev. *Enoch James*, Vicar of *Llandissal.*

19th December, 1846.

I AM of opinion that the present day-schools in this neighbourhood are not nearly sufficient for the wants of the people. Three or four more day-schools could be well attended if we had the means in this parish alone. The people are kept entirely in ignorance, except the little instruction they get in Sunday-schools, when the people of the chapel teach them their own particular notions. I am sure the means do not exist to establish or to support good schools. I have tried to do it and have failed. There is not the least doubt that Government assistance is desirable to educate our poor; they are more in want of it here than anywhere, except in Radnorshire perhaps. Assistance would be wanted not only to build school-rooms, but in aid of part payment of the salary of the masters. We have often attempted to keep up the salary of a good master and have failed to do so, and the school has dropped.

ENOCH JAMES, *Vicar.*

No. 27.

The Rev. *Henry Lewis Davies*, Curate of *Troed y raur*, near Newcastle Emlyn.

29th December, 1846.

I AM visitor of the schools under the will of Mrs. Bevan. There are but three in this county, and they are not in so efficient a state as I could wish; we pay the masters 25*l.* per annum. I have advised the trustees to increase the salary to 30*l.*

The day-schools are very deficient in Wales. The people generally desire and deserve to have better schools. I believe that good schools, where the Bible should be taught, without the Church Catechism or any sectarian doctrines, would flourish; but I am sure that in this neighbourhood no schools exclusively on any church or sectarian principles would answer or be sufficiently attended. As an instance of this I may state, that when Sir James Graham's Bill was proposed, the Dissenters and Methodists in my parish opposed my school, and told the people I was a Roman Catholic. Very few children remained, and it was obliged to be given up in consequence. The Independents and Methodists then joined in establishing a day-school in my parish. They tried to teach each their own doctrines and catechism in the joint school, and soon split, and were obliged to establish a separate school within two or three fields of the other; and yet their principles are nearly similar.

The Welsh poor people are wofully ignorant on all secular sub They used to be well instructed in the Sunday-schools in the Bibl

in Scriptural truths, but latterly, since so much doctrinal controversy has arisen, they pretty nearly confine their questions (pwnc in Welsh) and catechising to polemics. For instance, such as State and Church connexion; that confirmation is contrary to Scripture; that baptism ought to be by immersion or the reverse; Presbyterianism and independency, &c.; they thus attend far less to Bible History and Gospel truths than to these sectarian points. Having been absent in England for about 12 years, I perceived a great change for the worse in this respect on my return 6 years ago, and this state of things is rather worse than better now. The pwnc is generally printed, and always chanted at the schools about here. They often meet at evening schools in private houses for the preparation of the pwnc, and this tends to immoralities between the young persons of both sexes, who frequently spend the night afterwards in hay lofts together. So prevalent is want of chastity among the females, that although I promised to return the marriage fee to all couples whose first child should be born after nine months from the marriage, only one in six years entitled themselves to claim it. Most of them were in the family-way. It is said to be a customary matter for them to have intercourse together on condition that they should marry if the woman becomes pregnant. But the marriage by no means always takes place. Morals are generally at a low ebb, but want of chastity is the giant sin of Wales. I believe that the best remedy for the want of morals and of education is that of the establishment of good schools such as I have described. Scarcely one out of ten of the people who are married in my parish can sign their own names. They desire, generally speaking, to learn English. The school visited at Llandyfriog is the only exclusively Welsh school that I know of in South Wales. Had the master been able to teach English, I believe he would have had three times the number of children in his school.

The Rebeccaites were very numerous about here. I believe that they had objects far beyound the ostensible ones. One of them was to get the tithes and to be rid of Church and State connexion; and the people were well disposed for violence, for the redress of whatever they considered a grievance. They only wanted a leader. I believe Rebeccaism is only dormant, and that it is highly dangerous to leave the people in their present state of ignorance. They are liable to be grossly misled and are easily excited by any demagogue. I think the military would have great difficulty in suppressing any organised outbreak, there being so many by-ways in this country. The labouring classes are in a state of great poverty. Farm labourers get only from 6*d.* to 8*d.* per day and his own food. The farmers never checked the Rebecca riots, so long as they were directed against tithes and toll-bars; but at last the labourers demanded, according to an old custom, at the time of harvest, to have supper at the farmer's table, and a loaf of bread and cheese to take home, called "supper adref." This the farmers resisted, and a split insued; and a Rebecca visit to one or two of the farmers took place, owing to which they returned to their old habits, and the Rebecca riots were at an end directly.

H. L. Davies.

No. 28.

Mr. *John Duggan*, Farmer, *Llandegley*, *Radnorshire*.

12th October.

There is an endowment here of the school in the parish church of about 17 acres of land, of which the rental was 22*l.* net when I ceased to rent it, in 1842, or thereabouts; of this sum 4*l.* per annum goes to the poor of the parish, and the rest to the master of the school. The children have a right to free education there. The clergyman is forbidden to have his horses in the churchyard, but he puts in two calves. The school is held in the end of the church into which the belfry opens, which is open to the churchyard.

James Davies was formerly schoolmaster, and then was got rid of; but after several years, Mr. Jones restored him against the general wish of the parish. He is considered perfectly incompetent to teach. Mr. Jones and the two churchwardens are the trustees of the schools. Thus Mr. Jones, by appointing one of the churchwardens, has a majority, and Davies and Mr. Jones appoint the master; and I believe Davies was a churchwarden at the time he was reappointed.

About 1842 or 1843, Mr. Jones threatened to deprive the parents of a share of the 4*l.* charity if they did not send their children to the school.

Mr. Jones seldom goes to the school now; the school is very badly conducted.

The rent was paid to Mr. Jones by me, when I rented the land.

We don't think the poor people have a fair chance to gain instruction, as they are not properly taught; and I am sure that the children have not the means of proper instruction afforded them.

There is no day-school within 4 or 5 miles of this place.

The morals of the people are better than I can remember them to have been.* If there were a properly conducted school, many of the people would avail themselves of it. I think that the charity land here would fairly let for 22*l.* per annum. I would give it myself, and that would allow of 18*l.* for the master. I think that 20 children would attend the school, in addition to the free children, if the school were well conducted. I am obliged to have a resident schoolmaster in my house, in consequence of there being no proper school for them in the parish.

John Duggan.

No. 29.

The Rev. *Thomas Thoresby*, Rector of *Cefynlys* and *Llandrindod*, *Radnorshire*.

In these parishes there are no permanent funds for the education of the poor. The only means available for this purpose are the contributions of visitors to the Wells, (mineral springs in the neighbourhood,) the subscriptions of the landed proprietors, and of the clergyman.

The substantial farmers are generally unwilling to pay anything towards educational purposes, even so little as a penny a-week for their

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* Sir, *Trewern*, Oct. 17, 1

I beg leave to retract part of my evidence respecting the morals people: I am sorry to say, upon due consideration, that for these last four o years there is no improvement.

J. C. Symons, Esq. John Dugg

children, although at the same time anxious to have their children instructed. In the school which I established at Llandrindod, this was the case.

The wages of the labourers are at a minimum, not sufficient to allow anything for educating their children, if numerous.

Thin attendance at school in summer—winter the chief time of attendance.

Female servants generally ignorant of sewing and knitting. I should sooner have schoolmistresses than schoolmasters, if I could not have both. Generally good servants and intelligent, but wholly unacquainted with sewing and mending. This is very plainly manifested in the household arrangements and dress of the poor.

The poor excessively filthy in their habits, particularly in reference to the parish of St. Harmon's.

The children of Dissenters frequent the day-school which I have established. I respect their scruples with reference to enforcing their learning the catechism.

Few of the children are ignorant of reading, though it is difficult to say ow in many instances they have picked up this modicum of knowledge.

Few resident gentlemen of property; the wealthy classes are not generally disposed to contribute towards education.

There is a charity of Mrs. Bevan, for the payment of travelling schoolmasters, which supports as many as 50 schoolmasters. Applications are made by the parishes included in the trust. I have not been able in my parish to obtain the benefit of the trust, though there has been no school there for 20 years.

If no inquiry had been instituted, I had intended to build a school-room, and master's house, with such aid of the National Society or elsewhere as I could have obtained. I should find a master from some one of the training schools, and have opened the school to the neighbouring masters for them to learn better methods of teaching. At present, however, I am uncertain of what may be about to be done by Government.

THOMAS THORESBY.

No. 30.

The Venerable Archdeacon *Venables*, Vicar of *Nantmel* and *Llanyre*, *Radnorshire*.

THERE is a most lamentable want of proper schools for the working classes. Those which exist are of little use as at present conducted. Nothing efficient can be expected from the private subscriptions, and the poor people are certainly not able to support schools. I do not think that, whatever their wishes are, they have the means of doing so. I think there is a desire for better education among the people, and that those who have families very strongly desire it. Those who have had it, are quite a different class from those who have not; and are superior, as well as to moral character as to mental attainments. The bulk of the poorer classes are excessively cunning, but wofully ignorant. They evince this by escaping the penalties of the law by knowing how to evade them. Their morals are at a very low ebb. An acknowledged thief is almost as well thought of and as much employed as better

characters by the lower orders. The Sunday-schools are not sufficient to give the children even Scriptural knowledge; the teachers seldom make the children understand what they learn, but fancy that if they teach them to read that is all that can be required of them. This applies to day as well as to Sunday-schools.

The chief evil of the system pursued by the trustees of Mrs Bevan's Charity was that of sending Welsh schoolmasters into the Radnorshire parishes, where the people are entirely English. I think that the change of schoolmasters merely for three years disturbs the existing system where there is an established school, without permanent benefit, as when the itinerant master departs, everything has to be begun again. This I experienced at Nantmel. The existing schoolmaster was interfered with by Mrs. Bevan's master, who took a cottage for a period and then left the place.

Whatever scheme is adopted, school-houses would be required. I know of none in my immediate knowledge. The school-houses could not be supplied by any local means.

Some exertion should be made to obtain the appointment of trustees to the Rhayader Charity school. There are none at present. With every exertion, we have only been able to raise about 110*l.* for the erection of a new school-house at Cwm Toyddwr, where there is an endowed school with an income of more than 40*l.* Mr. Evans and myself as incumbents of Rhayader and Nantmel, are trustees of this school. The will is merely to assist in the support of the schoolmaster; nothing is prescribed as to the subjects to be taught. The impression has been that it is a grammar-school, and the classics have been professed to be taught. It is not to be made a pauper school, as a better school for the use of the farmers is exceedingly wanted; at the same time the object should be to give a good mercantile education; there is another charity-school for the purpose of instructing the poor at Rhayader, which I have noticed before. The late master, Mr. Rees, has ceased to be master, or is about to be deprived of his office.

I think that it would be beneficial to fill up all vacancies of parish clerks with well-trained schoolmasters. A small provision is already made for them, and it would raise the standard of the clerks; the offices would be perfectly compatible. Young men who were taken from this country for schoolmasters and properly trained, would be more easily satisfied than strangers, and I think a salary of from 40*l.* to 50*l.* would amply suffice. I think there are no means short of public ones of effecting a supply of such masters. I am satisfied there are no local means of doing so.

RICHARD VENABLES.

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No. 32.

Rev. *Ebenezer Williams*, Calvinistic Methodist Minister at *Pennybont, Radnorshire.*

THERE is a great deficiency of day-schools in this neighbourhood. The Sunday-schools are not sufficient for the instruction of the people, as

nothing secular is taught there. The teachers in our Sabbath-schools generally endeavour to make the children understand what they learn. The children who do not go to the Sunday-schools are in general very ignorant, and their parents instruct them but very little; their morals are not good. In the immediate neighbourhood the majority attend a Sunday-school. The masters of the existing schools are very deficient as teachers. Their morals are very defective; they are often drunkards, and in a sad state in this country. Better schools would tend to improve the state of things very much. The rich and the poor together might support good schools, but there is not sufficient value set upon education to do this.

The Dissenting children are prevented from attending the day-schools which are endowed. That is the case at Llandegley.

I think 40*l.* per annum would satisfy a good master. If this were provided, I have not the least doubt that the Dissenters would endeavour to obtain ground and build houses, in order to benefit by such an offer if it were made.

EBENEZER WILLIAMS.

No. 33.

Mr. *William Edward Stevens*, Postmaster of *Pennybont*, in the parish of *Llandegley*, *Radnorshire*.

I WAS churchwarden in 1842, and in 1843 and 1844, of this parish. There is, as I have always understood, a charity here consisting of about 18 acres of land, of which 4*l.* a-year is for the poor, and the remainder of the rent for the support of the school. In the first year that I was churchwarden, Mr. Duggan ceased to rent that land: he paid me 2*l.* of the rent for the poor, and said that Mr. Jones would give another 2*l.* to distribute to me. I told Mr. Jones on Easter Monday, 1843, that I was going to distribute this money on that day, and that he had better come and pay his 2*l.*; he said he would do it another time. I distributed the 2*l.* I had (shows the list), and I never could hear that the poor got the 2*l.* from Mr. Jones. I never received any money for the poor afterwards, and never could hear that a shilling was given afterwards. The school ought to have the benefit of the rest of the rent; and I think there is not nearly so good a master as there ought to be for the money now; every time I have been there the school was in a shocking state; the school opens out of the belfry, and calves are now still turned into the church-yard, and I am told sleep in the belfry. If there was a decent school there, I should think numbers of the people round here would send their children to it; very few send them now, but if the charity were properly applied and a good master were appointed, the charity and the school fees would support a good master. The charity land is let to Mr. David Owen, who rents of Mr. Jones, who is joint trustee with the churchwardens. James Davies, the schoolmaster, is the Vicar's churchwarden, and Isaiah Lloyd for the parish. I told Lloyd to ask what the rent was, and Mr. Jones said "indeed Stevens shall not know."

WM. EDW. STEVENS.

No. 34.

Rev. *Wm. Evans*, Vicar of *Rhayader* and of *Cwm Toyddwr.*

GENERALLY there is a great deficiency of proper schools for the working classes in this hundred. Day-schools are especially deficient. Generally the schoolmasters are very incompetent. There is an indisposition on the part of the poor people about here towards education. They do not value it; they will often keep their children at home to do any little service they can put them to, rather than send them to a day-school, even when they can do so gratuitously. The Sunday-schools do not give adequate instruction to the children. I am afraid that the farmers here are much too poor to support good schools themselves, and therefore cannot give the poorer classes sufficient wages to support them. This country cannot establish and support efficient instruction without some assistance from without. 40*l.* or 50*l.* a-year would be required to enable a competent schoolmaster to maintain himself respectably in this country. Supposing this were provided and Government were to make such an offer, I think efforts would be successfully made to provide proper school-houses by the gentry and others in many parishes. I believe the farmers, too, would give their carts and labour to assist in building them. Good training schools are essential to fit masters to teach the labouring classes, for if not specially trained they would be useless. There is a great deficiency in this respect at this time.

The people have good natural abilities, and are capable of being instructed. They often get a knowledge of reading and writing to a certain extent in Sunday-schools, from being taught in the houses, but they get no solid information. The morals of the people are capable of being improved to a great extent in every respect, and I think decidedly that they would be much improved by better education, which would open the way to it; but education should be accompanied with religious instruction, or it can never profit the people.

WILLIAM EVANS.

No. 35.

Rev. *R. H. Harrison*, Pepetual Curate of *Builth*. Presented to the living in September, 1844.

THE Welsh are more deceitful than the English; though they are full of expression, I cannot rely on them as I should on the English. There is more disposition to pilfer than among the English, but we are less apprehensive of robbery than in England. There is less open avowal of a want of chastity, but it exists; and there is far less feeling of delicacy between the sexes here in every day life than England. The boys bathe here, for instance, in the river at the bridge in public, and I have been insulted for endeavouring to stop it. There is less open wickedness as regards prostitution than in England. Drunkenness is the prevailing sin of this place, and the country around, and is not confined to the labouring classes, but the drunkenness of the lower classes is greatly caused by the example of those above them, who pass their evening in the public-houses. But clergymen and magistrates who

used to frequent them have ceased to do so within the last few years. I have preached against the sin, and used other efforts to check it, though I have been insulted for doing so in the street. I think things are better than they were in this respect. The better classes support me, but lately the turnpike-gate keeper, about half a mile from Builth, told me that he could not allow his family to keep the gate on a fair night, owing to the language and conduct of those who pass through, and on market-day nights they are kept up generally till past 12 o'clock, the people returning home so drunk that they can hardly sit upon their horses, and sometimes fighting. At another gate sometimes there are drunken people to the number of 50, making a disturbance at midnight. The greater part of the people go to no place of worship at all in this place. I always ask them to go to some place to church or to chapel; I don't ask the people to send their children to the Church school, I tell them there is the opportunity. The people are very quarrelsome, and I have been often called out of my house at night by cries of murder, and to stop fights on fair days. Lately at a fair about 11 o'clock at night, I was obliged to go and look for our solitary policeman to stop a row; he was then engaged in stopping another, the two parish constables being as usual drunk, and of no use to him. For the last year one of the magistrates, Mr. E. Thomas, of Welfield House, and myself have provided a special constable at our own expense to assist the policeman at fairs. I do not think they are addicted to gambling, but their chief vice is that of sotting in the public-houses.

They are very dirty. I found a house in Builth where, in the bedroom down stairs, I found two pigs in one corner and two children ill with the scarlet fever in the other. The dunghills are placed in the front of the houses in some parts of the town.

There are but very few endowments for schools. The labourers generally could pay 2*d.* per week. My Sunday-school is well supported. They gave me 30*l.* last year, and I gave the children 14*l.* in clothing out of it, and I have instituted a penny clothing club, and I give them 2*d.* for every shilling they save. There is a greater deficiency in the schooling than I ever saw anywhere; it is most lamentable.

Twelve clergymen met in my house lately, and in consequence of previous discussion, to consider the best means of promoting education in their parishes: the conclusion they arrived at was that they knew not where funds were to be obtained to open the schools they desired to establish; they are now looking with anxiety for fresh means to enable them to do so. The existing class of schoolmasters here are so drunken and incompetent, that I was obliged to apply to Trinity Training School, Cheltenham, for a master for the school here. I was obliged to send for a constable to remove a drunken fiddler in the street, and he proved to be the schoolmaster of Aberedw, and some of the bystanders blamed the constable for doing it. Another came and offered himself to me as a schoolmaster whilst apparently under the influence of liquor.

The Sunday-schools afford no sufficient education for the whole week. My Sunday-school boys behave better than the girls in church, because there is a weekly school for them and none for the girls, except for 16. The boys who attend the day-school all go to the Sunday-school;

we don't take them without. It would be a bad example for the rest if we did. I am now applying for assistance to build a girls' school. There is very far from sufficient instruction for girls. There are no sufficient funds for new schools. Mrs. Harrison meets some of the most ignorant once a-week. The girls here are running in the streets in a sad neglect for want of them. However lamentable things may be, have reason to be thankful for much encouragement, and I trust God has begun a work which I pray He may continue and prosper. The Welsh people are much quicker than the English. I have been much concerned in schools in England, and have succeeded well with them, but the Welsh have much better and readier powers of perception. Their reasoning powers are much less developed. There are, however, beautiful faculties lost here for want of proper cultivation. They would learn quickly and profit greatly by good schools.

There is great anxiety for better education among all classes of the people; they would make sacrifices to procure it.

The state of this neighbourhood, and perhaps the principality, appears to be this: for a considerable period past, the Church, I confess, had deserted her duty; Dissent then seemed to have been the means of preserving religion; but for some time past Dissent proving false in its profession, and also setting a bad example, the people have beeome irreligious and reckless. It has, however, pleased God for some time to arouse the Church; He may permit it to be a blessing. Many of the clergy have been non-resident, there being scarcely any parsonage-houses, and two or three livings are generally held by one incumbent to make up an income of about 200*l.* per annum: this, owing to their impoverishment and the spoliation of Church revenues, generally most of the tithes being in the hands of laymen. For instance the living of Builth, with the adjoining parish of Llanddewy'r Cwm, is about 180*l.* per annum. There are three full services, and two miles to ride between the churches, consequently no time for one to attend to the Sunday-schools in either parish. Of the above income only 10*l.* per annum is from the tithes, the rest arising from the Queen Anne's Bounty. How then can clergymen with three parishes attend to their various duties? Better education, under the grace of God, would produce a great improvement in the moral and religious condition of the people. Their capacity is great, but their faculties, like their soil, barren for want of proper culture. The number of public-houses here is the cause of general complaint; their are 18 here, with the population of only 1,200. They say that the magistrate cannot close them at night, and some of them are therefore sometimes open all night. The drunkenness and bad language are such as seemingly to counteract the effect of education, to the great injury of the rising generation. The number of public-houses being so great for the population of Builth, it appears that they cannot get a living by proper custom; some of the keepers of them go to daily labour to help out, and also encourage people to drink. In fact, the number of public-houses is the great bar to moral and religious improvement, and it may be well feared that they will counteract the effect of any educational effort made for the people. It may already be seen that, as intemperance subsides, the publicans will be tempted to encourage and induce people to drink, in order to keep up their business, and thus producing constant check to moral improve-

ment. The above remarks, as to the intemperance of the people and the number and injurious effects of the public-houses, apply to the principality also.

RICHARD H. HARRISON.

No. 36.

Rev. *Richard W. P. Davies*, of *Court-y-Gollen, Crickhowel.*

1. WHAT are the chief defects in the schools and education for the poor in this locality, and to what extent do they exist?—As far as my observation and experience have led me to form an opinion, I should say that the chief defects arise from a want of system and organisation. There is no lack of readiness, upon the part of the parents, to seek better education for their offspring; but the quality is not such as the demand is entitled to; in fact, a meagre apology for education at all. The mere elements offered, and these imperfectly adminstered, without any well-digested plan, method, or rule, to insure success. I scarcely know, in my own locality, any exception when speaking of education, unconnected with the National Society; where union with this excellent institution exists, there breaks in the dawn of brighter and more promising hopes. But the instances are rare, and few and far between.

2. Is it desirable to assist the extension of the English language? —There can be no question as to the practical evil which the confusion of languages creates, and gives rise to, and though some, actuated by a morbid feeling that they erroneously call and denominate patriotism, may advocate and support the upholding of the Welsh tongue, and wish it to be perpetuated and encouraged in every point of view, I cannot conceive a greater injury conferred upon this country than the continuance of the present system. Both languages imperfectly understood, sufficiently, however, to afford the dishonest and the artful, by feigning ignorance of one, to benefit by his limited knowledge, and to prevaricate when he chooses to speak in the language of the other. In our Courts of Justice, and the adminstration of the law, this is glaringly apparent; it has frequently been commented upon; there is no novelty in the remark. In an ecclesiastical point of view, as regards the progress of apostolical doctrine, and the important interests committed to our Church to disseminate and diffuse, it is more apparently glaring, and the evils consequent upon it are to be beheld in every parish; witness the mass of dissent that in Wales more particularly prevails. There can be, therefore, no shadow of a doubt, no hesitating in saying, that the extension of the English language, facilitating our arrival at "one fold," and "one voice" to direct that fold, would be a result that would confer inestimable advantages, and promote the interest of a Christian country.

3. What is the moral and mental condition of the mining districts, especially in the neighbourhood of the great iron-works?—The reply to this question will be best understood by reference to the next. There can be no incorrectness charged where facts are brought forward to support opinions.

4. Be so good as to state facts which illustrate such condition,

especially as regards Brynmaur, and which have come to your knowledge as a magistrate for the district?—It has long been a matter of deep regret and sorrow to witness, in the character of those who are responsible for the peace, good conduct, and well-being of society, the degraded and corrupt state of what is generally termed the "hilly district;" more especially the locality designated as Brynmaur. It has been the painful duty of the furnisher of this information, to bring the sad and lamentable state of this district more immediately before the view of the magistracy of the county; it affords a frightful picture of the consequences that a want of education necessarily entail, and the fearful result of masses being brought together without an adequate provision made for leading their minds to higher and better things; to subject them to the guidance of religious tuition, and thus pave the way for their becoming loyal subjects, peaceable citizens, a contented, well-disposed, and orderly community. The elements necessary to produce this wished-for result are not in Brynmaur. Let us refer to statistical details as our guide and index. There are 5000 inhabitants in Brynmaur, and 50 new houses are added, at a moderate computation, yearly. There are already 19 licensed public-houses and 38 beer-houses. No church or chapel of the Established religion nearer than two miles. Six meeting-houses of comparatively small dimensions, with some schools attached to them, but far from affording an antidote to the great amount of evil that a vast increasing population, without responsible guides and pastors, must inevitably give rise to. One-half of the criminal cases that are entered upon the pages of our Petty Sessions' record came from, and may be traced to, the densley-populated Brynmaur. The scenes that the magistrates are compelled to witness, and which I can personally vouch for, baffle all description, and outrage every feeling of propriety: oaths and profane language are apparently familiar to persons of all ages; even children lisp out the foul expressions they hear, and seem perfectly accustomed to every epithet that the most evil mind could suggest. In one instance a young and seemingly modest woman, with a child at the breast, with the most unblushing effrontery, used language that even caused the male portion of the audience to turn away their heads in shame and disgust. Frequent, however, are the examples that have given rise to the deepest regret—drunkenness—and its sad results, this occurring weekly, as long as wages were high. The irregularity commencing on the Saturday night, continued through the Sabbath, desecrating that holy day, and ceasing not till the Monday has passed, sometimes Tuesday. Strife, jealousy, bickerings, assaults, and quarrelling: this is the constant reality of the immoral and degraded picture furnished us almost weekly from the sadly notorious Brynmaur.

5. To what extent do the mining population in those districts possess means, and avail themselves of them, to form political opinions?

6. To what extent are they likely or liable to be excited by disaffected persons to renewed acts of violence or sedition?

7. How far are the principles which regulate wages understood and acted upon among these classes of the people?

5, 6, and 7. To these several questions I can give no answer. The impression upon my mind is, that political opinions form no part of the sphere of the present labouring men's inquiry; and since the last

Chartist outbreak, all tendency to disaffection and sedition has happily subsided; they have seen their error and felt the effects of insubordination.

8. What feeling do they entertain towards their employers?—The answer to this question must again be based upon rumour. The general opinion, I think, is, that the understanding between the labourer and employer is highly satisfactory.

9. To what extent do the employers charge themselves with the mental and religious instruction of their people?—I am not in possession of sufficient facts to give to this question a satisfactory reply.

10. What are your opinions as to the expediency of aid to education from Government; and if expedient, in what mode and by what plan would it be most beneficially applied, taking all the circumstances of the country, and the diversity of religious tenets, into account?—It appears to me to be the imperative duty of a wise and patriotic legislature to encourage and facilitate, to the utmost of their power, by public grants, and public patronage and advances, the education and instruction of the people committed to their care: the resources of Government cannot better be applied than by affording knowledge, civilizing and enlightening mankind; and it would ill become a minister of a Christian apostolical Church to suggest any other mode of dispensing education than intrusting it to the heads of those who, by divine appointment and divine right, are constituted the channel for diffusing the light of Christian truth. No education can be safe except based and grounded upon religious principles. The Church and its ministers are the proper vehicles for carrying out the same; they are the people's expounders of the truth, that truth, upon which alone any kingdom can flourish, and without which, however high or haughtily any nation may pride itself its grandeur and prosperity, will inevitably fade away.

R. W. P. Davies.

No. 37.

From *Edward Compton Lloyd Hall*, Esq., Barrister-at-Law, *Newcastle Emlyn.*

There is a lamentable deficiency of day-schools for the poor. Very few of the masters are competent to teach. They seldom turn to teaching unless they have failed at something else. Their incomes do not average above 12*l.* or 13*l.* per annum, barely enough to keep body and soul together: this applies to the country. The poor are generally desirous of better education, and wish about here chiefly to learn English: they feel that a knowledge of English is an advantage to them. Many understand it who do not speak it. The want of knowledge of English is a decided drawback in a court of justice. It operates as a moral rather than a practical detriment to the due administration of justice, as jurymen and witnesses frequently avail themselves of their pretended ignorance of English to give corrupt verdicts and testimony, and to excuse them when given. At the last Quarter Session in Carmarthenshire I was counsel in a case in which a man named Philipps was tried for an assault with intent to commit a rape. He

was a man of considerable property as a farmer, evidently a man of violent temper, very much dreaded by all his neighbourhood. At the previous Quarter Sessions I had prosecuted him for a highway robbery, of which he was acquitted, as I thought against the evidence. On the trial for the assault the facts were proved that he had solicited the chastity of the woman in the morning, and knowing that she was in the habit of taking her husband's victuals to him at the works, he told her he would meet her in the evening. She immediately informed her husband of what had passed, and he desired her to bring his supper as usual. In the mean time he got a friend to take his place in the works, and in the evening returned with his wife towards their home. Their way lay through a little wood; the husband dropped behind to take notice what should happen. As soon as the woman got into the wood, the prisoner met her, laid hold of her and threw her down on the ground and assaulted her. The husband came and struck him, and caught him away from his wife, and he was committed for trial. On the trial this evidence was given, and also of an attempt at compromise. The jury laid their heads together for about ten minutes, without going out of the box, and the foreman delivered the verdict in these words "Guilty of a common assault." The verdict was recorded; and after the jury left the Court, some of them were bullied by the prisoner's friends; and they then said they did not intend to give a verdict of guilty; they did not understand English, and it was the verdict of the foreman and not theirs. The chairman had the jury called back, and then the whole jury reversed the verdict, and one and all said they intended to have given a verdict of not guilty, and a representation was made to the Home Secretary, who pardoned the prisoner. I can mention several similar cases, both civil and criminal. The two languages are a great facility to perjury. There is hardly a case in which it is not committed more or less. The want of accuracy in the knowledge of the language seems to remove the feeling of degradation. Their mode of numeration produces great errors: they have almost to do an Addition sum in their heads before they can express some numbers. The Welsh language is peculiarly evasive, which originates from its having been the language of slavery. It is a regular custom for parties to a cause to employ persons to go and tamper with the jury before a trial comes on, and to infuse views of the case into their minds, and similar conduct with Justices of the Peace, who permit persons to come and talk to them beforehand about cases which they will have to adjudicate upon.

A better education is essential to the well-being of the people and of the state. If there had been any man to lead them during the Rebecca riots in whom they had had confidence, the most serious results would have ensued. Some English Chartists came, but they had no confidence in them, because they were English. Bastardy is very common among the women, and want of chastity is not thought a degradation at all.

There is very little chance of good schools in this district being supported by local efforts. Government grants are the only portal from which aid can come. In most places it would be necessary that the Government should both build schools and afford partial aid in supporting them. Nineteen-twentieths of the whole population are Dissenters, but

I believe that good schools, if the Church Catechism were not compulsorily taught, would answer well for the whole people, and would be attended by Churchmen and Dissenters. Scriptural teaching could be given in every school, but going to the parish church should be rather a reward than a matter of compulsion.

EDWARD C. LLOYD HALL.

No. 38.

From *Edward Thomas*, Esq., Magistrate, *Welfield.*

1. Is there a deficiency of good day-schools for the poor in Breconshire and Radnorshire?—Yes, to a great extent.

2. Are the schoolmasters generally competent?—No, because the salaries are generally insufficient to secure the services of competent men.

3. Is improved education desired by the people themselves?—Yes, judging from the unaided efforts they frequently make to obtain it, although labouring under the pressure of poverty.

4. Is it in your opinion needed as a means to their moral and social improvement?—I am decidedly of opinion that an improved education is much needed, judging from the bad effects of the absence of it.

5. Is it desirable that the knowledge of the English language should be extended, and are better schools desirable for that purpose?—The extension of the knowledge of the English language is unquestionably most desirable; but, under the present system, the schoolmasters are for the most part quite incompetent to teach it in an adequate manner; but this remark applies more to Breconshire than to Radnorshire.

6. Are the inconveniences of an ignorance of the English language great, and of what nature, and to what extent do they prevail?—The disadvantages of an ignorance of the English language are quite apparent; amongst them may be mentioned the fostering of local and narrow prejudices, incapacitating the people from deriving that improvement which would obviously be the consequence of a free intercourse with their English neighbours: the cherishing their well-known national antipathy to strangers, and hostility to the settlement of English amongst them: the facility afforded to the promotion and concealment of any seditious feeling, as in the case of the Rebecca riots: and added to these the serious evils that result from the imperfect interpretation of evidence given in courts of law, both as regards matter and emphasis.

7. Are there local means for the establishment and maintenance of good day-schools with competent masters?—Certainly not in most of the rural districts.

8. Is there a reasonable probability that good schools will be shortly supplied and supported by local effort, and in sufficient number?—I see no reason to believe that local effort will shortly be the means of furnishing the people with adequate education.

9. If not, in what mode would assistance from Government, if disposed to give it, be most usefully applied?—In affording universally proper salaries to competent masters; and in erecting, or aiding the erection of school-houses in those districts only where poverty is proved to be too great for local effort to be relied upon.

10. To what extent would such assistance, if offered, be probably accepted?—If the assistance offered by Government is found to be of a feeble nature, local energy will not be sufficiently roused to ensure efficient co-operation, as the population is neither large nor wealthy enough to make the sacrifice required.

EDWARD THOMAS.

[THE following evidence was given at a later period of the inquiry, in reply to the specific questions which follow. The answers are numbered to correspond with the following questions, which were addressed only to such persons as were deemed likely to have a correct knowledge of facts and matured opinions on the general topics of the inquiry, and who from their station or position were likely to know and represent the feelings as well as circumstances of different classes of the people. The answers are in all cases as above attested by the signature of the person giving them.]

Questions.

1. Is there any deficiency of good day-schools, with competent masters in your neighbourhood; and in what respects are they defective?
2. Is there much ignorance among the poor, and on what subjects?
3. Are their morals defective, and if so, in what respects? State instances and facts which illustrate this.
4. To what extent the people near you possess the means of religious instruction, and how do they profit by them.
5. State any other particulars with regard to the pursuits and character, or social or political conduct, of the people in your neighbourhood worthy of remark.
6. Would better education tend to improve the morals and conduct of the people?
7. Do they themselves desire it?
8. Is the English language gaining ground; and is it desirable that it should be better taught, and if so, for what reason?
9. Are there local means, by subscription or otherwise, for building and supporting good day-schools with competent masters in your locality, and are they likely to be established and maintained without aid from Government?
10. If you think Government aid desirable, state specifically to what extent, and in what manner it could be best applied, taking into account the circumstances of the country, and the diversities of creed?
11. State any other opinion which you think may assist the Inquiry?

No. 39.

From Mr. *Thomas Jones*, of the Bank, *Presteigne*, and Superintendent of the Baptist Sunday-school.

2nd March, 1847.

1. THERE are several small day-schools in the town kept by females, where children of each sex are instructed: not one of any importance

with a competent master, except the endowed grammar-school, where only boys are received. As there is no *free-school here for girls*, it would be advisable for a limited number of those to be admitted also, who should be taught by a governess.

2. Great ignorance prevails on general and likewise religious subjects.

3. There is a want of chastity among females and much intemperance in the males.

4. There is a church and three Dissenting chapels in the town, and Sabbath-schools connected with each, yet it is a lamentable fact that many of the inhabitants never attend a place of Divine worship.

5. It is to be regretted that provisions, &c., should be suffered to be sold on the Sabbath-day, and deplorable to reflect that numbers of the labouring classes frequent public-houses on that sacred day, and spend a considerable portion of their earnings which ought to be applied to the support of their families. Many of those who have it in their power to lay by a little are very improvident.

6. Undoubtedly. In proportion as education in sound and enlightened principles shall prevail, the better will the various duties of life be discharged. In the writings of the ancient philosophers we find the maxim, "As a field, although its soil may be fertile, cannot be productive without culture, so neither can the mind without instruction."

7. Not generally. Many parents who are illiterate, lament their ignorance, and are very desirous to get their children educated.

8. It is the only language spoken here.

9. None whatever but the before-mentioned grammar-school.

10. The establishment of an infant-school is very desirable where children of the parents of every religious creed should be admitted. This would, I believe, be productive of incalculable good—also a free school for educating the children of the working classes founded on *principles abolutely unsectarian*, where the Bible, without note or comment, will form its standard book, and the children be enjoined to attend some place of worship, to receive special religious instruction, but where they shall attend to be left to the choice and direction of the parents.

THOS JONES.

No. 40.

Rev. *George Howell*, Curate of *Llangattock*, and *Edward Davies*, Esq., Agent to the Duke of Beaufort.

1. WITH the exception of an infant-school and for young children of a tender age, kept by a mistress, there is no day-school in this parish in the vicinity of the church. In the adjoining parish of Crickhowel, about a mile distant, there is a good day-school for children of both sexes, where they are taught separately, and which is attended by many young persons from this part of the parish of Llangattock.

2. Not having had, until within the last few years, any advantage of education, there is much ignorance prevailing among the poor on all subjects, their knowledge being principally confined to the first principles of religion. In the mining district at the upper end of the parish, which is abont seven miles from the parish church, there is a lamentable deficiency even on this vital subject.

3. There is certainly a laxity of morals here, which may be easily accounted for, and entirely attributable to the overwhelming number of beer-shops which are open at all times, and where people resort to, and remain to a very late hour. The consequence is that drunkenness leads to immoral language, and ends in quarrels and broils, &c.

4. In the vicinity of the parish church there are ample means of religious instruction, there being two full services in the church every Sunday, and on festival days and during Lent, &c. Within a short distance there is a chapel belonging to the denomination called Independents, where there are two sermons preached every Sunday. In the neighbourhood there are several other Dissenting chapels within reach in which services are performed.

5. A considerable number, and the majority of our workpeople, are employed in the extensive iron-works situate at Beaufort in this parish; the remaining portion of the inhabitants follow agricultural pursuits. Generally speaking they are strictly honest and trustworthy. They seldom interfere or take part in politics.

6. In our opinion, a better education would improve both.

7. We think that they are indifferent on the subject.

8. The English language is slowly gaining ground among us here. It would certainly be desirable that the people should be better instructed in it. In that case they would be better able to understand sermons, and other modes of instruction. A better knowledge of the English language would also enable the people to give clearer evidence in a court of justice, and fit them better to sit as jurors in the same, where an inconvenience, owing to this defect, is now frequently felt.

9. There are wealthy individuals in the neighbourhood, but whether they will supply the means we cannot at present undertake to say. Hitherto they have not done so. In this part of the parish we are not without hopes but that they may come forward to assist in this cause.

10. We think the Government aid very desirable: considering the extent of the parish, and the distance the majority of the parishioners are placed from the parish church, we think a National school erected in the vicinity of the Beaufort iron-works would be attended with advantageous results. There is a small church built near the works, and we think a National school, in connexion with the Established Church, at this place would tend greatly to ameliorate the condition of the rising generation.

11. The inhabitants of South Wales are, for the most part, tractable, and therefore are not difficult to be led by a little judgment and persuasion; but the present schoolmasters, who are in the habit of teaching the children in the rural districts, are so very deficient themselves in their knowledge of the English language, that it is not to be wondered at the children in remote districts are not very forward. There is a degree of improvement even in this respect, but we are of opinion that if a superior class of schoolmasters were located throughout the villages of South Wales, in a few years the tone of the rising generation would materially change for the better, and the fruits of a superior training would ere long manifest themselves in the general improvement o inhabitants.

GEO. HOWELL.
EDWARD DAVIES.

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No. 42.

W. O. Brigstoche, Esq., of *Blaenpant*, *Cardiganshire*, Magistrate.

1. I KNOW of no schools in this neighbourhood which are supplied with competent masters or mistresses, none of them knowing how to catechise the children, not having been trained in any way schoolmasters previous to taking the office: some few schools are better than others in this respect, in consequence of having the personal attention of the clergyman of the parish and chief promoters of the schools; and when this is the case you always find them much better attended, and more sought after.

2. There is certainly great ignorance: difficult to state any particular subjects, as all general knowledge is deficient, yet it is seldom you meet with adults who are unable to *read* their Bible in Welsh; but as to their knowledge of it, I cannot take upon myself to say.

3. Truth and the sacredness of an oath little thought of; it is most difficult to get satisfactory evidence in courts of justice; morals generally very bad; intercourses between the sexes previous to marriage being *very* general; misconduct after marriage is of *rare* occurrence. Drunkenness is a very common vice, especially on market or fair days.

4. Sunday-schools belonging to the various denominations of Dissenters; but their teachers generally speaking have had no advantage of education themselves; therefore not much fitted to instruct others; and in some instances Sunday-schools, in connexion with the Established Church, are met with, which are well attended.

5. One of the principal characteristics of the people is their having little idea of economising time; they will, without consideration, devote a whole day, which might be more profitably employed, to auctions, funerals, fairs, markets, and meetings of all descriptions, though they have no particular business which calls for their attendance: farmers and the labouring class are alike in this respect.

6. Doubtless, if founded on sound religious principles.

7. Very much.

8. Very much within a few miles of this place, and would gaee ground still more if better masters could be procured; and the peopu, are fully alive to the necessity of attaining the English language without which no advance in life can be made. They will prefer sending their children to an English day-school, where they pay themselves, to a Welsh day-school free admittance.

9. We need no assistance for building school-rooms for boys or girls in this parish, new ones having been erected within the last ten years, the one for the boys at the sole expense of the parishoners, the one for the girls built by a private individual, and the lord of the manor giving the land. The funds for supporting the boys' school are quite inadequate to obtain a competent master, his salary varing from 20*l.* to 25*l.* per annum; but of the three parishes adjoining this, two are totally destitute in every respect as to local means of supporting good day-schoools, and the other parish only supports a girls' school.

10. The question is a very difficult one, but my opinion is that the

end would be best answered by providing competent masters, and assisting according to circumstances in paying the salaries of the parish schools already in existence. Without interfering with their religious creed, I think it quite impossible a system of education can be adopted which would embrace under it indiscriminately all the different persuasions of the country.

Should Government make any grant towards assisting to pay the salary of competent schoolmasters, inspectors ought to visit them once a-year, to see there is no abuse of the money so granted. This should be carefully borne in mind.

11. In almost all parishes you will find the parishioners glad to assist in erecting school-rooms. The portion of land given for the purpose is, generally speaking, of little value. The difficulty is keeping them up after they are built, as you must be fully aware how small the subscriptions are for this purpose. The church, by the almost universal alienation of tithes, being much too impoverished for the clergy to make the necessary effort towards education which under other circumstances we know would be attended with most beneficial effects. Parsonage-houses are so rare in this district, clergymen are often obliged to reside some distance from their churches.

W. O. Brigstocke.

No. 43.

The Rev. *James Morgan*, Vicar of *Talgarth, Brecknockshire*.

8th February, 1847.

1. There are two day-schools in the village of Talgarth, one attached to the Church and the other a Dissenters' school: of the latter I have but little personal knowledge, but believe it to be well conducted. The Church school might be rendered much more efficient than it is if a more competent master could be procured; but the school being entirely supported by voluntary contribution, and the amount of subscriptions being small, we have not been able to pay the salary which a properly-trained master would require. These schools have been established about three years.

2. Great ignorance exists among the poor on almost all subjects, the great majority of adults having had little or no means of education. As a proof, I would mention that, out of 260 signatures of all classes in the Registrar of Marriages in the parish of Talgarth, since the Registration Act has been in operation, 127 are signed "by marks," although upon these occasions I have always endeavoured to select the attesting witnesses from those who could write, if any such were present.

3. The standard of morality is certainly low: illegitimate children are by no means rare, and pregnancy before marriage is of common occurrence. It scarcely seems to be considered a sin, or even a disgrace, for a woman to be in the family-way by the man to whom she is engaged to be married. Drunkenness is but too prevalent, particularly on fair days, and other similar occasions.

4. In the village of Talgarth there are three Sunday-schools—one Church and two Dissenters' schools, which are pretty well attended, but the parish being a very extensive one, and the village at one ex-

tremity, the distant parts are almost destitute of the means of religious instruction.

5. I consider the people to be, for the most part, honest, quiet, and well behaved in their general conduct, civil and obliging, and seldom troubling themselves with any matters beyond their own immediate sphere. There are, of course, many exceptions to this rule, but such I consider to be the general character of the people.

6. Undoubtedly it would.

7. I think they do.

8. The English language is gaining ground fast, and is almost entirely spoken by the rising generation, and, with the exception of a few old people, is understood by all. Parents are generally anxious that their children should learn English. I am therefore of opinion that whatever instruction is given should be in English.

9. There are no local means that I am aware of available for this purpose beyond what are already in operation, and which are hardly sufficient to keep up the present school. It is not, therefore, probable that any will be established without aid.

10. Having already a school-room, the principal want we feel, is the means of procuring a regularly trained master, for which one subscription is sufficient. I am not aware what sum would be required for this purpose, but as our local subscription amounts only to 25*l.* per annum (besides the payment of a penny a-week by each child, which may perhaps be taken at 10*l.* per annum), the grant of an annual sum sufficient to make up the salary of a competent master, would, I think, be the most effectual means of promoting the education of the poor of this parish: and as I never found any objection on the part of the poor people, being Dissenters, to send their children to the Church school, I see no reason why such a grant should give offence to any parties.

11. I have nothing further to add which seems of importance.

JAMES MORGAN.

No. 44.

Edward W. Seymour, Esq., of *Porthmawr, Brechnockshire*, Magistrate.

15th February, 1847.

1. YES, there is; and the schools that are established are defective in the very first principles and system of elementary teaching, the salaries being too low to command the services of well-educated teachers; it arises, too, from an indifference on the part of the parents to sending their children to incompetent and inexperienced teachers, and partly from (being themselves many of them untaught) not duly appreciating the benefits which may be derived, in a moral and religious point of view, from the education of their children.

2. Yes, on most subjects, especially religious.

3. Yes, very—the vices of lying, thieving, swearing and drunkenness, and the vastly increasing crime of illicit intercourse between the sexes, prevail to a great extent; and these are by no means confined to the uneducated. Of their disregard of common decency, I had an instance, among many which have come to my knowledge, in a case which was

brought before me only the other day, wherein it appeared that a young girl of 16, going on a visit to her sister (a married woman), was actually placed by her for many nights together in the same bed-room (without even a curtain between them) in which a young labouring man (a lodger and a stranger) slept, which man was brought before me on a charge of stealing, the parties with the exception of the lodger, being to all appearances respectable, intelligent, and above the common order among the lower classes. Upon my expostulating with them on the impropriety of their subjecting a female under their protection to such indecency, the parties seemed rather astonished at the remark than sensible of their error.

4. This (Crickhowell) and the surrounding parishes have the advantage of religious instruction to a certain extent in day and Sunday schools, which are provided, and for the most part supported, by voluntary subscription, if they choose to avail themselves of it: this many of the poor do, though (for want of a better system) not to the extent they might. The Dissenters have in some instances schools for which the parents pay; but the greater part, whether of Dissenting parents or otherwise, are taught at the National schools. There is in this parish an Infant-school as well.

5. Though Wales generally is the stronghold of dissent, the people here are by no means averse, many of them, to send their children to the National schools, whatever may become of them afterwards—I mean Dissenters. Though hot in temperament, and litigious and quarrelsome among themselves, they are by no means a disaffected or disloyal people; nor are they (the natives) addicted to crimes of a heinous character.

6. If accompanied with religious instruction, undoubtedly.

7. I think they do, some decidedly.

8. Yes, most assuredly, and it is desirable, as they decidedly prefer it, especially the rising generation.

9. There are means, though very insufficient, and this (with one exception, where there is a small endowment) from private subscription only, for carrying on the schools already established, but none for building, or procuring more competent masters. If better houses and masters could be obtained, we should be but too glad, seeing the increasing desire for instruction, to avail ourselves of them.

10. I certainly do think Government aid desirable; and that if it be granted, it, in my humble opinion, cannot be better dispensed than in carrying out the plan of the National Society in promoting the building of schools and providing a more competent class of teachers.

ED. WM. SEYMOUR.

No. 45.

Rev. *David Charles*, Principal of the College of *Trevecca*,' *Brecknockshire.*

February 17, 1847.

1. AT Talgarth there are two day-schools, one attached to the Chur of England, and the other based upon free and unsectarian principl and conducted on the British system. The master of this latter is a competent person. There is also a day-school at Llangorse, and another at Llanfihangel-Tal-y-Llyn villages, situate about 3 or 4

miles off. I can, however, scarcely reckon on the competency of their masters; the general defect appears to me to be in the method of communicating knowledge to the young.

2. There is much ignorance among the poor in general, but more especially among farm-servants, who are extremely deficient in every kind of religious and useful knowledge. The poor, however, are better informed on religious subjects than any other.

3. The morals of this part of the country are certainly very defective: owing to the system of drinking cider, &c., so prevalent here, drunkenness is the common sin of both farmers and their servants; seldom do we meet farm servants returning from any considerable distance with their master's waggon or cart but that we find them intoxicated, while it is quite lamentable to witness the number of drunken farmers returning from market on Saturdays. In harvest time this practice is still more prevalent. There is also among the class mentioned very ittle attention paid to the observance of the Sabbath.

4. The means of religious instruction are ample, and are well attended by tradesmen, labourers, &c., and their families.

5. The general character of the people of this neighbourhood is marked by great indifference to any social improvement. Knowledge is not generally appreciated, and this circumstance has its concomitant results, such as belief in witchcraft, &c.

6. It certainly would be the most powerful means of improving the people, as it would tend to elevate their character and direct their industrial pursuits.

7. There are many who are very anxious to provide or procure means of instruction for the people, the value of education is not, however, appreciated by the majority.

8. The English language is fast gaining ground in this neighbourhood, so much so that the Welsh will not continue to be the prevailing language in a few years. The admixture of both English and Welsh in the dialect at present spoken renders it highly desirable that the people be correctly taught in the languge they will have to use in future.

9. A good day-school has been erected at Talgarth, in which the neighbourhood has felt much interest. The subscriptions to the building, however, have not been adequate to defray the expenses incurred. It is very improbable that proper means of instruction will be generally provided in this part of the country without extraneous aid in the erection of schoolhouses.

10. The people require schools unattached to any one creed. They regard liberty for their children to attend their own places of worship on the Sabbath as of the highest importance; it would therefore be desirable that whatever Government aid be given, it be applied in such a manner as to secure this. I believe that were means to erect schoolhouses supplied, it would in general be sufficient, and education would be greatly promoted.

11. I would suggest that the fact of the great majority of the Welsh being Dissenters ought to be taken into serious consideration in the adoption of any plan for their social improvement. Their motives are conscientious to a high degree, and any system opposed to the free and unfettered exercise of their religion will but mar their best feelings. I would also recommend that the Welsh receive their knowledge of the

English language through the medium of their own at first, by means of Welsh-English books. The want of this mode of instruction has been a great drawback, which I have often desired to get removed.

DAVID CHARLES.

No. 46.

The Rev. *D. Parry*, Vicar of *Llywell*, *Brecknockshire*.

18th February, 1847.

1. YES; and they are defective in point of number to answer the population of the country; and in some instances the masters are not sufficiently competent, for want of higher and more general attainments.

2. Yes; the major part of them are unable to write and to do plain arithmetic. They are also very deficient in the knowledge of history, common geography, and the simple elements of astronomy, as well as most other branches of general knowledge.

3. The morals of a great number are defective, in respect of chastity, truth-telling, and veneration for God's sacred name. In proof of which, suffice it to allude to the number of illegitimate children in the county; to the little reliance that can be placed on what is often said or spoken, provided the individual have some bias or interest in the matter; and to the frequent abuse of God's holy name in the common intercourse and transactions of life. These are facts well known to all observants' minds, and loudly calling for some means of reformation.

4. Most of them attend some place of religious worship, and enjoy the benefit of Sunday-schools; but we have deep cause to regret, as regards the majority of them, the absence of that general and decided reformation in the moral character which we have reason to expect from the use of such means.

5. They are for the most part quick, shrewd, and clever, in proportion to their advantages, evidently possessing sufficient natural abilities to form as useful members of society as any within Her Majesty's dominions, were they equally blessed with early cultivation; and they are rather warm-hearted and kindly disposed, though their temperament generally requires to be somewhat softened and subdued, which can only be effected by early mental culture and sound moral training.

6. I have not the least doubt of it; for as nothing tends more powerfully to elevate the mind and give a high tone to the moral feelings of man than good, sound, Scriptural education, when commenced early, I feel confident that the morals and conduct of the people would be greatly improved were the means of such mental training generally established throughout the country; for we often painfully witness how little can be effected in changing the leading features of man's moral character when the mind has not received proper training at an early age, while susceptible of deep and lasting impressions.

7. Yes, many of them, and especially the most intelligent; but perhaps the greater number merely lament their inability, from poverty and the small number of day-schools, to supply their children even with the education now so scantily afforded.

8. Yes, and I think it desirable that it should be better taught; for

all our accounts being kept in English, most books for the improvement of the mind being written in English, and all public business being generally transacted in the English language, there can be little doubt but that a better teaching of it would confer great benefit on the principality.

9. We have no prospect of being able to establish any additional day-schools, or to improve those we now have, without aid from Government towards the support of competent masters.

10. I think, as the country can be supplied with efficient education, that Government must ultimately take the education of the country into their own hands, so far as the payment, in whole or in part, of competent masters, leaving the erection of buildings to the exertions of each locality; for the latter, requiring only a temporary effort, may be accomplished by local means, but the former, requiring permanent support, cannot be secured without the aid of Government; and their salaries should average from 40*l.* to 70*l.*, according to local circumstances. And should Government propose a general and comprehensive scheme of education, based on sound Biblical teaching, without insisting on the Church Catechism being learnt by the children of Dissenters, when objected to, and allowing them to attend their own Sunday-schools, I fully believe that such a plan would meet with little or no opposition from all the most respectable and most numerous of Dissenting communities; for the subject of education has of late so arrested the attention of the public mind, that a large portion of all classes of society are now become willing to make some concession to insure that most desirable object. And, in my opinion, any general plan of education must be on the principle of amalgamation, and not by separate schools to meet the diversities of creed; for the latter plan would tend to create and perpetuate among us all manner of jealousies, strifes, and animosities; while the former would be productive of union, harmony, and love. And I would recommend that the appointment of masters be vested either in Government or the proprietors of the soil, which would prevent every contention that would attach to any other mode of appointment.

11. I think that the masters should possess higher and more extensive acquirements than the generality of those now employed; but that those amongst them who have devoted a considerable portion of their lives to teaching, and are decently competent, should, in consideration of past services, be retained on the list.

And I also think it advisable that Government Inspectors be appointed to visit the school periodically as a stimulus, both to the scholars and masters, and a guarantee to Government for their proper management.

DAVID PARRY.

No. 47.

The Rev. *John Hughes*, Curate of *Llanelly*, *Brecknockshire*.

Feb. 27, 1847.

1. CONSIDERING the extent and population of the parish, I am of

opinion there is a deficiency. The only school attached to the National Society is at the lower and most thinly populated part, while the school supported by the Clydach Iron Company is confined to the children of their own workmen.

2. There is not more than one-third of the adult population can read, and a still smaller proportion are able to write; while from the little intercourse they have with strangers, and the prevalence of the Welsh language, they are but slightly acquainted with the common observances of civilized life.

3. Partly so; their dwellings are almost universally destitute of those conveniences which are necessary to the health and comfort of mankind, and from the practice of the males stripping to wash themselves in the presence of the females, the usual barriers between the sexes are done away with, and the result is shown in the frequency of illicit intercourse. Drunkenness is also prevalent, although not to so great an extent as formerly.

4. The majority attend Dissenting places of worship, where the services are in the Welsh tongue. There is morning service in the parish church in English, which is usually well attended, but principally by the more educated classes. The afternoon service at the parish church is in Welsh, and is thinly attended. The Wesleyans have English service, which is well attended, as also is an evening service in English at a school-room licensed by the Bishop; and in the upper part of the parish, Brynmaur, are Baptists' and Primitive Methodists' or Ranters' places of worship, where the services are English, which are attended by many who would attend the church if there was one here.

5. The conduct of the people, although in the main orderly, is marked by strong suspicions of any attempt to do them good. They dislike strangers, and are consequently narrow-minded. This arises partly from the ignorance of the Dissenting teachers, and partly from the prevalence of the Welsh language.

6. Undoubtedly it would.

7. To a certain extent they do, but from a desire of gain, although getting very good wages, will put the children to work at so early an age as to give them no chance of being permanently bettered by going to school.

8. The English language is gaining ground, and it is desirable it should be better taught as a means of overcoming prejudice, and promoting a better knowledge of science, and of other portions of the empire.

9. No. There is a school-room recently erected at Brynmaur upon the principles of the British and Foreign School Society, but there are no means for its support. At present about 70 children attend.

10. If Government were to aid in erecting a school-room at Brynmaur on the National system, it would no doubt receive aid from the better-educated classes in the neighbourhood, and might be used for the services of the church on Sunday, when there can be no doubt would be filled.

11. The small size and inconvenient situation of the parish churc has been one cause of the prevalence of Dissent. The population near 10,000, and only church accommodation for from 300 to 400

while full 4,000 reside at Brynmaur, four miles from the parish church. The burial-ground attached to the church is much too small, and inconveniently full.

JOHN HUGHES.

No. 48.

The Rev. *James Denning*, Curate of St. Mary's, *Brecknock*.

10th February, 1847.

1. YES, there are four day-schools connected with the Church in the town of Brecon, and only one of the teachers of those schools was ever in a training establishment. I believe all the teachers are deficient in "order," and that the discipline of the schools is very defective. We want well-trained masters.

2. The poor seem ignorant on most subjects, except how to cheat, and speak evil of each other. They appear not to have an idea of what the comforts of life are. There are at least 2000 persons living in this town in a state of the greatest filth, and to all appearance they enjoy their filth and idleness, for they make no effort to get rid of it. From my experience of Ireland, I think there is a very great similarity between the lower orders of Welsh and Irish—both are dirty, indolent, bigoted, and contented.

3. The defect in morals which is most remarkable to a stranger, is the double dealing. No person here ever asks the sum he intends to take for an article. The seller vows and declares he will not dispose of an article for a less sum than he at first asks, but presently he lowers the price if he sees you unwilling to buy. Many may suppose the asking of a second price for an article does not prove a defect in morals; but I think that every right-minded stranger when coming to Wales would, on consideration, be obliged to confess that morals are very low indeed with regard to selling and buying. Truth is not regarded when money is concerned. The women drink quantities of gin.

4. There are three churches in Brecon capable of holding 2000, and there are seven Dissenting chapels that might contain about the same number, or perhaps not quite 2000. The large mass of people go on Sundays to some place of worship.

5. The people, generally speaking, are thankful for any kindness shown them, and the clergy are always respected when they are attentive to their duties. The Welsh are warm-hearted and kind, and might be much improved in morals if their spiritual teachers were men of zeal and piety. But, alas! the large body of the clergy are drones, and the preachers fanatics.

6. I am quite convinced that if we had good schools built here, and a superior class of men as teachers who would be good disciplinarians, and strict in punishing any even the slightest deviation from truth, that incalculable good would be effected. We want in Brecon Englishmen as teachers, in other parts of Wales you must have Welshmen.

7. There does not seem to be a great anxiety amongst the parents to get education for their children, certainly nothing amounting to the

necessity which exists. But I think generally that a good system, if provided, would be accepted, even though opposed by a few narrow-minded preachers. Our girls' school is pretty well attended.

8. Yes, it is gaining ground, and until it is universally spoken nothing effective can be done to raise the social character of the people, and for this reason the arts and sciences, agriculture, &c., are brought to perfection in England. If improvements are to be introduced here, they must be by persons who have acquired them through means of the English language. All scientific books are written in English; medical men study in English; our courts of law pronounce judgment in English; in fact, in everything but language we are part and parcel of England. Teach English, and bigotry will be banished.

9. An effort is being made to establish schools in connexion with the National Society; but I think Government will be expected to make grants for the purpose of meeting private subscriptions.

10. My firm opinion is, that the Church ought to be made the means of imparting education; and I am as firmly of opinion that the people would accept it; but owing to the bigotry of the preachers, I think it would be a wiser plan at present for the Government to grant sums in proportion to private subscriptions.

Let good teachers be prepared first of all; give grants of money for building schools, and an annual sum for the payment of teachers, to be met by a similar sum by each school; make it a rule to teach English (indeed, it ought not to be granted unless this was insisted on), and let an annual or half-yearly inspection take place; if these things were done, I believe in a few years that the social, moral, and religious character of the people would be greatly improved, and that Wales would be one of the first in the scale of nations, in place of being sunk in comparative heathenism.

11. I cannot too strongly express my opinion about the necessity of getting rid of the Welsh language. The clergy are content to remain in carelessness, because they are aware no Englishman can intrude here on account of the Welsh language: in consequence of this want of healthy rivalry, many clergymen neglect their churches; regardless of public opinion, they get the fleece and care not for the flock; but banish the Welsh language, and Englishmen would come and reside here, and thus a healthy tone would be given to society. Our courts of law would be cleared from the anomaly of having justice administered in a language unknown to the people. The bigotry of the preachers would be driven away: in fact, they are now aware that if once the English language becomes universal, their occupation, like that of Othello, would be gone. Therefore give us English schools, and you may, under God, be made the means of conferring on poor Wales a great and lasting blessing.

JAMES DENNING.

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No. 51.

Francis Philips, Esq., *Abbey-cwm-hir.*

19th February, 1847.

1. When I purchased the estate of Abbey-cwm-hir, nine years ago, there was no school within reach of the people; the nearest being six miles distant, at Rhayader, and the road over mountains scarcely passable.

2. Very ignorant of religious and moral duties; when the day and Sunday-schools at Abbey-cwm-hir were first established, scarcely a child could repeat the Lord's prayer, and none had heard of the Church Catechism. Education in general had been grossly neglected.

3. Crime of a serious character is not of frequent occurrence, but bastardy, which is scarcely considered a crime or disgrace, is very prevalent with young women; those who afterwards marry generally become industrious and domestic, but they have little idea of cleanliness or comfort. The very high price of coal leads to pilfering of wood, &c.

4. Owing to the tithe, which belongs to the Dean and Chapter of Worcester, being paid very unwillingly to the creditors of a lay lord, by whom it is entirely abstracted from the country, there is a hostile feeling to the Church amongst the farmers, many of whom are either Baptists or Methodists, and have Sunday nightly prayer-meetings at their own houses. The church at Abbey-cwm-hir is now well attended, principally owing to the exertions and popularity of the present respectable curate; but as he has also the care of another district and large parish where he resides, it is impossible for him to visit his distant parishioners as often as is desirable. As the salary of the curacy of Abbey-cwm-hir is only 40*l.* per annum, it is scarcely worth the acceptance of a man of respectability and ability, and it is to be feared the services of the present curate cannot long be retained. The incumbent has not visited the place during the last ten years.

5. They are, especially the women, civil and obliging in answering inquiries, showing the road, giving shelter, or a cup of spring water. They knit stockings for their families.

6. Unquestionably, the good effects of the day and Sunday school, which my son Francis Aspinall Philips and his wife support and superintend, are very perceptible in the conduct and appearance of the children; but until the landed proprietors and clergy take a much greater interest in the conduct of the farmers and of the labouring population, little permanent good can be expected.

7. The children are generally quick and intelligent, and are desirous of instruction, as is evinced by the fact, that many come a distance of more than three miles, through roads almost impassable; the parents also frequently express their gratitude to my son and daughter for the advantages afforded to their children by the establishment of the school.

8. On my estate I never hear the Welsh language, but in the parishes to the westward I believe it is generally spoken. I consider it very important for the improvement and the condition of the people that the English language should be generally introduced.

9. Nothing of the kind. I know of no school except the one my

son and daughter established, which has now been in operation eight or nine years.

10. In the present neglected state of the neighbourhood of Abbey-cwm-hir, any aid from Government applied to schools would probably lead to abuses and jobbing, unless very cautiously applied and strictly watched.

11. The frequency of bastardy may in some degree be accounted for from the want of decent accommodation in most of the farm-houses and cottages, and also from the nightly prayer-meetings of the Methodists and Baptists, which are generally followed by a kind of gossiping, in which farmers and labourers delight. The wretched state of the roads, the want of a resident gentry, and a better-paid church, are all great bars to improvement.

FRANCIS PHILIPS.

The "inquiry" being addressed to me at Newtown Montgomery-shire, only reached me yesterday. I shall be happy to give any further testimony; the application of a remedy for the present disgraceful state of Radnorshire appears to me very easy; time and space forbid my now enlarging on the important topic.

F. P.

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No. 65.

The Rev. *Henry Griffiths*, PRESIDENT of the Independent College, *Brecknock*.

9th February, 1847.

1. Is there a deficiency of good day-schools with competent masters, in your neighbourhood; and in what respects are they defective?—Yes, very great deficiency indeed. * * * I am afraid few of the children are made to understand what they hear or read. In many cases it is mere parrot-work, and therefore, utterly incapable of producing any healthful influence on character. This is still worse, where, having nothing but English in school, and nothing but Welsh at home, the children may be said to think in one language and feel in another.

2. Is there much ignorance among the poor, and on what subjects?—Taken as a whole, I believe the Welsh peasantry are decidedly superior to the English. Having spent 12 years as a minister in England, and in daily communication with the poor, I may perhaps be allowed to speak with some confidence. But all the other classes among us are immeasurably inferior, in point of information, to the corresponding classes in England. Nothing can be more worthless than the schooling ordinarily given to the children of our small farmers and shopkeepers. This is especially the case with respect to girls all through Wales. Let me add, the whole community suffers from the absence of that teaching, which would tend to fit boys to excel as mechanics or artizans. According to the Registrar of Marriages, nearly one-half of our me nearly three-fourths of our women, are unable even to write thei During the last five years, I have spent whole weeks going ab house to house, in different towns and different counties, for the

of collecting information on the subject. I am sorry to say, every successive inquiry has only deepened my impressions as to the extent of their ignorance. There is also an almost incredible amount of superstition. Not a few facts have been brought before me, which, until lately, I should have pronounced to be utterly impossible in Wales. In the border towns especially, there is a number of families who know very little Welsh, and who therefore never enter a place of worship. It was but the other day I visited a house where lived a grandmother, father, mother, mother's sister, and 13 children (most of them grown up), and yet not one of them could read a syllable. Of the plan of salvation, so far as I could make out, they knew absolutely nothing. Let me hope this was an extreme case; I fear, however, it is not so rare as is generally supposed. Indeed, I am sorry to say, I could mention a great many other instances almost as bad. But facts like these do not present themselves to the more casual observer. Nothing but careful personal examination can give one any adequate idea of the fearful ignorance by which we are surrounded. In the purely Welsh towns, the case perhaps is somewhat different. Of secular learning they have very little or none; most of them, however, regularly attend public worship on the Sabbath, when they are familiarized with truths which feed the heart, and which thereby quicken their minds and improve their manners. Hence, in Wales, the education of the people is independent of, and therefore must not be measured by, the extent of their school attainments. Miss Sedgwick writes of a guide at Antwerp who could speak, intelligibly, French, Spanish, English, Italian, and Flemish of course, but who could not write, and had never heard of America. Something very like that may often be seen in Wales. There have been ministers among us, men of great mental and moral power and prodigious influence, men whom we need not blush to class with England's best, and whose memoirs will be instructive to the end of time, but who nevertheless knew nothing of English, and never were able to write their names! In hundreds of our cottages, at this day, you may find men of most elevated habits of thought and feeling who never read a page in their lives but the Bible. The pulpit has been our national teacher, and nobly has it done its work. There is a work, however, which it cannot do, which consequently, for want of schoolmasters, has hitherto been awfully neglected among us.

3. Are their morals defective, and if so, in what respect? State instances and facts which illustrate this.—Generally speaking, our calendars are not remarkable for their number of gross crimes; in fact, I believe quite the reverse. I am afraid, however, that social and domestic moralities are very low among us. The number of illegitimate children, when compared with England, is astounding. There is also a great deal of drunkenness. On fair-days, we often have fights innumerable about the streets. I am sorry to add, among the lower order of boys, habits of gambling, in a small way, seem very much on the increase. I have not observed this elsewhere in Wales, but here it is doing incalculable mischief.

HENRY GRIFFITHS.

Answers to Inquiries supplied by the Vicar of Presteign, and printed at his request in this Edition.

1. THERE is great deficiency both of schools and school accommodation. There is an endowed Grammar school capable of affording instruction enough for all the boys in the parish; the number, however, of admissions is restricted to about 62. The present rector is not a trustee, and has consequently no voice in the management of the school. There are several small schools in the town of Presteign for the reception of children of both sexes. I myself supported a girls' school for several years at a great expense, but I received neither help nor encouragement from my wealthier parishioners. It was thought that the education I was giving the girls would lever them out of the position they would in after life fill. My failure was a great disappointment to me.

2. The employments and pursuits of all the poor in my parish being entirely agricultural, there cannot be that developement of mind and character which we discover in the artisans of the manufacturing districts; they are a shrewd people.

3. I should *confidently* say that in Presteign the morals of the poor are less defective than elsewhere; my opinion is thus formed. For many years I have acted as a magistrate, and during that time have known *very very* few instances of parties brought before me for drunkenness, and the same individuals have for the most part been the parties complained of. There is in Presteign a policeman, supposed to be always on duty; and there are four constables. Since my institution to the living of Presteign, I have constantly acted with the Board of Guardians. I have recently consulted our relief books, and I find bastards chargeable upon our parish for the last eight years as under:—

Years.	No.	Years.	No.
1839	2	1843	3
1840	2	1844	..
1841	..	1845	3
1842	1	1846	2

Population 2344. Total bastards chargeable 13, or $1\frac{3}{8}$ a year only.

Thus I say that the morals of Presteign are not very defective in the matters of drunkenness and fornication.

Petty thefts are common, hedge-stealing, too, is carried on to a great extent; fuel is very dear, and often very scare, which may account for the hedge-stealing.

4. There are two full services at the parish church, and an afternoon service at Discoyd, at the northern extremity of the parish. There are several Dissenting places of worship; one Wesleyan, one Primitive Methodist, one Baptist Chapel. The attendance of the people ought to be much better than it is. The Sunday-schools are well attended. The teaching is gratuitous.

5. The greater number of the inhabitants of Presteign being of labouring class, I have little to observe on this question as touching social and political character, however, of my parishioners. I ma

allowed to say, that I have never experienced unkind opposition in the slightest degree from my dissenting brethren in church matters. I have never known an attempt to negative a proposed church rate.

6. Most undoubtedly. I have always been most anxious to establish a National-school, and have a promise from the Lord Lieutenant, Sir John Walsh, of 50*l.* in aid of the like sum from myself, but my project has not been carried out from the circumstance of my inability to conscientiously apply for a Government grant; assured as I am that the annual contribution for its support would fall far short of its wants.

7. I have had more applications for the establishment of infant schools than complaints of the want of better education for the older children. Indeed I am sure that if the trustees of the Grammar school had the power to do so, and would throw the school open to the parish, all our boys might be well educated, and a National school, on a smaller scale than I have contemplated building, would be amply sufficient for our wants and could be supported.

8. English only is spoken throughout the parish.

9. No.

10. Answer 7 will suffice for this question.

OLIVER OMEROD, *Rector of Presteign.*

Report on the County of Monmouth, under the Commission of Inquiry into the State of Education in Wales. By J. C. Symons, Esq.

To the Right Hon. the Lords of the Committee of Council on Education.

My Lords, London, September 1, 1847.

After I had completed my inquiry into the state of Education in the counties of Cardigan, Brecknock, and Radnor, in March last, instead of proceeding to that of Montgomery as had been originally designed, it was thought expedient that I should conduct the inquiry in the mineral portion of the county of Monmouth.

Reasons for including Monmouthshire in the Inquiry.

Although Monmouthshire no longer forms a part of the Principality, that portion which is comprised within the great mineral basin is so thoroughly Welsh as regards the character, habits, and language of the larger part of its inhabitants, that it could scarcely have been excluded from this inquiry without injury to the comprehensiveness of the Reports: neither would the picture of the mining population have been complete without some statement of the condition of that section of it which presents stronger features than any other branch of the same heterogenous community.

I found it necessary to limit the scope of the inquiry as strictly as I could to those parishes of which some part of the inhabitants were engaged in mineral labours, either in mines or iron-works. This confined my investigation to eighteen parishes, forming the western side of the county, and adjacent to Brecknockshire and Glamorganshire.

Extent of the District.

Although these parishes comprise an area only of 98,520 acres out of the area of the whole county, which contains 324,310 acres, yet the population of this section amounted to no less than 86,079 in 1841, out of a total population in the county of 134,355. Thus, whilst in the *non mineral* or agricultural part of the county, there are 4·67 acres to each person; in the *mining* district, on which I am reporting, there are only 1·14 acres to each person. This will give some preliminary notion of the crowded state of this community. Whilst it contrasts strikingly with the scantiness of population in the interior of Wales, it in some measure accounts for it, inasmuch as the mining communities are chiefly swollen by immigration, and are, in fact, the receptacle and refuge of nearly all the unemployed labourers whom crime or want have induced to travel thither, lured by the golden harvest with which report invests mineral adventure and the wages it dispenses.

The increase of the population in Monmouthshire has exceed that of every other county in the kingdom, and has nearly doub itself in the twenty years between 1821 and 1841. The follow are the relative results of the censuses in this century in Monmou

shire, and for the sake of comparison I give them in Glamorganshire (in which there has been the next largest increase), and in the whole of England.

—	Census of 1801.	Rate of Increase.	Census of 1811.	Rate of Increase.	Census of 1821.	Rate of Increase.	Census of 1831.	Rate of Increase.	Census of 1841.
Monmouthshire .	45,582	36	62,127	15	71,833	36	98,130	36·9	134,355
Glamorganshire .	71,525	18	85,067	19	101,737	24	126,612	35·2	171,188
England . . .	8,331,434	14½	9,538,827	17½	11,261,437	16	13,091,005	14·5	14,995,138

It thus appears that in Monmouthshire the tide of immigration took place between 1801 and 1811; that it subsided even below the general average of increase between 1811 and 1821, and that it again flowed in with remarkable steadiness during the succeeding twenty years; and from the observation and enumeration made in different parts of the district, I am informed that during the last few years of mineral activity the ratio of increase has derived a considerable augmentation! The actual *present* amount of population (1847) of these eighteen parishes is likely to be little less than 100,000.* And as the census of 1841 is taken as the basis of the centesimal proportions of population given in the following tables, the results will be in each case less than the truth, and the relative amount of schooling to population will be in most cases somewhat more favourable than the truth.

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The following is the parochial abstract of schools and population in the gross.—(*See* p. 367)

I cannot present to your Lordships even these gross returns, or the details which are inserted in the Appendix, with any confidence in their *precise* accuracy. I have used every endeavour to obtain the requisite information, by means of my assistants, fairly, fully, and correctly, and in a large majority of instances, the facts and facilities for testing them were readily given by the managers of schools: there were, however, exceptions to this obliging conduct, which render it somewhat doubtful whether, in a few instances, the exact truth was obtained.

The hostility evinced towards your Lordships' Minutes of Council of 1846, made known just previously to my arrival in Monmouthshire, in some measure, and in some cases, extended itself to my inquiry, and impeded its execution. No inconsiderable interruption to my own investigation was caused by the necessity of explanations to those who had expressed reluctance to further the labours of the assistants, and to whom it became essential to explain the independence of our commission, and its disconnexion from the measures recently propounded by the Committee of Council. I also endeavoured to impress the Dissenters with the

* This is of course a mere guess, founded however on strong probabilities.

No.	Parishes.	Population.			Schools.		At Day Schools.							Church Sunday Schools.					Dissenting Sunday Schools.					Grand Total of Sunday Schools.
							Under 5.		From 5 to 10.		Above 10.		Total.	Under 15.		Above 15.		Total.	Under 15.		Above 15.		Total.	
		Male.	Fem.	Total.	Day.	Sunday	Male.	Fem.	Male.	Fem.	Male.	Fem.		Male.	Fem.	Male.	Fem.		Male.	Fem.	Male.	Fem.		
1	Aberystwyth . . .	6,365	4,907	11,272	10	18	55	56	183	171	72	79	616	121	115	35	39	310	592	574	577	278	2,021	2,331
2	Bassaleg	868	863	1,731	6	5	17	15	48	51	7	20	158	48	47	1	5	101	101	91	27	21	240	341
3	Bedwelty	12,469	9,944	22,413	16	32	176	171	439	220	103	127	1,236	333	236	152	230	951	1,210	1,084	982	615	3,891	4,842
4	Caërleon	587	587	1,174	6	2	17	10	39	21	39	32	158	42	.	.	.	42	48	57	.	2	107	149
5	Llanellen	165	177	342	.	1	.	.	.	.	.	.	.	12	20	.	.	32	.	.	.	.	.	32
6	Llanfihangel, Llantarnam . .	402	378	780	2	3	.	.	11	9	7	4	31	8	15	1	3	27	52	51	27	18	148	175
7	Llanfihangel, Pontymoil	109	93	202	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
8	Llanfoist	823	677	1,500	4	2	17	22	27	38	2	9	115	.	.	.	.	.	104	58	70	40	272	272
9	Llanfrechfa	836	755	1,591	6	5	10	11	46	31	18	20	136	9	7	.	.	16	154	108	48	33	343	359
10	Llanhilleth	376	286	662	3	3	10	11	55	50	16	17	159	66	56	.	.	122	46	52	25	28	151	273
11	Llanover	1,705	1,418	3,123	9	10	27	16	123	111	26	50	353	160	174	22	24	380	195	209	160	125	689	1,069
12	Llanwenarth . . .	1,374	1,208	2,582	3	3	13	7	36	35	10	26	127	.	.	.	.	.	80	64	31	16	191	191
13	Machen	692	679	1,371	2	6	19	16	46	25	14	14	134	44	25	1	.	70	122	90	33	33	278	348
14	Mynyddyslwyn . .	2,875	2,510	5,385	8	9	55	51	205	139	60	61	571	77	68	11	8	164	304	211	166	102	783	947
15	Newport & Borough	7,037	6,729	13,766	28	14	148	116	482	381	107	111	1,345	87	95	17	.	199	577	591	142	112	1,422	1,621
16	Panteg	1,134	1,037	2,171	.	4	.	.	.	.	.	.	.	56	55	2	5	118	87	89	46	49	271	389
	. . .	553	519	1,072	6	5	12	10	53	38	23	13	149	39	47	2	4	92	171	177	39	41	428	520
	h . .	7,874	7,068	14,942	18	28	137	147	456	355	111	158	1,364	276	254	26	13	569	1,160	1,036	465	441	3,102	3,671
	. . .	46,244	39,835	86,079	127	150	713	659	2,249	1,675	615	741	6,652	1,378	1,214	270	331	3,193	5,003	4,542	2,838	1,954	14,337	7,530

fact, that whatever their views as to the fittest remedy for the existing deficiency of educational means, those views could derive nothing but aid from an inquiry into facts, and a faithful representation of the statistics of the case.

I am bound to say that the Reverend Mr. Thomas, the principal of the Baptist College at Pontypool; the Reverend Evan Jones, of Tredegar; the Reverend Mr. Bright, of Newport; W. Philipps, Esq., of Pontymoile, and other Dissenters of influence, who expressed in no measured terms their disapproval of the Minutes of Council, gave me very valuable assistance in the prosecution of my labours, which I am desirous of acknowledging with thanks. The clergy of the Church of England were most cordial in their assistance. The only class from whom I met with indifference to the inquiry were some of the iron-masters, and those who employed the largest number of labourers. The Lord-Lieutenant, Mr. Hanbury Leigh, proved an honourable exception, and procured me every information I requested from him.

Upon the whole, I am therefore disposed to think that the results of my inquiry, which I have now the honour to report to your Lordships, are substantially correct, and may be relied on as affording a view sufficiently near the truth to be useful for all practical purposes: but although it fell to my lot to compose the forms in which the results are given by my colleagues and myself, I cannot vouch for the accuracy of all the details, dependent as I necessarily was on the care and fairness of those from whom we alone could derive much of the information we sought.

Day School Statistics.

The following are the numbers of the children found in the day-schools, those only being enumerated who belong to schools mostly frequented by the working classes:—

Ages of Children on the Books.		Number of Scholars.	Centesimal Proportion at each Age to the whole Number of Scholars of each Sex respectively.
Under 5 Years	Male	713	19·9
	Female	659	21·4
Total		1,372	20·6
Between 5 and 10 Years	Male	2,249	62·9
	Female	1,675	54·5
Total		3,924	59·0
Between 10 and 15 Years	Male	615	17·2
	Female	741	24·1
Total		1,356	20·4
Under 15 Years	Male	3,577	100·0
	Female	3,075	100·0
Grand Total		6,652	100·0

The total population of the district being 86,079, it results, from the census above stated, that only 7·72 per cent., not a twelfth part of the population, are in these schools. It is impossible to form an exact estimate how many of these children in the district are of an age to be at school, for the population returns do not give us the ages of the children in each parish or district, but only in the counties. To assume that the same proportion exists between adults and non-adults in the mining districts as exists in the whole county, would lead us to a conclusion certainly erroneous; for in all communities swollen by rapid immigration, a smaller proportion of old people exist than in those of natural growth: moreover, mortality is much increased and longevity diminished, by the larger excesses and lesser health of a crowded and vicious populace. I think, therefore, that a much more correct notion will be obtained of the fact by taking a fourth part of the number of young persons under 20 years of age as the number which ought to be in school, allowing five years as the usual (though an inadequate) period of schooling. Their results

The total number of young persons under 20 given in the population returns for the 18 parishes in question is, males, 20,084, and females, 18,914: total, 38,998: the number who ought to be in the day-schools I am reporting upon will therefore be one-fourth of this number, less by about 10 per cent., which represents the children who belong to those persons who are above the class who frequent these schools, the community being very largely composed of those who do frequent them. Making these deductions, the number who ought to be found in these schools compared with those who were returned as being there, will stand thus:—

	Total Number at School.	Number who ought to be at School.	Number not at School.	Centesimal Proportion of Number not at School.
Males . . .	3,577	4,519	942	20
Females. . .	3,075	4,256	1,181	27
Total . .	6,652	8,775	2,123	24

It would appear that the deficiency in the actual number at school is not insignificant; and when the fact is considered that the attendance of these children is very lax and uncertain—that there are many absences and long intervals during which children who are comprised in the above returns are without schooling, these numbers give too favourable a view of the facts. The average attendance last year, as far as it could be ascertained, was—males, 2825, and females, 2304. This alters the whole case, and shows a very large deficiency in the actual amount of schooling, or, in other words, the actual period during which it is really given. Attendance

Comparing the average number in attendance with the number who ought to be in school, it appears that of the whole number who ought to be at school there are only 62 per cent. of males, 54 per cent. of females, and 58 per cent. of males and females who are usually in attendance—thus showing a very large deficiency in the amount of schooling.

Very many causes contribute to this effect, but the chief one is love of gain.

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The children are constantly taken away from school, or kept away altogether in order to go to work, there being many employments in which they are useful. They gain from 2*s.* 6*d.* to 10*s.* or 12*s.* per week, according to the kind of work they do, and their age. The parents almost universally regard this as a sufficient reason for keeping them from school, and it is rarely that they resist the temptation. Unfortunately they seldom apply the wages thus earned to any means of improvement, but solely to the fund for sensual and animal pleasures—a topic on which I must presently touch.

A lady connected with, and living at one of the large iron-works, told me that she interested herself in persuading the workmen to allow their children to attend the school established there: finding a promising girl removed from it to pick coal at the pit's mouth, for which she could earn only 2*s.* 6*d.* or 3*s.* per week, the lady went to the parents to expostulate. The man declared he could not afford to spare the girl's wages—and this he said whilst pouring rum into his tea. This is a very small fact, but it precisely depicts a habit. These people are living in all the luxury of self-indulgence, their wages are very high, and every mental and moral necessity is subordinate to bodily pleasures—they have none other. Nothing is more common than to enter children at school, and then remove them on every trivial pretext, as soon as money-gain affords a motive. The children, moreover, as in every ill-regulated community where moral dominion is weak, obtain easy mastery over parental authority, and do whatever they like. The insubordination engendered and sanctioned at home is little corrected at school, and most masters find bodily discipline all that they can possibly effect by the means within their knowledge: this is only partially effected, and the pupil revolts against restraint, no less novel than irksome, palliated and softened by none of those moral concomitants wherewith a higher educational intelligence sweetens instruction, and can alone render school attractive. Children, therefore, in this district usually remain at school only whilst the combined authority and will of the parent last. Both terminate at the age when the child becomes first able to earn some addition to the income of the parents: this age is a very early one in all iron and mining districts, owing to the variety of light work young children can perform. Your Lordships will therefore not be surprised to see, by the table of ages, that only

20·4 per cent. of the whole number of children on the books of the schools are above the age of ten years. Previously to that age, the males have preponderated over the females by 26 per cent.; after it, the females preponderate over the males by 20 per cent. This further confirms my statement, for the labour of the boys becomes first available. These figures, strong as they are, do not by any means convey the full force of the truth; in order to do so it were necessary to give the ages of those who usually *attend* the school, when it would be found that the absentees are mostly the older children. I may say that I scarcely ever entered a school in this district without being informed that the oldest and best-instructed children were absent, and their return was often uncertain. I have occasionally found that children who had left the school were resummoned, *pro re nata*, to swell muster. I took the average age of the *first* class in the boys' school connected with the Blenafon Works which I inspected, and the result was an average of scarcely more than 10 years; the average of the whole school would have probably fallen under eight years, and in very few of these schools would it much exceed it. Youthful age at which schooling ends.

The shortness of the stay of the children in school is another painful feature of educational deficiency. The following are the results of my inquiry on this subject:— Duration of Attendance.

	Duration of Attendance.	Number of Scholars.	Centesimal Proportion of Scholars attending for each period to the whole Number.
Attendance.	Less than one year	4223	63·5
	More than one year, and less than two years	1453	21·9
	More than two years, and less than three years	619	9·3
	More than three years, and less than four years	215	3·2
	More than four years	142	2·1
	Grand Total	6652	100·0
	Number of scholars living more than 1½ mile from schools	283	4·2

Thus no less than 63·5 per cent. of the whole number of children in school have been there too short a time to have derived even the mere elements of common school instruction, and scarcely 15 per cent. have staid long enough to have been even decently educated, however good the system adopted! It may indeed be said that there is nothing to show how long these children may yet stay, and that although they have been at school but a short time, others may just have left who staid many years, and that although the average stay of these children found by us on the books is only 1·09 year the average *ordinary* stay may be much larger. *Arithmetically*, this is true, but practically it is not so. The average

stay (1·09 year) of those at any given time in school is no certain indication of the average of stay at school, for in order to find this it would be requisite to know the exact time each child had staid, who had been at, and had left the school for some time past. No short period would suffice for such a calculation, and even were all the data obtained, which is generally impracticable, it would then be no very easy process of calculation which would give the precise average for any definite time. Like many other statistical facts, these returns have a very limited value. Even accurately giving the attendance of the children in a particular school would not give the schooling those children had had. They might have been, and many have been, at other schools. Unquestionably the average *total* duration of schooling in this district is more than one year; if it were not, so large a number as appear on the books could not be attained or kept up, for the larger the total duration of schooling the greater the portion of children which are at school at any one time out of a given number.

The truth is, in all these cases where so many disturbing circumstances surround the statistical facts and affect the results, it is safer to trust to the evidence of those who have a practical experience of the truth. I have found no difference of opinion upon the facts in this matter. All persons of whatever character or class, accorded in the opinion that the attendance of children at these schools was excessively fitful and utterly inadequate for the purpose of instruction: the period of stay returned in the schedules was from the first arrival of the child in the school: this, however, included many intervals of absence. Very great fluctuations were said in most schools to occur in attendance; the periods of industrial activity being those in which the dearth of attendance was the greatest. The desultory and broken attendance of children at school often extends over several years.

ove of gain he strongest impediment o Education.

I venture to direct your Lordships' attention to a fruitful source of popular ignorance. The love of money will survive every present means for the improvement of schools. To some extent it may indeed be that a knowledge that instruction is better worth having than it has hitherto been would make *some* of the working classes appreciate and desire it more; but I am quite persuaded that this effect would be confined to a very small portion of the present generation of parents, and that these would for the most part be influenced by motives of pecuniary rather than of moral advantage. Proficiency in accounts and writing are the most highly prized of all acquirements. Some new inducement for higher attainments would be needed to conquer the idolatry of profit which holds sway in this district. In fact, the parents who allow their children to remain in school a sufficient time to be well educated must sacrifice from 3*s.* to 10*s.* per week, besides the prospect of their remaining afterwards on their hands owing to their then incompetency to enter the business of which they had failed

to pass through the noviciate. No very effectual means of abating the evil and diffusing the growth of education can be found short of an external influence which shall address itself to the interests of the parents as well as to those of the children. The best conceivable education will remain untouched so long as ignorance obtains ready employment, and the parents derive from it an income which they sacrifice by the education of their children. This mighty impediment to the diffusion of instruction among the working classes, I venture to think, deserves your Lordships' best consideration: I know of none so formidable, and of none which existing expedients are so little calculated to remove.

Teachers, their training and incomes.

The teachers are for the most part very incompetent to teach, and wholly unacquainted with any efficient system of instruction. All that is required or supposed to be necessary is to teach the mechanics of education. Reading, writing, and arithmetic are the only objects or fruits of schools with few exceptions. Great proficiency in teaching is not sought for, nor would it be estimated at its real value did it exist; nevertheless there are some teachers of ability and promise, though very few, who have sufficiently profited by the existing means of instruction. The number who have availed themselves of Normal and Model Schools are as follows:—

Training of Teachers.	Number of Teachers.			Centesimal Proportion to the Total Number of Teachers of each sex.		
	Male.	Female.	Total.	Male.	Female.	Total.
Trained at Normal Schools	16	7	23	27·1	9·1	16·9
,, Model Schools	4	5	9	6·8	6·5	6·6
Total trained . .	20	12	32	33·9	15·6	23·5
,, untrained .	39	65	104	66·1	84·4	76·5
Total teachers .	59	77	136	100·0	100·0	100·0
	Yrs. Mon.	Yrs. Mon.	Yrs. Mon.			
Total duration of training . . .	30 4	11 2	41 6	. .	. .	. .
,, average training	1 7	11	1 3½	. .	. .	. .

Thirty years' aggregate training among 59 male teachers, and eleven years among 77 females, gives but a sorry notion of the general amount of aptitude in the practice of instruction, 32 only have had any such advantage out of 136; less than one quarter of the whole number!

Notwithstanding the absence of training and the undeniable deficiency of aptitude, the schoolmasters are, upon the whole, better in this district than in the midland counties of Wales, which

I previously visited, and in one or two instances I saw well-conducted schools in Monmouthshire.

The salaries of the teachers are, as usual, very inadequate. The following is an abstract of the ages of the teachers at the time when they commenced teaching, and the amount of their incomes:—

Age of Teachers.	Number on which the Average is struck.	Average Age.
		Years.
Present age of schoolmasters*	58	38·0
Present age of schoolmistresses*	75	39·8
Present mean age of teachers	133	39·0
Age at which schoolmasters commenced vocation	59	26·7
Age at which schoolmistresses commenced vocation	77	32·3
Mean age at which teachers commenced their vocation	136	29·9

* The age of three of the teachers, 1 male and 2 females, is not given.

Income of Teachers.		Number of Teachers on whom Average struck.	Total Amount of Income.	Average per Teacher.
			£. s. d.	£. s. d.
Derived from—				
Salary	Connected with Profession.	46	1,737 12 0	37 15 5
School pence		111	1,751 14 10	15 15 7
House, or garden, rent free		23	..	..
Other Emoluments		..	..	..
Total teachers		136	3,489 6 10	25 13 2
Trade	Independent of Profession.	*6	5 0 0	5 0 0
Other Offices		*9	69 0 0	9 17 2
Total income from all sources		136	3,563 6 10	26 4 0

* The income of 5 teachers derivable from trades, in the one instance, and of 2 in the other, has not been ascertained, the averages of these items, therefore, are taken without them.

This average income, low as it is, is swollen by one or two large salaries. It need scarcely be stated that no adequate competency can subsist on so meagre a pittance. The wages of common workmen are often higher. A few, certainly, of the better class of masters derive tolerable amounts; but the number of dame and small schools, where the produce is merely auxiliary to other income, tend materially to lower the average.

Income of Schools.

The income of schools, from whatever sources raised, for the education of the poorer classes of the people, is very insufficient

for the purpose. In the Appendix will be found the exact amount, as far as it could be ascertained. This was a very difficult matter, Private schools gave a return of income far more readily than some of those supported by the iron-masters.

Schools connected with Iron-works.

Most of the large iron-works have their own schools connected with the establishment. These schools are often supported by a compulsory deduction from the wages of the labourers at the works. They are mulcted a penny or twopence per pound, which frequently amounts to a very large sum per annum,—a larger sum than is always appropriated to the school. Sometimes medical attendance and a sick fund, and the school, are defrayed out of the same collection. This renders it quite impossible to give, in all cases, the income of the school. It is stated, and as far as I could judge not without ground, that the masters in some—but I trust a few cases only—make a profit of this school tax, and collect more than the school, &c., cost. In times of good trade, as at present, this must almost necessarily ensue from this arrangement; and a very ample fund in such cases may exist which is not properly applied. The system, however, varies:—

At Nant-y-Glo, the Messrs. Bailey, I was informed, support the school themselves.

At Tredegar, Mr. Homfray writes me thus:—

"I send you the account of the expenses as requested. The penny in the pound alluded to by the master of the school is for the schools and any other purposes connected with the schools that can tend to the mental and moral welfare of the workmen. This income varies according to the rate of wages paid, and amounts at present to about 500*l.* per annum. The overplus, after paying the expenses, is kept as a fund for the purposes alluded to as above. The school-rooms are at present in the Town-hall, no buildings having yet been provided.

"I remain, Sir, yours truly,

"Samuel Homfray.

Expenses of the Maintenance of the Tredegar Schools.

	£.	*s.*	*d.*
Salaries to the master and two mistresses .	155	0	0
Rent and lodgings allowed to . . .	30	8	0
Books and other expenses . . .	50	10	0
Monitors' clothing, &c., &c. . . .	44	6	0
	£ 280	4	0."

Evil of the System.

This system is far from peculiar to the Tredegar Company. The obvious evil of it is, that those who pay have not the slightest control over the management of the fund they contribute to, and inasmuch as the employer causes the school to be conducted after his own views, a portion of the contributors to it are sure to feel aggrieved. No account is rendered to the men, and the surplus

money may go to the payment of a Church minister, the majority of the workmen being Dissenters, or it may be pocketed by the firm, and become a source of clandestine profit to the employer, without any possibility of detection. It has a tendency, moreover, to make the schoolmaster independent of the parents of the children; he is dependent solely on the employer, who is generally far too much occupied to give heed to the grievances or complaints of the parents. At the same time, it is but fair to admit, that these schools are among the best in the district.

In all these cases the fund thus collected has been entered as "subscription." There were instances in which it was not very easy to ascertain the exact facts, and having no power to enforce any information which was not willingly given, I regret that my report on this head is not so ample as I could wish to make it. I feel it my duty, however, to state my conviction, that the workmen do not derive an equivalent for the fund usually raised from their wages, and to which they are compelled to pay. The system of a compulsory payment, *under proper regulations*, is one which I should be averse to condemn too hastily. It may, in many cases, prove the only efficient means of procuring a maintenance for a good school; the workmen would scarcely maintain it adequately if left to themselves, and the masters are unquestionably as little likely to do it for them. The only desideratum seems to be that the money should be properly applied and accounted for, and that the men themselves should have the benefit of the surplus, if there were any. The time may come when it will be compulsory on the employers to have the children educated before they employ them, and if so, it may be expedient that the means of doing so should exist. At present, more money than enough is paid in these establishments by the people, and the end is not answered.

Endowments are not very numerous. There is a richly endowed school called the Blue School, at Caerleon, of which the income is said to be considerable; but as one of the teachers wrote to one of my assistants, after having given information on the subject, begging to withdraw it, I do not feel at liberty to state the amount. It is, moreover, a school almost wholly removed from the mining district. I allowed it to be included in the returns with the other Caerleon schools, simply because there are works in the neighbourhood at which children are employed, and I was anxious to exclude no portion of the field which partakes, however remotely, of the mining character,

The following abstract, though imperfect for the reasons stated, will afford to your Lordships a fair notion of the relative, as well as aggregate, means of maintenance for existing schools:—

Table of Income of Schools.

Income of Schools.	Number of Schools.	Total Amount.	Average per School.
		£. s. d.	£. s. d.
Derived from—			
Subscriptions	24	1,391 18 6	57 19 11
Collections	6	81 0 7	13 10 1
School pence	115	1,868 13 5	16 4 10
Endowments	6	167 10 0	27 18 4
Income from all sources.	122	3,509 2 6	28 15 3

Five of the schools are not included in this estimate, the income not having been ascertained. It is not to be lamented that this is so, for these schools happen to have very much larger incomes than the others, and would have swollen the average so as to make it no index to the truth. It comprises, however, schools having incomes from 5*l.* to 500*l.* per annum.

As the subscriptions include some of the per centage levied upon the wages of the workmen at the iron-works, and as the school pence consist exclusively of their own payments, it follows that two-thirds at least, if not a far larger proportion, of the sum spent on education in this district is paid by the people themselves, and that very little is due to the benevolence of the rich.

The amount of the money subtracted from the wages of the workmen is by no means ascertained or included to its full extent, nor is it ascertainable; it would fluctuate, moreover, with every vicissitude of trade, even if it were entirely applied to the support of the schools; but it is not unfrequently mixed with funds for other objects.

I may, perhaps, be allowed to remark, how little the wealth or poverty of a district practically affects the quality or extent of the education given to its poor. My inquiry has now embraced perhaps the very poorest and the very wealthiest districts in the kingdom. The people can scarcely exist on less than they receive for their labour in South Cardiganshire, nor have their employers the means of paying them more; in the mining district of Monmouthshire, large fortunes are being rapidly accumulated, and in few, if any spheres of industry, are higher wages given. In both is education neglected. It is often said that the people will educate themselves if they have the means: the means will never be more abundant than in Monmouthshire, and there is, according to all accounts, a decrease of education there.

Tenure and character of [illegible]

The school-houses are better in this district than in Midland Wales. There are some very good ones, and several tolerably adapted to their purpose.

The following abstract will show the relative number of different classes of schools, and their condition:—

School Buildings, Furniture, and Apparatus.	Number of each Class.	Centesimal Proportion of whole Number.	Whole Number of which the Proportions are given.
TENURE OF SCHOOL.			
Tenancy at Will	103	81·1	127
In trust for ever	15	11·8	
By lease for a term . . .	9	7·1	
STATE OF REPAIR.			
School Buildings—Good . .	80	63·0	127
Indifferent	36	28·3	
Bad . .	11	8·7	
Outbuildings.			
Sufficiency—Sufficient.	53	42·1	126
Insufficient	7	5·5	
None .	66	52·4	
Quality—Good . .	54	90·0	60
Indifferent	4	6·7	
Bad . .	2	3·3	
SCHOOL ROOM.			
Furniture and Apparatus.			
Sufficiency—Sufficient . .	47	38·5	122
Insufficient .	75	61·5	
Conditions—In good repair	75	61·5	122
In bad repair .	47	38·5	

School Accommodation.	Total Number.	Average per School.	Whole Number of Schools on which the Average is struck.
Number for whom there is accommodation, at 6 square feet per child	9,249	73	127

In very few of these schools is there sufficient solidity and capacity of structure, or site enough, together with apparatus, to meet the requirements of the improved systems of instruction. The return above made is according to the purposes for which the school is designed.

Very capacious and excellent buildings exist at Court-y-bella, Newport, Pontypool, Pontnewynydd, Abersychan, and Machen; but the majority are held in private rooms, or rooms attached to buildings not originally built for the purpose. At Pontypool, the Dissenters are building large rooms for the British and Foreign school, held, when I was there, in a room at Pontnewynydd. School buildings are not the greatest want in this district, though several new ones, and much improvement of those which exist, would be requisite to an efficient education of all those whom it is desirable to educate.

The apparatus and books are generally insufficient. Galleries

and play-grounds, for instance, very seldom exist; and even the minor apparatus is supplied only in a few of the best schools.

The Teachers' previous occupations.

The teachers are not only generally untrained, but they are frequently persons who are wholly unfitted, as regards previous occupation and habits of life, for the delicate and complex functions of an efficient teacher and trainer.

The following is a summary of their previous employment. Of the whole number of 127 teachers, there were 3 labourers, 1 private assistant in a school, 1 accountant and mineral surveyor, 6 farmers, 1 merchant's clerk, 3 counting-house clerks, 5 students, 1 bricklayer, 1 excise officer, 1 Independent minister, 13 in school, 2 miners, 1 blacksmith, 1 gardener, 1 carpenter, 2 cabinet-makers, 1 gentleman's servant, 1 currier, 1 shopman, 1 stationer, 3 grocers, 1 sugar planter, 1 tailor, 1 architect, 1 carver, 2 shopkeepers, 1 sailor; 14 dressmakers, 4 servants, 1 in a draper's shop, 7 housekeepers, 1 teacher in a school, 5 sempstresses, 1 baker, 1 lodging-house-keeper, 1 butcher's wife, 1 lady's-maid, 1 labourer's wife, 3 milliners, 1 dealer in earthenware; and 28, some men, some women, who had had no occupations of any kind.

System of instruction and extent of acquirements.

The remarks I have already made to your Lordships with regard to the schools of Midland Wales, and the character of the instruction given, apply with nearly equal force to the generality of the schools of this district, and it would be superfluous to repeat them. There is a larger proportion of tolerably good schools, that is to say, in which elementary instruction is well given, but in by far the greater number even this is not effectually done. As regards training, or mind teaching, it exists only in one or two schools, and there, owing to the shortness of the stay of the children, among the older classes alone. The whole system seems as though it were designed to impart instrumental education alone, not actual education; in other words, to supply the mind with tools, but not to teach their use; to supply the externals of mental power without exercise of the mind itself. The understanding of ninety per cent. of the children who pass through these schools is just as little improved or informed as when they entered it. There is the same book-labour and rote-labour as in Wales, with the same utter inactivity of mind. There is the same absence of thought and of desire to be taught to think. Schooling is desired simply because it is deemed a stepping-stone to gain, and a means to advancement in life. On that account is it alone sought for. The Bible is universally read in the day-schools, both great and small. Little children are found stammering through the Pentateuch or the Revelations, who might be reading the Koran with equal profit. I found the prevailing ignorance of Scripture history and doctrines almost as dense as in Wales. The Bible is read as a readi exercise, and seldom with any attempt at a comprehension of meaning in day-schools.

The mechanical arts of education are, on the whole, better taug

than I had been led to expect; and, considering the short time the children stay in school, they certainly attain as much facility in reading, writing, and ciphering as could reasonably be expected; and I can perfectly understand a person who fancies this is education, giving a favourable rather than an unfavourable report of what is effected with scholars whose average stay at school very slightly exceeds a year.

The following extracts from the notes I took in several schools which I inspected may furnish your Lordships with some notion of the general character of the different classes of schools, and with illustrations of the instruction given in this district:—

System of instruction and discipline.

The following Table sums up the results of the inquiry into the details of discipline and system:—

Instruction, &c.			Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of which the Proportions are given.
Schools opened with a hymn or prayer			72	56·6	
Religious Instruction conducted by—					
Master or Mistress			93	73·2	127
Master and Minister			29	22·8	
Master and Visitor			1	·8	
No religious instruction			4	3·2	
Method of Instruction.					
Scholars Taught.	Individually	By teacher	44	34·6	127
	In classes		26	20·5	
	Individually and in classes		22	17·3	
	In classes	By monitors	25	19·7	
	Individually and in classes		10	7·9	
Simultaneous instruction			47	37·0	
Language in which Instruction is given.					
English only			120	94·5	127
Welsh and English			7	5·5	
Grammar of English			37	29·1	127
No grammar used			90	70·9	
Visitation made by—					
Committee			15	11·8	127
Minister			31	24·4	
Ordinary			..	..	
Patron			6	4·	
Inspector			..	..	
None			75	59·1	
Total Schools			127		

Notes of Schools.

The Town Schools, Pontypool.—I visited these schools on the 12th of March. The boys' school did not impress me very favourably. I found great noise prevailing. The monitors were either teaching mono-

syllables to very young children, or were screaming questions out of a catechism about Scripture history and sacred writers, which, as many as could, answered at the pitch of their voices. There is a gallery at the end of this school, in which I requested that the children might be ranged; a class of the girls was also brought from the girls' school. There were 43 boys, of whom 25 were of the first class, and 34 girls, of whom 15 were of the first class. Both of the first classes read in the Testament very fluently, but none, I thought, with expression; the tone and style of reading was a near approach to shouting. The master did not show the children how to read better himself, but told one of the boys once to imitate another boy who had read the verse correctly, but without any emphasis or impressive intonation of voice. I mention this incident, because it is a specimen of the standard alone aimed at. In one instance the master corrected a boy, who had pronounced shewed as showed; he told him it was pronounced shoo-ed; the boy repeated his former pronunciation of the word, and was told by the master to sit down, and not to read again to-day, as a punishment. He then made them answer questions, put in the usual way, on the subject of the chapter itself, in turns. The 7th chapter of the Acts of the Apostles was selected by the master. The Testament given to me was thumbed quite black at that place. Most of the questions put by the master and by myself were very fairly answered by a few of the girls and boys in each of the first classes; by 10 of each at the outside. The ability and information evinced by some few of these children were very satisfactory and pleasing. It was far otherwise with the rest of the school. Out of 18 girls in the first and second classes, only one knew what "perceive" meant. Very few even of the higher children, and none of the lower, knew the meaning of "object," "preserve;" and one of the best informed of the girls said "civilized" meant Christian. In spelling, most of the children were proficient. The few elder children were able to answer very simple general questions, and a few on the elements of geography; the great bulk of the school were ignorant of the large towns of England, and their products. Three only knew of Leeds, 4 of Sheffield, 6 of Manchester, and none of Macclesfield. The second class thought Ireland was in Africa, and that in Turkey, Scotland, Spain, and Canada, the people were black. Several equally absurd guesses were made. This school is well supplied with funds, and there are maps and prints of animals hung up aloft on the wall, with very little appearance of being used. I found the children generally very backward in arithmetic. The copy-books in both schools were good. My general impression of this school is, that a few clever children are well taught; that the answers which have raised the reputation of the school in the examinations which occasionally take place are almost exclusively made by 15 or 20 children, and that the education of the rest is much neglected. I think the system, moreover, of teaching defective, and that oral instruction, for which the gallery affords the means, is very imperfectly practised. The children sang very nicely. I cannot conclude my remarks on this school without mentioning the cleanliness and orderly conduct of the girls, which struck me as being very superior to that of the boys, very few of whom had clean faces. The Rev. Mr. Davies takes much interest in these schools, which are in connexion with the Church. Mr. Hanbury Leigh, the Lord Lieutenant, is one of the chief promoters.

Mr. Brown's Private School, Pontypool.—This is a private school, kept by a poor but intelligent man and his wife, in the common room of their small house. 32 children were present on the day of my visit. They were of all ages from two years to 16. There was nothing more than a few benches and a table by way of school furniture. The woman had a young child in her arms, and divided her attention between the dinner on the fire and the performance of her maternal duties. The only instruction given was in reading, writing, and arithmetic, which was done according to the old system. Several of the children were learning long rows of spelling. In ciphering, two or three had made respectable progress; the copy-books were creditable; and, seeing that the master had no conception of any improved system of teaching, his pupils did him credit. He assured me that the parents of the children were perfectly indifferent to education, and that they came less when trade was good, and went away to work before they had made any sufficient progress. He had an adult school, attended by about 20 persons, in the evenings; chiefly to learn arithmetic and writing. This school was a very favourable specimen of its class.

Mr. Williams's Pontenewydd Schools.—These schools are in connexion with the iron-works of Mr. Williams, of Snatchwood. Pontenewydd. They are held in a very large and substantially-built school-room, with a gallery in a separate side-room, which opens out of the school-room, and would afford every facility for the excellent plan suggested by Mr. Moseley, in his Report on the Midland District, for drafting sections of the school into a class-room, fitted up for gallery instruction. It is much to be lamented that, although the manager of the school is zealous for education, and presents a complete exception to the general indifference of iron-masters on the subject of education, he has neglected and underrates the manifest advantages for which his building presents unusual facilities. The gallery is not used, there being no stove or grate in the fire-place; although it is alone wanting in order to complete this desirable addition to an establishment which is a credit to its promoters and an example to the neighbourhood. I have met with none equally efficient, or on a more liberal scale, in this county. The schoolmaster is a person of considerable ability, and I am enabled to speak in decided terms of his energy and the success of his instruction. He has nearly all the same disadvantages in shortness of stay and out-door contamination to contend with; but, nevertheless, I found the first class very far advanced in comparison with other schools, and I took pains to test the information of the younger boys in a very large class which I examined, and I found them all satisfactorily taught, as far as the appliances placed at the command of the master permitted. I have already mentioned one deficiency in the disuse of gallery instruction, and the comparative inefficiency of oral lessons.

The Abersychan, or British Iron Company's School.—I visited these schools on the 29th of March. They are held in a very substantial and sightly building, on the premises of the Company. The master of the boys' school appeared to be an amiable and deserving man; he complained, as usual, of the short time the children remained at school, and the early age at which they went to the works. The first class of boys read the 2nd chapter of the First Book of Kings. They read in the usual shouting

twanging tone of voice, and without any apparent instruction in modulation or expression. Some of the elder children in the first class answered elementary questions in Scripture very pleasingly. The master had previously questioned them in some recondite minutia, such as how old Saul was when he was anointed, *et similia*, without much success. I found that the elder boys had a good general knowledge of the nature of prophecies; the distinct objects of the different dispensations; the nature and character of parables and miracles, &c. Their knowledge of geography was very deficient, although several excellent maps hung on the walls of the school. None of them could tell me what sea bounds Prussia on the north, and only half-a-dozen had any notion of the names of the large towns in England or the capitals of Europe. They spelled very indifferently; the easy words were alone spelled with accuracy; the e's and i's, in perceive, believe, &c., puzzled them sadly. Their knowledge of the language was singularly defective, although the majority do not speak Welsh at home. Of the first class, some of them thought the word "observe" meant to obey; 10, to love God; and 10, to take notice. According to my usual practice in these cases, where I have reason to suspect gross ignorance of the meaning of words, I put to each child *seriatim* the question, What does to observe mean? Is it to obey, to take notice of, or to love God? I mark the reply of each in my note-book. None of the second class knew the meaning of "observe," or "demand;" which they guessed, meant to do nothing; others, to serve God; and one thought it meant to be good. Writing and arithmetic were better attended to.

Rules and Regulations for the New British Iron Company's School at Abersychan.

At a Meeting of the Committee of Management of the Abersychan School, held at the office of the New British Iron Company, on the 20th May, 1845,

Resolved—That the New British Iron Company's School is established for the purpose of imparting to the children of their workmen a sound, religious, moral, and suitable education; and that it shall be governed according to the following Rules and Regulations:—

I.—The children eligible to be admitted are the following, and they take precedence in the order they are arranged:—

Children of parents working in the works;

Children having lost their parents, who died in the Company's employ, and who are supported by brothers, or other relatives employed in the works;

Children of parents who died in the Company's employ, but who have no relatives employed in the works.

II.—That the school shall be opened and closed, morning and evening, with prayer and hymn; and the Bible shall be the only text-book for religious instruction.

III.—That the children shall attend at nine o'clock in the morning, and go to dinner at twelve; return at two o'clock; and break up for the day at five, from the first day of March to the first day of October, and at four o'clock from the first day of October to the first day of March.

IV.—That every child must attend school with hands and face clean, and hair combed; and in case this rule is not attended to, the master and mistress are required to send them home.

V.—That children, after being admitted, must attend the school regularly; but in case they do not, a report to that effect must be made by the master and mistress, and delivered into the Company's Office every Saturday. That the parent or parents of the children absenting themselves must be called upon by two or more of the members of the committee, and admonished. If the irregularity continues after this, the children may be suspended or dismissed from the school, at the discretion of the committee, and not to be re-admitted without an order from them.

VI.—Parents are not to interfere with the schoolmaster or mistress in consequence of any correction which they may, in discharge of their duty, inflict upon the children. If they consider unnecessary severity has been used, they must complain to the committee, who will make inquiry into it, and adopt such measures as the case may require. Any interference contrary to this regulation will occasion the immediate expulsion of the child or children.

VII.—That the schoolmaster and mistress keep a list of all the children, with the names of their parents, and their occupations, and a daily account of their attendance, in a book to be provided for that purpose.

VIII.—That the children be dismissed from school in classes, with a short interval between each; and each class to be attended by the monitor beyond the limits of the school.

IX.—That a monthly report be made by the master and mistress of the general conduct of the children, and of any irregularity not comprised in these regulations. That the said report be sent in to the New British Iron Company's office, on the last Saturday in each calendar month; and that a meeting of the committee be held on the first Monday of the following month, at twelve o'clock, at the aforesaid New British Iron Company's office.

X.—That the holidays for the year shall be five weeks, and take place as follows:—

Two weeks at Christmas;
Three days at Easter;
Three days at Whitsuntide;
Two weeks at Midsummer;

XI.—That two children out of each school shall be appointed by the master and mistress weekly to sweep the rooms daily. That the said rooms shall be washed every fortnight, and the windows cleaned; and that 3*l.* per annum be allowed for doing the same, including brushes, flannels, soap, &c.

XII.—That neither the master nor mistress shall, on any consideration whatever, employ the children, without their parent or parents' consent, to carry coal into their house, nor manure into their garden, nor any other description of work not comprised in these regulations, *nor with* the parents' consent during school hours.

XIII.—That no children in whose family there exists any infectious disease shall be permitted to attend the school till it shall be pronounced safe for them to do so by the medical officer of the works for the time being.

XIV.—That any child absent after the time for opening the school shall be kept in, by the master or mistress, to learn some lesson, for the same length of time after school hours.

XV.—That it is also desirable that the ladies of the Abersychan

district and neighbourhood be invited to pay periodical visits to the girls' school, for the purpose of superintending the needle and other work belonging to their department.

XVI.—That the girls be taught some work of industry, such as knitting, straw-platting, and plain needlework; or any other branch of industrial labour the ladies may suggest, subject to the approval of the committee.

XVII.—That for the purpose of carrying out these regulations, any four members of the committee shall form a quorum, and their decision shall be final. The meetings to take place in the office of the New British Iron Company.

WILLIAM WOOD, *Chairman of the Committee.*

The British School at Pontnewenydd.—This large school, which is calculated to do much good, when I visited it, was held in a low and inconveniently crowded room. The master appeared to me a person of capacity, who, both in the want of sufficient apparatus and in the fluctuating stay of his scholars, had very great disadvantages to encounter. Some of the children who had been longest in the school evinced the fruits of good instruction, but a large proportion, as far as I could judge, were extremely ignorant. The singing was very good. When this school is housed in its new building, it will, in all probability, be much improved. In the estimate of the acquirements of the scholars attached to the account of it in the Appendix, only 8 are entered as reading with fluency and expression. It was suggested to me that either this was too low an estimate or that my standard was too high. It is fair to state that I consider that this classification excludes all children who do no more than read correctly with proper attention to punctuation. I think they are included in the category of "reading with ease." Expressive reading means the highest order of reading: so, at least, I have considered it. I may remark, however, that in very few cases have I felt that this estimate and classification of scholars according to acquirement could be usefully given. Unless a personal examination of each child were made, it is not possible to speak with any confidence of their individual proficiency; and as in my Lords' Instructions and in the Schedules supplied for our use, such details were not imperatively required, I have generally refrained from giving them, owing to the great difficulty and expenditure of time which it would have entailed to do it accurately.

Nant-y-Glo School.—These schools (one for boys and one for girls) are held in a school-house, built for the purpose by the Messrs. Bailey, who own these iron-works. The boys' school was badly conducted, but as I believe the master is to be shortly removed, it is scarcely of use to enter into any detail as to the present state of things. I examined the children of both schools in the presence of the clergymen of the district and of other neighbouring districts, and found their information and acquirements somewhat scanty. The girls were, however, superior to the boys.

Blaina Iron-works, Schools.—These schools are conducted on the Lancasterian principle, but certainly not very effectually at present. The schools are, however, newly built and established, and may improve. I examined children in each school, and found them more than usually backward. The vocal music was very good.

In few, if any, of the schools is there any idea that it is desirable to do more than teach reading, writing, and a little arithmetic. A detail of the examination in each school would be a mere repetition of the same barren results.

Court-y-bella School.—I visited this school on the afternoon of March 31st, accompanied by the Rev. Mr. Hughes, of Mynyddyslwyn. It was established and is chiefly maintained by Sir Thomas Philipps, who has large coal-mines in the immediate neighbourhood. The exertions of this truly benevolent man in the cause of education are well known, and this school is worthy of its author. It is a handsome building, standing on the bank of the deep ravine which skirts the tram-road to Tredegar. It consists of three spacious rooms, of which the two outer ones contain galleries. Neither the master nor the mistress were in the school when we entered; they both came shortly, and the two first classes were marshalled in one of the galleries for examination. They read indifferently, but the first class and a few of the second class answered questions in Scripture history and doctrines remarkably well. They also acquitted themselves very fairly in arithmetic and geography. I was not able to examine the lower classes, but I believe that they were not nearly so proficient. The master appeared to me to be a person of considerable ability.

British School, Monyddyslwyn, near Blackwood.—This school-room is newly built and very well adapted to its purpose. I cannot say that I was much pleased with the instruction given. The boys I examined knew little or nothing, and the girls, though perfectly able to go through a set of answers when catechised by the mistress, were unable to reply to very simple questions put by me. The reading was very tolerable, but there is little appearance of any mental instruction whatever. Of arithmetic, with a very few exceptions, they were wretchedly ignorant; the girls seemed to know little or nothing of it. The copy-books shown to me were very creditable. The girls were taught sewing to good purpose.

Risca School.—The only day-school, except dame-schools, in this parish, was held temporarily in a little chapel belonging to the Wesleyan Methodists, although it professes to be a Church school. It is a fair specimen of the country schools. The master is a poor cripple, but a man of some capacity. A few children were scattered about the chapel: 15 could read in the Bible, but 9 could scarcely read at all. As usual, the mechanical art of reading and writing were all that were taught, except a little arithmetic. The children knew very little of the meaning of anything. They had just been reading the Psalms, which they did with more ease than usual. Several of them thought that David lived after Christ, and one or two believed that Christ will never come again, and three or four only had any notion of the doctrines of salvation. With a few exceptions, the words they read conveyed no notion to their minds whatever. Four thought "defend" meant "to pray;" 11 thought "regard" meant "to feel," and four only gave its meaning. They spelt much worse than usual. Two only spelt "rough" rightly, and the rest all spelt it "ruff." In arithmetic they had made more advance. One was in the Cube Root, 2 in the Rule of Three, 4 in the Compound Rules, 17 wrote in copy-books. Of all ordinary knowledge they had scarcely a vestige; four thought they were living in Africa, and 5 in Wales. The answers to

"which is the largest town in England?" were "Bristol, Wales, Monmouthshire, and America." One only said London. Seven thought there were 48 weeks in a year, and one only said 52, which several said was wrong, but they had never heard how many there were. My impression, nevertheless, was that the master had ability which may be turned to better account. At present it is not expected that the minds of his scholars should be instructed, and of course, it is not attempted. The curate of this parish had service to perform, and, consequently, could not accompany me to the school; he mentioned that a better building was in contemplation.

Tredegar Town-schools.—Mr. Homfray has had the discretion and good sense to select an able master for this school. It would have required several hours to have inspected it thoroughly. I paid it two visits. It is held in the Town Hall, a very large room, well lighted and warmed. The school is conducted on the monitorial system. It contained a large number of boys. I examined three or four classes, and found more proficiency than in nine out of ten of the schools I have seen. The higher classes possessed a very good general knowledge of the Scriptures. In spelling they excelled. In arithmetic I found the first class very fairly taught, and some of the boys had attained much power of calculation; they were not, however, beyond practice, with a few exceptions. The second and lower classes were very backward in arithmetic, few could work more than a Simple Multiplication sum, and many of them worked one incorrectly. Simple questions in general knowledge, elementary history, and the outlines of geography, were answered very fairly by the higher classes. A large number of the younger children were learning to read and write, and no further progress had been made with them. I tried the first class with writing from dictation: very few children can do this, even in the best schools, and the following is the result of the trial I made:—The sentence given was this,—"The horse is a noble animal, of the description called quadruped, and is very useful to man. In this country it is only to be seen in its tame state, but in many parts of the world horses are found wild, and are seen feeding in herds of 400 or 500." Out of 15 boys, five made no mistake in writing these words, one made 1 mistake, two made 2, three made 3, two made 5, one made 6, and one made 7 mistakes. Of four, the hand-writing was very good; of five, good; of four, tolerable; and of two, bad. The copy books were very good, and gave evidence of superior instruction.

There is also a girls' school and an infant school in the same building, which are creditably conducted. These schools belong to the Tredegar Iron Company, and are supported entirely by the money deducted for that and other purposes from the wages of the workmen. Much dissatisfaction was expressed at the children being compelled to attend the Church Sunday-school though many of the parents are Dissenters. Some of the men are therefore compelled to pay for schooling which they cannot conscientiously avail themselves of for their children.

Sirhowey Day-school.—This school belongs to the Company, and is held in a long, low, narrow room. The children were all very young. They sat in square classes, and were all reading apparently without method or superintendence. The master complained that he had no

assistant. It was impracticable to question much, he said, and all that the children appeared to be learning was the mechanical art of reading and writing. They read in the Gospel. The attempts to obtain answers were not successful. To the question, "What must we do to be saved?" the only answers were "to live, to believe, to cry out, and to fear." None knew what a parable was; 7 only knew of Christ, 11 out of 12 did not know who St. Paul was, and the 12th said he was a Roman. Of the meaning of words they were as ignorant as usual. To persecute, one said, meant to preach, but none could set him right. They spelled tolerably well. Two out of the whole school were in the Rule of Three, 12 in Reduction and compound rules, and 24 in the common rules. In all points of general geographical knowledge they were quite ignorant. Two thought the people in Scotland black, and two white, England was part of Wales, Ireland a town, the weeks in the year were 40, 60, 50, &c.; none knew how many there were but one boy out of 13. March had 21 days. The writing was indifferent.

Newport National-schools.—These are important schools: they are handsomely built, and consist of two large rooms on the ground-floor in the principal street. They are very capacious, lofty, and airy. I visited them on the 30th of March. These schools are frequently called Normal and Training schools. They, in some measure, serve these purposes, but very imperfectly. Young men and women go for short periods to learn their art, periods in which it would be scarcely possible to acquire a tolerable knowledge of the easiest handicraft. I am sorry to be compelled to say, that from the examination of the boys, together with my observation of the mode of instruction, I am constrained to think that these schools, as regards the training of masters, and especially of schoolmistresses, are likely to do as much harm as good. Neither the instruction given, nor the time it lasts, nor the character of the model given can impart proficiency. On the contrary, they must send the pupils away with a mere smattering knowledge of their practical duties, and a very defective notion of the requirements of their office. I found few large schools where there was less mental exercise; and if, as is probable, the pupils who leave this school administer still less efficient education, and, nevertheless, are regarded as the offspring of a training-school of reputation, they cannot but disseminate very mischievously erroneous views, and contribute to degrade the standard of opinion which it is so essential to instruct and raise. Mr. Lingen had mention made to him, he tells me, of this school as a model one of some mark. I did not examine the girls' school, for the Rev. Mr. Wybrow, the incumbent of St. Woollas, in which the schools are situated, told me, that the girls' school was decidedly inferior to the boys' school, and expressed his dissatisfaction with it.

The master is apparently a very amiable and kind person, but I believe unable to cope with the adversities which beset him with such a ruffian class of children as compose no inconsiderable portion of his scholars: they come and go perpetually, they learn next to nothing, and keep up a constant counteraction to discipline. Considering the powers of disorder at work against him, I am disposed to think the chief merit of this school is the imperfect degree of discipline which the master nevertheless maintains. As a specimen of the dispositions he has to struggle with, I may mention that his utmost efforts have failed to pre-

vent obscene words from being chalked on the doors of the school, often in a handwriting which shows that the culprits are not confined to the lower classes of the school. Whilst I was there, caps were thrown and scuffles took place whenever the master's back was turned.

An arithmetic lesson was being given when I entered the school; the black board was used, and the sum was 278*s.* ÷ 12, each boy in rotation giving answers. Ten boys only were in the Rule of Three. I gave them 99 at 6*s.* 8*d.*, and one only could work it, and he knew no simpler mode of doing so than by multiplying 6*s.* 8*d.* by 11 and 9. In mental arithmetic two only could reduce 365*d.*, and none 520*d.* In the Rule of Three, I gave them 5lbs.: 5*s.* 3*d.* :: 80lbs. : *x*. One only succeeded in working this. The second class was much less proficient. Both classes read the 1st and 2nd chapters of the Acts, the first class consisting of 17, and the second of 21 boys. Of the first class, all but 2 could read with ease; the whole of the second class could scarcely read at all, they made perpetual stops and hesitations, mispronouncing many of the words. The first-class boys were only able to answer very simple questions and give the meaning of simple words; they repeated the Church Catechism, but with one or two exceptions, they did not understand it. An "inheritor" they thought was one who has done good on earth; others thought it was "having possession," and some, "having a name." To be baptized was said to be "possessing heaven," and "one who lives there." Six could not tell what pomps and vanity were. The articles of the Christian faith were thought to be "faith in God" by some, and others could not tell. Vain meant "outward," "envy," "happy," &c. "Catholic church" and "resurrection" were understood only by 7 out of the number, and, communion of saints, they all thought, meant "a great many." In spelling, I found less proficiency than usual. Even this path, so extremely well beaten in most schools, was less familiar to the scholars than I have generally found to be the case elsewhere. The result of my trial of the test words was as follows, applied to the first class: In "deceive," 10 thought the *i* came first, and 6 thought the *e* came first, in the last syllable. In "believe," 2 thought the *e* came first and 13 thought the *i* came first. The difficult words were spelled wrong as often as right, even by the first class. The second class were not very inferior in this respect. The copy-books of the first-class were good, those of the second very inferior. The parents, it appears, pay for the copy-books themselves, which is a condition to their children being taught writing. The result of this is, that long intervals constantly elapse between the expiration of one copy-book and the purchase of another, much to the detriment of the scholar's progress. Of geography, even the elder children knew very little, the others nothing whatever. Some few of the boys learn drawing, but the perspective of what I saw was very defective. With the singing I was better pleased. The second class were grossly ignorant of the meaning of words; "countenance," for instance, 5 thought meant man, and 3, a town.

A very efficient school in this place would be of great service. No community requires it much more, and the advantage would be appreciated by the respectable inhabitants.

There is a new British School under the superintendence of Dissenters. The secretary is the Rev. Mr. Bright, the Independent minister. I

went to this school, but it was just closed for the Easter holidays. From all I learnt, and from Mr. Jones's Report, who had seen it, I am disposed to think it promises to be useful, though it is yet in its infancy. It certainly exhibits symptoms of intellectual activity. The buildings are very good.

The Endowed Schools at the Blenavon Works.—These schools are very promising ones, but owing, in some measure, to the extreme youth of the children, their attainments were not very satisfactory in the boys' school, but were superior in the girls' school. The master and mistress would repay a year's training in a good normal school.

Machen Schools.—There are two day-schools in this parish, both of which I visited. The Rev. Augustus Morgan, the incumbent, chiefly supports the Church-school, which was built by his father. These schools are held in an extremely ornamental and commodious building near the church. I was extremely pleased with the building, which consists not only of two school-rooms, but of a very comfortable house for the master and mistress. The children fluctuate in attendance. Reading, writing, the elementary rules of arithmetic, and sewing, are well taught in these schools, but little is attempted beyond this. An efficient and well-trained master and mistress would do great service in this school. It is surrounded by a growing population of colliers, who have increased in a ratio exceeding 8 per cent. per annum.

The other school is on the border of the county, and is only an infant-school, on which little need be said: it is an appendage to some iron-works, and its principal object is probably that of affording an asylum during working hours for the young children of those who are employed during the day. Some rote answers were given to set questions in Old Testament history about the tower of Babel, &c. Definitions were given of squares, parallel lines, &c., not very correctly; a few only could spell, and wrong guesses were given to questions on common topics. The singing was very good.

Pontypool Church Sunday-school.—This school consists chiefly of the children who attend the day-schools, with some additions. The room was crowded when I visited it, and the Rev. Mr. Davies was addressing the children *en masse*, a duty which he performs with very great ability. My object of testing the actual knowledge of the children was not very easily achieved. I selected, however, two circles of children, and obtained very good answers to nearly every question I asked, assisted by Mr. Davies; but, as usual, a few of the older children almost exclusively gave these answers, and the impression I imbibed in the day-school was nowise altered in the Sunday-school: a small portion only of the children are becoming really instructed. The singing was very good.

In the evening the Rev. Mr. Davies gives a service here, with a sermon especially adapted to the working classes. I was pleased to find the large school-rooms thrown into one, crowded by the families of the artisans. Mr. Davies did not refrain from rebuking the evil practices and debaucheries so prevalent among them, and is in the habit of dealing home-truths in very forcible terms, but, nevertheless, he has increasing congregations. I must say, that this fact constitutes by far the most cheering feature I have met with in my inquiry in Monmouthshire.

Panteg Church Sunday-school.—I visited this Sunday-school on

the 14th of March: 35 children were present. It is attended by the lady of the vicar and other members of his family. It is held in a large room, which also serves the purpose of a place of evening worship. The classes instructed by the ladies evinced a fair knowledge of the Scriptures, but the power of explanation was, as usual, very limited. Some children from one of the hill districts had been sent down that I might examine them. They were entirely ignorant. They could give me no intelligible notion of what was meant by a Saviour, and evidently had none themselves. Some of them read mechanically, but could not answer the simplest questions. These children did not belong to the school, but attended another Sunday-school on the hills. The instruction given in this school is more systematised than is usually the case, and evident pains are taken by Mrs. Jones and her daughters to advance the children.

Notes of schools and parishes by the assistants will be found in the Appendix A.

Sunday-schools.—The Sunday-schools present features very analogous to those which characterised these useful institutions in Midland Wales. The following tables present the summary of the chief details.—(*See* Table, p. 392.)

Thus the Church Sunday-scholars form but 18·2 per cent. of the whole number of scholars; and a smaller proportion of them remain after 15 years of age than in Dissenting schools. The remarks I ventured to make on these useful institutions in my former Report, apply with the same force to those of this district. The Dissenting schools are superior to the Church schools in every respect as means of religious instruction; the far larger attendance of teachers, sitting each with their own class, reading with and questioning them, would alone give this superiority. I should fail in my duty were I not to give a prominent place to this source of the slight moral right which prevails among this population; but one-sixth part of whom it thus appears are subjected to this discipline, and their attendance is irregular. The system is very imperfectly administered, owing to the deficiencies of the teachers, who are far from being always adequately informed or qualified to question; and without questioning and subsequent information, accompanied by skill in communicating knowledge, the fruits of this Sunday-school system cannot be realized. It is one, however, which does imperfect good even in its weakest application; and I repeat my conviction, that the little religious knowledge existing among the people is greatly owing to the Dissenting Sunday-schools. The full attendance at them is in great measure a *premium diligentiæ*. Those who feel an interest in the furtherance of their own views among Dissenters, testify their sincerity by doing their best to instruct others: hence the number of teachers who devote two of the best hours of their only day of rest and recreation to this benevolent work. In 120 Dissenting Sunday-schools there were 15·3 teachers to every 100 scholars; in 30 Church Sunday-schools there were only 8·9 teachers to every 100 scholars. Dissent has firm hold of the affec-

Activity of the Dissenting Laity Sunday-schools.

SUNDAY SCHOOLS.

The following are the Statistics of Sunday-schools in this District, as far as they could be ascertained :—

Denomination.	Number of Schools.	Number of Scholars.							Centesimal Proportion of Scholars under 15 Years to the whole Number of same Sex and denomination.			Number of Teachers.			Number of Teachers who are paid for their Services.	Proportion per Cent. of Teachers to Scholars	Proportion of all Agesand Sexes to the whole Population.	Number of Scholars said to attend Day-schools.	Number said to livemore than 1¼ Mile from School.
		Under 15 Years.			Above 15 Years.			Tota. of all Ages.											
		Male.	Fem.	Total	Male.	Fem.	Total.		Male.	Fem.	Total.	Male.	Fem.	Total.					
Church of England	30	1,378	1,214	2,592	270	331	601	3,193	83·6	78·6	81·2	153	133	286	6	8·9	3·7	1,883	156
Baptists	40	1,589	1,384	2,973	748	675	1,423	4,396	68·0	67·2	67·6	462	233	695	. .	15·8	5·1	1,333	62
Calvinistic Methodists	15	615	521	1,136	723	428	1,156	2,292	42·6	54·9	49·6	321	105	426	. .	18·6	2·7	419	14
Independents . . .	34	1,268	1,165	2,433	807	505	1,312	3,745	61·0	69·8	65·0	420	158	578	. .	15·5	4·4	947	77
Wesleyans	24	1,286	1,210	2,496	492	316	808	3,304	72·3	79·3	75·5	301	120	421	. .	12·7	3·8	968	31
Otherdenominations	7	245	262	507	63	30	93	600	79·5	89·7	84·5	48	34	82	. .	13·7	·7	165	5
Grand Total . .	150	6,381	5,756	12,137	3,108	2,285	5,393	17,530	67·3	71·6	69·2	1,705	783	2,488	6	14·2	20·4	5,715	345

The methods of Instruction result as follows:—

Denominations.	Number of Schools	Number of Schools in which Simultaneous Instruction is given by			Schools in which Instruction is given in			Centesimal Proportion of Schools taught in each Language to the whole Number.			Number of Scholars who Read the Scriptures.	Centesimal Proportion of those who Read the Scriptures to the whole Number of Scholars.	Number of Schools in which				
		Minister.	Laymen	Both.	Welsh only.	English only.	Both.	Welsh only.	English only.	Both.			Secular Instruction is given.	The Scriptures are committed to Memory.	Catechisms are used.	Hymns.	Instruction begun or ended with Hymnor Prayer.
Church of England	30	9	7	6	1	24	5	3·3	80·0	16·7	1,631	51·1	. .	27	28	22	29
Baptists	40	4	25	9	2	9	29	5·0	22·5	72·5	2,154	49·0	. .	38	20	28	39
Calvinistic Methodists	15	3	8	4	8	. .	7	53·3	. .	46·7	1,369	59·7	. .	15	15	15	15
Independents . . .	34	5	13	16	4	7	23	11·7	20·6	67·7	1,916	51·2	. .	32	21	34	34
Wesleyans	24	4	10	9	1	16	7	4·2	66·6	29·2	1,683	50·9	. .	23	22	19	24
Otherdenominations	7*	2	3	1	.	4	2	.	57·1	28·6	180	30·0	. .	6	3	6	6
Grand Total . .	150	27	66	45	16	60	73	10·7	40·0	48·6	8,933	51·0	. .	141	109	124	147

* There are no returns made of the particulars comprising this Table of one of these schools, hence the per centages not agreeing.

tions of the people. There are some excellent and active clergymen in this district, which makes me more convinced of this fact; but the Church laity do very little for the religious instruction of the poor—with a few bright exceptions, next to nothing; the people feel, therefore, the force of the superior sympathy and good offices of the Dissenting laity, who beset them with many efforts which rarely exist on the part of the Church laity. The clergy are scattered and few in number, and can make little way with the people against the combined numbers and activity of the Dissenting bodies, who are inspired no less by emulation among each other than by zeal for the sake of truth. In developing the state of facts as I believe them to exist, I am anxious not to appear to cast censure when it is certainly not deserved. The Church clergy are a most praiseworthy body; nothing but love of God and man could well induce an educated man to dwell on a small pittance in such a district, so revolting to civilization as this; and I had admission of their activity and usefulness from Dissenters. But truth requires me to say that the religious education of the people is far more furthered by Dissenters than Churchmen, and that the former have the ear and heart of the people, as far as regards Sunday-school teaching, with which I have of course alone to do.

Before proceeding to narrate my impression of the prevailing state of vice and ignorance among the people, I must beg your Lordships to glance at the peculiarly adverse state of circumstances in which this singular population is immersed. I should be doing injustice to the existing though isolated efforts of philanthropy were I not to show the strength and breadth of the evil against and owing to which they are comparatively powerless.

The Character of people of the District.

As I have already stated, this community has risen up chiefly by immigration from most parts of Wales and England. Whatever is unsettled or lawless, or roving or characterless among working-men, as long as bodily strength subsists, has felt an attraction to this district, and a surety of ready acceptance and good wages which very few other districts have afforded in so great a degree. It therefore contains a larger proportion of escaped criminals and dissolute people of both sexes than almost any other populace; I know of none which, from what I could gather, contains so many. If the people have few virtues, they have great strength; if they have dark minds, they have strong passions and vigorous vices. They are so lawless and insubordinate that the truck system has been defended more than once to me on this very ground:—"If the masters had not some hold over such a set of men, and were to make them entirely independent by giving them complete control over their high wages, they would work just when and how they liked, and the capital embarked in the works would be at their mercy. It is difficult enough to manage them as it is." Such is the substance of the answers I have more than once received on this subject from men well acquainted with the facts.

When John Frost sought to achieve an insurrection which had no other hope of success than in the impulses of brute force, divested of discretion and judgment, he chose the north point of this very district for the first gathering of fit men. They commenced their march at Bryamawr: they recruited themselves by musters from its neighbourhood, and marched down through the entire length and heart of my district by Tredegar, Blackwood, Abercarne, Abersychan, and Pontnewenedd to Newport, gathering a phalanx of the disaffected as they rolled along; and nothing but the interposition of the elements* prevented frightful disaster and contemporaneous outrage in other towns.

Evil in every shape is rampant in this district; demoralization is everywhere dominant and all good influences are comparatively powerless. They drink to the most brutal excess, especially on occasions which I will endeavour presently to describe, which are designed for the purpose. They have little regard to modesty or to truth, and even the young children in the streets, who can scarcely articulate, give utterance to imprecations. The bodies and habits of the people are almost as dirty as the towns and houses of the swarthy region in which they swarm. The whole district, with the exception of Newport, teems with grime, and all the slatternly accompaniments of animal power and moral disorder, with scarcely a ray of mental or spiritual intelligence. The people are savage in their manner, and mimic the repulsive rudeness of those in authority over them. The whole district and population partake of the iron character of its produce; everything centres in and ministers to the idolatry of profit; physical strength is the object of esteem and gain their chief god. There are of course, even in this black domain, some individual exceptions, but the general picture can only be drawn with truth in the colours I am constrained to use.

Hostility between Masters and Men.

The masters are looked upon generally as the natural enemies of the men; the intimate relation between capital and labour, and the identical interest which links their fate are neither understood nor believed; both classes imagine that they are necessarily antagonist.

The misconduct of Employers.

The spirit which engendered and fed the onslaught on Newport is by no means defunct. It is however entirely restrained at this time, by the belief that the subsequent fall in wages was caused entirely by the outbreak. But the restraint arises from a money motive; it is no moral restraint; it is no lasting restraint; it is one, moreover, which some fresh state of circumstances may any day convert into impassioned impulse and a fresh appeal to force;

* The whole of the Sunday night chosen for the march, the rain came down in one continuous torrent. An old man who was out with them told me that he never saw such a night. It had no small effect on the vigour of the party. Nevertheless the resisting force at the Westgate Hotel was *in extremis* when the insurgents gave way: any extra degree of assailant force or courage would have achieved the catastrophe.

for physical means are the only ones these people are taught to use or to appreciate. They are the chief resources used against them by their employers, and are naturally the first they resort to for the purpose of retaliation. Moral influences are well-nigh unknown. Something is done indeed for schooling the children in the elements or mechanics of instruction; but I have failed to find *adequate* efforts made by any of the employers of labour in this district to moralize or improve the hearts and habits of their work-people; and the large majority utterly neglect any such duty. To employ a clergyman at a very insufficient salary, and to place him single-handed among a population so thoroughly unprepared for the approaches of civilization and spiritual culture, is almost wholly ineffective. I know of few other means taken to reform them, but I met with more than one to keep them debased. I will give an instance:—A respectable inhabitant of one of the mining parishes told me that one or two benevolent ladies exerted themselves to establish a provident society for the purpose of encouraging the men to rescue something from the spirit and beer house, and lay it by for the day of want or sickness. They applied to the proprieter of large mines in the place, who employed a number of these men, for his contribution and patronage. "Indeed," he said, "I cannot give you either, for if I did I should be arming the men against myself, and enabling them to strike for wages. I want them to spend their earnings and not to hoard them." This was an unusual case of candour, but by no means unusual policy. I mentioned it to a neighbouring magistrate, who told me he firmly believed it; and I heard from others, in whom I can place confidence, that the desire to deprive the men of the means of striking for wages and to subjugate them to their employers, is said to animate their conduct, and it appears to be even more at the root of the truck-system than the immediate gain which springs from it.

Dislike of the Employers to provident habits among the Men.

After considerable inquiry, and much conversation on the subject, I am persuaded that the same motive in effect protects the spirit-shops. In one part of my district alone, I was informed that there are above 80 private houses where spirit is sold without a licence! The public-houses swarm; and it is not easy to ascribe the extent to which these outrageous temptations to drink are allowed to multiply with impunity to any other cause than a wilful connivance on the part of those who are morally bound to check them.

Where a man gets a little behind in the world, it is a common practice to have a bidding; he buys a cask of beer, a few bottles of spirits, and invites a party of males and females to his house nominally to supper, each paying him a certain sum for the entertainment and the liquor. They not unfrequently keep up the orgies at these banquets all night long and part of the following day, when the coarsest debaucheries take place. Children

Drinking bouts.

and young people are generally present part of the time, and the demoralization of this practice is said to be frightful. Wages are so constantly paid at public-houses, and such an unblushing tolerance of these invitations to drunkenness abounds, that I feel almost justified in believing that could the present system of drinking be abolished to-morrow, the majority of the iron-masters would not be likely to aid its removal. If I had had my information from any one party or source alone I should doubt it; but when I found all parties, who dared trust my promises not to reveal their names, giving the same account, and saw practical evidence of its existence with my own eyes in almost every corner and alley of this district, the system adopted by the masters did appear to me as if expressly designed to reduce the men to a state of powerless vassalage.

Wages are high; for without plenty of good food there would not be sufficient strength to do the heavy work required alike at the forge, the rolling mills, the puddling furnaces, and in the mines: all is hard work, and muscles must be nurtured. Wages, under these circumstances, are always high; but this creates a danger, and arms the workmen in the constant struggle for higher wages still; for there is as much craving for gain among the men as among the masters—they struggle with each other in the worship of their common idol. Everything that would give the men foresight, prudence, and discretion, and which, by teaching them to husband their means, would empower them in the strife and give them a vantage ground whereon to make their stand, is discouraged and checked by the masters. In order effectually to subjugate the men and disarm them from power to strike, which is the great dread of the employer, they seem to strive to keep the men always at the end of their means, and their expenditure in advance of their income.

Truck System.

Where the master is above keeping a truck-shop in his own name, he effects the same purpose in this way:—Wages are paid monthly. Few men can pay their way after they once fall into the snare of the spirit-shop, or wait for pay-day: they apply for an advance; they receive a small slip of paper containing an acknowledgment of wages due for 10*s.*, or 15*s.*, or 20*s.* This ticket is exchanged for goods only at particular shops; but almost invariably at the spirit-shops. These shops exchange them with one another; and, in some cases, they are realised by the shopkeepers at one shop which is in connexion with the master's interest, if not his own concern, as often happens, and is deducted in the final settlement with the man himself. As these tickets are seldom cashed for money, every one through whose hands they pass takes his profit out of them, and the labourer forestalls a portion of his wages, part only of which he ever enjoys. Mining agents are allowed to have spirit licences: and wages being paid, are expected to be partly spent, at their houses. Of all these

facts testimony is given in the following evidence, and especially in the letters of the Rev. A. Morgan, and Rev. Mr. Hughes, who lives in the centre of the district.

Physical degradation of the People.

Even the physical condition of the people seems almost as if contrived for the double purpose of their degradation and the employers' profit. Some of the works are surrounded by houses built by the Companies without the slightest attention to comfort, health, or decency, or any other consideration than that of realizing the largest amount of rent from the smallest amount of outlay. I went into several of this class of houses in the north part of my district, and examined them from top to bottom. Men, women, and children, of all sexes and ages, are stowed away in the bedrooms, without any curtains or partitions, it being no uncommon thing for 9 or 10 people not belonging to the same family to sleep together in this manner in one room. In one instance I found three men sleeping in a sort of dungeon, which was about 9 feet by 6 in dimensions, without any light or air, except through a hole in the wall not a foot square, which opened into another room occupied by some women. The houses are, many of them, so constructed that each story is let off to different tenants. The necessary outbuildings in most cases do not exist at all. An immense rent, in comparison to the accommodation, is paid to the Company or master for these miserable places. Heaps of rubbish lie about in the streets and before the doors of the houses. There is neither drainage, nor even lights, in the streets although coal is close at hand. Tram-roads intersect and run along the streets of these places, which contain above 30,000 inhabitants. Nevertheless these places are little worse than others, and, in some respects, superior to Brynmawr, which I described in my last Report. In many cases the Iron Companies have merely a lease of the estate, and have no other interest than that of making the most they can out of it. In some places I heard of beds being so scarce that they were perpetually occupied, one gang or set of men turning in as the others turned out: they work every eight hours consecutively, and the beds had never time to cool. I need hardly say that fever ensued, and the practice was then forbidden by the employers

I could dilate considerably on this state of things were it pertinent to the object of my mission to do so. I have felt it right to say what I have said, because I cannot but feel that the external circumstances of a community operate on their morals, and that both affect their minds and form serious impediments to education. They who constantly witness scenes of dirt and disorder, and who are exposed to the debasing agencies of a low physical condition, are almost out of the reach of moral influences. Nevertheless these influences, I feel assured, might produce ample fruit. In spite of the rough and repulsive exterior these benighted people exhibit, I have had reason to know that Mr. Hughes, of Llanhilleth, is fully

borne out in his mention of the kindheartedness and benevolence they possess: they are, moreover, by no means deficient in natural ability. I regard their degraded condition as entirely the fault of their employers, who give them far less tendance and care than they bestow on their cattle, and who, with few exceptions, use and regard them as so much brute force instrumental to wealth, but as nowise involving claims on human sympathy. I am aware that I have used strong language on this subject, but I am more than fortified by strong facts, and I am not therefore to be deterred by fear of ill-will from the duty I humbly believe to be incumbent upon me.

gnorance prevailing among the people.

I found in all my inquiries the grossest ignorance prevailing among the people; and by no means confined to any particular sect or age. I examined numbers of children, and took every opportunity of conversing with adults among the working classes. The most startling proofs were afforded of absence of all knowledge, even of the most ordinary matters, out of the sphere of their own narrow experience, and unconnected with their own concerns. On religious subjects I found them generally better informed, where they knew anything, than on any other subjects. Men who had no conception whether York was in England or Ireland, or how many days there were in a year, would argue on the necessity of adult baptism and the question of regeneration; but, usually, I found them quite ignorant and divested of any desire for knowledge. The prevailing sentiment among them seemed that, if the Government wanted to mend their condition, it had better "tackle their masters," and stop the Irish coming among them. This referred to the subject of a strike then occurring, owing to the employment of Irish labourers, who were the means, they alleged, of reducing wages. Very violent threats were used at meetings of the men; and one of the magistrates told me, whilst I was at Pontypool, that he had notice to be in readiness to read the Riot Act. These things are not of very unfrequent occurrence.

uperstition.

Superstition prevails to a great extent. Not only is a belief in supernatural appearances almost universal (borne out by evidence which is certainly calculated to confirm the belief), but charms are resorted to of the most ludicrous description, and which are reconcileable with nothing but a state of barbarism.

Although I gave evidence in my last Report, derived from magistrates of high respectability, relating to Brynmawr, which in no material respect differs from this district, which it adjoins, I was anxious to procure some additional testimony relating to Monmouthshire alone, and beg respectfully to invite your Lordships' attention to that which follows:—

Questions.

1. Is there a deficiency of good day-schools, with competent masters, in your neighbourhood; and in what respects are they defective?
2. Is there much ignorance among the poor, and on what subjects?

3. Are their morals defective, and if so, in what respects? State instances and facts which illustrate this.
4. To what extent do the people near you possess the means of religious instruction, and how do they profit by them?
5. State any other particulars with regard to the pursuits and character, or social or political conduct of the people in your neighbourhood worthy of remark.
6. Would better education tend to improve the morals and conduct of the people?
7. Do they themselves desire it?
8. Is the English language gaining ground; and is it desirable that it should be better taught, and if so, for what reason?
9. Are there local means, by subscription or otherwise, for building and supporting good day-schools with competent masters in your locality, and are they likely to be established and maintained without aid from Government?
10. If you think Government aid desirable, states pecifically to what extent, and in what manner it could be best applied, taking into account the circumstances of the country, and the diversities of creed.
11. State any other opinion which you think may assist the Inquiry.

No. 1.

John Harley, Esq., *Pontypool.*

No. 1. John Harley Esq., *Pontypool.*

31st March, 1847.

1.* The schools, as compared with the population, probably afford sufficient accommodation *at present.* The population, however, is rapidly increasing in the parish of Trevethin, as well as in the adjacent parishes connected with the iron works.

2. Yes; but less among young persons than those more advanced.

3. Intemperance, particularly drunkenness and general improvidence, prevail to a lamentable extent, and great earnings are dissipated without further provision for sickness or old age, than the temporary one of benefit clubs, very general through the district.

4. A large parish church, now nearly re-erected, a chapel of ease, two district churches, services in the school-room in Pontypool, a Roman Catholic church, and several dissenting meeting-houses. The churches, as well as the meeting-houses, are generally reported to be well attended.

5. Good order generally prevails, excepting only drunkenness and its consequent evils. The district is free from crimes of violence, and political agitators have not latterly produced much effect.

6. Though there has been great improvement in education, further progress is very desirable, and it is hoped will be attained by means of the systematical inspection and other measures now determined upon by Government. The morals, conduct, and usefulness of the people in their various duties, will doubtless be promoted by better education.

7. In numerous instances it is desired, but the inducement of great earnings leads young persons into the works at a very early period of life.

8. The English language is gaining ground rapidly.

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* The numbers refer to the questions.

No. 1.
John Harley, Esq., *Pontypool.*

9. Local means have hitherto been the sole reliance for maintaining the schools.

10. Government aid is doubtless desirable, together with participation in the system of inspection, &c. &c., and in such improvements as may arise from it.

11. The foregoing replies have reference to the parish of Treveton, principally, and are communicated by the undersigned at the request of Capel Hanbury Leigh, Esq., whose engagements do not permit him to attend to the business at the present moment.

JOHN HARLEY.

No. 2.

No. 2.
Edward H. Phillips, Esq. M.D., *Pontypool.*

Edward H. Phillips, Esq., M.D., *Pontypool.*

31st March, 1847.

1. Great improvement has taken place, within the last few years, in the provision made for the education of the poorer classes in this parish, and the attainments of the schoolmasters are respectable. A different picture, however, is presented in the agricultural districts; in many country places there are no schools at all; and where any have been established, the stipends are too small to secure the services of really competent masters.

2. Yes: on religious subjects, on their duty to their superiors, and the necessity of obedience to the laws and institutions of their country.

3. Intemperance, incontinence, Sabbath desecration, prevail to an alarming extent, particularly in our manufacturing districts. I consider the beer-houses a very great evil; sufficient legal authority to control them is much needed. The latter remark applies also to public-houses.

4. If by means of religious instruction be meant opportunities of attending the public services of religion, then I would observe that the church accommodation is sadly inadequate, there being no church or any place of worship in the western district, extending three miles and a half from the new parish church. The population of the parish at present is at least 18,000, and yet in our churches there is not room for more than 3‘000 at the very outside.

5. It is impossible to think of the social and political conduct of the people without alarm. Their dissolute habits, their recklessness of living, their contempt for authority, their "speaking evil of dignities," must, if unchecked, bring on a state of things in this country which it is frightful to contemplate. I would not needlessly make invidious remarks, but I cannot help observing that much of that turbulent insubordination, and that haughty independence which spurns control, manifested by the people, may be attributed to the violent and inflammatory harangues which they often hear from platforms and pulpits of dissenters.

6. I have no doubt that decidedly religious and moral training would improve the character of the people.

7. I believe that many are desirous; but I fear that, generally speaking, there is not in parents that concern for the moral and religious welfare of their children which there ought to be.

8. The English language does gain ground, but it is very desirable that it should prevail to a greater degree than at present, for the following *reasons*:—it would tend to destroy the jealousy which more or less

exists between the Welsh and English, by cementing them more closely together; it would extend the influence and power of the Established Church, because it would remove the cause of complaint on the part of many Welsh persons that they cannot get Welsh exclusively in the Establishment, which they forsake for Dissent, where this exclusiveness is generally found; and consequent upon this would be the general improvement of the people in due deference to their superiors and respect for the law of the land; for a long experience has convinced me of the more peaceful and submissive character of the lower orders who are *members of the Church of England* over those of other sects, and it would facilitate their access to religious and literary works, which would improve their morals and refine their taste, as there is no literature of any real value and utility in the Welsh language.

No. 2. Edward H. Phillips, Esq. M.D., *Pontypool.*

9. The inhabitants of this place are not able to contribute more than they do at present, and schools in this locality are not likely to be supported without aid from Government.

10. The population certainly requires more schools here than we have at present. Owing to the prevalence of dissent, it would be better to have separate schools for Church people and Dissenters, as it would be impracticable to establish exclusively church schools.

11. Many of the large iron works are managed by agents, there not being any resident partners, consequently little or no interest taken to improve the morals of the people.

EDWARD H. PHILLIPS.

No. 3.

W. W. Phillips, Esq., *Ponty Moile.*

1st April, 1847.

No. 3. W. W. Phillips, Esq., *Ponty Moile.*

1. We shall be fairly supplied, both as to number of schools and quality of instruction, very shortly.

2. The neglect of public worship is very great, and it is much to be feared there is a considerable deficiency of religious knowledge.

3. The beer and public-houses are largely frequented, and the drinking customs very extensive.

4. Very considerable; I should say nearly one-third of the population attend public worship.

5. The holding of benefit clubs in public-houses I believe to be attended with very serious injury to the morals of the people.

6. I hope we shall see large benefits arise from the existing schools in a few years hence.

7. There is an increasing desire for the education of their children on the part of the parents.

8. It is gaining ground, and doubtless will be an advantage, as it will open a very increased means of improvement in the numerous small cheap publications in the English language.

9. Yes.

10. I do not.

11. I am greatly in hopes that our Sabbath-schools are raising their standard of religious education, and I believe great good will arise therefrom to nearly 2000 children in our parish.

W. W. PHILLIPS.

No. 4.
—
v. Francis
uett,
ersychan.

No. 4.

The Rev. *Francis Bluett*, of *Abersychan*.

6th April, 1847.

1. There is a deficiency of good day-schools in the district of Abersychan; the population of the district amounts, I believe, to from 8,000 to 10,000, but I cannot speak with much accuracy on this point, as when the last census was made it had not been constituted a distinct chapelry district by the Queen in Council. The population of the district has also nearly doubled within the last three years, since I have known the place, occasioned by the increased briskness in the iron trade. The only day-school, with efficient master and mistress, within the district, is the British Iron Company's School, capable of containing about 300 children.

2. There is much ignorance among the poor, especially on the subject of religion, and this to a most lamentable extent. I not unfrequently meet with persons who have not attended any place of worship for years, and who know nothing about the Lord Jesus Christ.

3. As the answer to the above would indicate, from the connexion between religion and morality, there is great and awful immorality in this place; neglect of the Sabbath and drunkenness abound; nor is this to be wondered at, as there is much work done on the Sabbath; and it is more natural that those who have broken the fourth commandment in the morning, should spend their evening in an ale-house than a place of worship, especially as (as I am informed and believe) it is a common practice to give beer to induce the men to work on the Sabbath. But the sin I have been most struck with as abounding in the district, is the disregard and lightness with which the marriage vow is held and treated. Persons are often found here living together as man and wife for years, and supposed to be married, when it is discovered, sometimes after the death of one of the parties, that they were not married, and sometimes that they could not, inasmuch as that one or both the parties had husband or wife already living; yet this does not prevent some from going through the marriage service. I have lately heard of two women being married to other parties on the same day, who had each a husband already living; and I lately saw a letter from a woman, who had gone off with another man, to her mother, which expresses a feeling too common here; it was to this effect, that she had married the man she had gone off with, and that her husband (not calling him her husband, but mentioning him by name) may get married as soon as he pleased.

4. There is one church capable of containing from about 900 to 1000 persons, and chapels of different Dissenting denominations capable of containing perhaps nearly double that number, some of them pretty well attended, but the replies to the foregoing questions would seem to show not with much profit.

5. Standing out for wages is far from uncommon here, and has a very bad effect on the people; a few ill-disposed persons can, I am informed, almost at any time produce this effect. At the present moment many are in almost a starving condition from this cause, and all in the neighbourhood are greatly injured by it; it has now continued for weeks, and some seem as resolute as at first still to stand out, though most with whom I converse on the subject, express their willingness and even

anxiety to work, but are afraid to do so, lest as they say they should be marked and suffer for it from their fellow workmen even years hence. No. 4.

6. Undoubtedly, if founded on the word of God. Rev. Francis Bluett, *Aberystwyth.*

7. Not generally to the extent that could be wished, though many certainly do.

8. The English language is gaining ground; it is therefore desirable that it should be better taught, and all the instruction now given in schools is carried on in that language, as far as I know, except in a few Dissenting Sunday-schools.

9. One school for all denominations, in which the Bible is the book of religious instruction, is supported by the British Works; another, not on exactly the same plan as to its support, but similar to the one at Pontnewynydd, has been purposed for the Gelynos and Varteg Works, both in my district; this has not yet commenced: these could be maintained without aid from Government, but I know of no funds or means from the district by which a school could be built or supported strictly in connexion with the Established Church, though much required, and most desirable in my opinion.

10. I think parts of the Government plan might be advantageously applied to the schools existing and purposed here, but I rather imagine it would not be desired by persons of influence connected with them; of this I think I can speak with certainty, as far as regards the British Company's School.

11. Sunday work, and the number of public and beer-houses are, in my opinion, the great curses of the place, and as long as these causes exist in anything like their present extent, I cannot see ground to hope for much religious and moral improvement to take place; yet, as if we had not enough of Sabbath desecration here already, a Sunday post and public delivery of letters, &c., has lately been introduced, though heretofore unknown here.

FRANCIS L. BLUETT.

No. 5.

No. 5.

The Rev. Mr. *Morgan*, of *Nantyglo*.

Rev. Mr. Morgan, *Nantyglo.*

26th March, 1847.

1. This immediate neighbourhood contains a population of upwards of 20,000 souls, and the deficiency of good day-schools is truly lamentable, there being only two well-organized schools established here; one at Nantyglo, conducted on the National system, and another recently established at Blaenan, in connexion with the British and Foreign Society.

It is extremely difficult to procure active and efficient masters and mistresses; and as the population is continually shifting in these mining districts, and the children, in consequence of their obtaining high wages in the works, are removed from school at an early age, the proficiency which is generally found in the schools is not so satisfactory, as under other circumstances it doubtless would have been.

There are no private day-schools, to my knowledge, of any efficiency in this neighbourhood.

2. Ignorance prevails to a great extent on almost all subjects among the poor; except a very limited knowledge of the fundamental doctr of Christianity. It is, however, remarkable, that the poor in Wales generally better able, as I can state from my own personal knowledge

No. 5.
Rev. Mr. Morgan, Nantyglo.

observation, to form a correct estimate of a sermon and sound doctrine than the poor in England.

This I attribute chiefly to the existence of adult Welsh Sunday-schools, which are generally numerously attended, and well conducted.

The people take great interest in these schools, and repeat large portions of Scripture every Sunday; an important defect, however, in them is that, comparatively, but few children attend them.

3. The morals of the people are lamentably defective; certain habits which prevail among them have a most demoralizing tendency; and the grosser and more heinous sins prevail here to a fearful extent.

4. A new district has been recently constituted at Nantyglo; the population is about 5000; and Divine service is at present performed twice every Sunday at the school-room, which accommodates between two and three hundred, and is generally crowded to excess.

There are also several dissenting chapels in the neighbourhood.

5. The people do not seem to take any particular interest at present in political affairs: the wages have of late been very good, and the more provident and industrious among them form relief clubs and unions, and thereby provide for sickness and old age. But, upon the whole, they are exceedingly improvident and extravagant.

6. On this point I entertain no doubt whatever; and I am persuaded that the extreme profligacy, improvidence and misery, which are so prevalent among the labouring classes in these districts, are chiefly to be ascribed to the want of a sound, religious, and moral education.

7. There is, I believe, an increasing desire for better education among the people, though they do not, generally speaking, sufficiently appreciate it.

8. The English language is gaining ground decidedly and rapidly; and it is most desirable that it should be better taught; because it is almost universally used in transacting business, and all documents and receipts are drawn up in it.

Great inconvenience has also arisen in courts of justice, and instances are known where the ends of justice have been defeated in consequence of the jury's ignorance of the English language.

9. There are no local means available for this purpose, and it is most desirable that aid should be afforded by Government.

10. The best plan that could be adopted, in my opinion, to apply Government aid, would be to establish schools throughout the country, and to bring education within the reach of the lower orders, by allowing limited salaries to the schoolmasters, *in aid of the school wages*, instead of going to the hurtful extreme, which tends to render teachers careless and parents indifferent.

11. I have no other opinion to state.

DAVID MORGAN.

No. 6.
Rev. Mr. Phillips, Pontenewydd.

No. 6.

The Rev. *Owen Phillips, Pontenewydd.*

18th March, 1847.

1. We have a good day-school in the centre of the district, with competent teachers, capable of affording instruction to six or eight hundred children. There is no deficiency in that respect.

No. 6.
Rev. Mr. Phillips, *Pontnewy, &c.*

2. There is great ignorance amongst a large portion of the poor, chiefly those who come from the counties of Gloucester and Somerset. The natives of the county and of the principality are, for the most part, tolerably well informed, especially on religious subjects.

3. The principal defects in morals are those of intoxication and prostitution. These evils prevail to a very great extent among the *unsettled parts* of the population.

4. There is a church, to which a district has been assigned within the last three years, and also a Sunday-school. In the former there are two services on Sunday, and one evening service during the week, each of which is well attended There are also two Dissenting chapels, having good congregations attached to them.

5. The people of this neighbourhood (like those of every other connected with iron works) are extremely prodigal. They earn high wages, varying from 3*l.* to 25*l.* per month, but there are few indeed who think of saving any portion of it.

6. The present means of education are quite sufficient. They have been in operation for a very short time, but a decided improvement in morals and conduct has already been manifested, and is very apparent, by comparing this with such places as have not the means of education to so great an extent.

7. The people appear to be satisfied with present resources.

8. The English language is gaining ground rapidly; and, in order to promote unanimity, stability of principle, and religious knowledge, it is highly desirable that it should become still more general.

9. The proprietor of the works, W. Williams, Esq., supports a school for boys and girls, on the National system, at his own expense. The school-rooms are commodious, and the master and mistress fully competent.

10. I do not think any aid necessary at present.

11. I think that a sound Scriptural education is, of all other things, necessary to a population such as we are surrounded with. It is evident that the inculcation of the pure truths of the Gospel can form the only effectual antidote to existing evils.

Sceptical and profane publications are but too freely circulated amongst a certain class; and whenever a spirit of insubordination and dissatisfaction prevails, it is invariably to be found amongst that class.

OWEN L. H. PHILLIPS.

W. Williams, Esq., to *J. C. Symons*, Esq.

SIR, Snatchwood House, April 28, 1847.

I BEG to apologize for my seeming neglect in not acquainting you before that our respected clergyman, Rev. Mr. Phillips, brought me his report to you of the queries wanted by you answered, and as they were quite in accordance with my views, I did not consider another report necessary; nor have I anything further to say on the subject than what he communicated to you.

Sir, your obedient Servant,

W. WILLIAMS.

No. 7.

Rev. James Hughes, *Llanhilleth.*

No. 7

The Rev. *James Hughes*, Rector of *Llanhilleth*, *Pontypool.*

15th March, 1847.

1. There is no deficiency of day-schools; but a more competent master in one of the two parochial schools of this parish is very desirable.

2. Of religious subjects and the contents of the Bible, I should say that the poor of this locality are far from being ignorant; but I should say that the poor are deplorably ignorant of all knowledge of a secular nature.

3. The leading vice is drunkenness.

I once witnessed an individual who had attended a funeral falling down in an insensible state of intoxication within a few yards of the grave, while I was reading the funeral service over the corpse. This indecency I thought proper to notice, by summoning the said individual before the magistrates, who was fined accordingly.

4. The Welsh portion of the community possess abundant means of religious instruction; but the English portion have not equal advantages, having seldom more than one service on the Sabbath, and in some instances without any.

5. In regard to their pursuits in life, they are all in this locality agriculturists or colliers. In regard to their character, a disposition to deceive, to act disingenuously, and even dishonestly, characterizes the generality.

The poor people are very kind and accommodating to each other. They are dissatisfied with many of the laws of the land, particularly the ecclesiastical laws, and those relative to the poor.

6. Education would decidedly improve the people, by infusing into the mass of the people a higher tone of morality, better principles of honesty, and by softening sectarian and political prejudices.

7. They are particularly anxious for a good education for their children.

8. The English language is gaining ground but very imperceptibly. As the Welsh language has not any valuable writings, either in prose or poetry, and as the Welsh people have not one single interest unconnected with the English, I consider the language to be a nuisance and an obstacle, both to the administration of the law, and to the cause of religion, imposing on pastors a double degree of work (or duty), by their having the Welsh and the English portion of the community to attend to.

9. There are scarcely any local means to promote education.

10. I should say that few places can be found where government aid is more desirable; it should be afforded to the extent of securing half the salaries of the teachers; of securing residences for the teachers; and of rewarding the monitors who help the teachers.

The day-schools of this parish have been but recently established. They are both under the sole management of the incumbent of the parish, and no antipathy on the score of diversity of creed has hitherto been manifested by any party, it being known that the clergyman does not insist on the children's attendance at church, provided they go to some other place of Christian worship.

11. I consider a district partly rural and partly manufacturing to be

No. 7.

Rev. James Hughes, *Llanhilleth.*

far more deserving of Government aid than districts where large coal or iron works are in operation, and where the proprietors of these works are principally resident, and therefore are more ready, as well as more able to support schools. In this locality there is not one proprietor resident; not one gentleman of wealth or education to support a public object such as a school; and thus the clergyman of the parish is the only one either disposed or competent to attend to the education of the working classes.

JAMES HUGHES.

The Rev. Mr. *Hughes* to *J. C. Symons*, Esq.

Llanhilleth via Newport, Monmouthshire,
August 24, 1847.

DEAR SIR,

I HAVE great pleasure in forwarding to you any information that I am able to give relative to the subject of your communication.

This parish is an agricultural district, interspersed with small collieries, which are superintended by petty agents or foremen (the owners being non-resident). Here the collier is not employed except at such times as there is a demand for coal in the market (Newport). This irregularity of employment is a feature in the condition of the country collier which does not exist in the case of those who are employed at large works, such as Merthyr, Tredegar, and others; the latter are constantly employed (except, of course, in times of general depression of the trade throughout the country); but not so the country collier, he has no certainty of getting work for two days consecutively, and as a general rule, it may be said that he is unemployed for 10 days in each month; and in the months of March and April, when vessels are detained by stormy winds, they have no work at all. The natural consequence of such a state of things is, that no operative will seek employment at the country coal provided he can get it elsewhere, and the country colliers are for the most part composed of those who have been discarded by their employers at those large works, and I consider them to be inferior to the general run of colliers, both as regards their moral habits and temporal condition. During the interval of non-employment, they are supported by getting credit in small country shops, who sell inferior goods at an extravagantly high price, and thus they become involved in debt, which they can never finally discharge. It is not an uncommon thing for one man to get into debt to the amount of seven or eight pounds at two or three of these shops at the same time (for there is not one great truck-shop in the county). Their debt prevents them from being able to pay the weekly pence for their children's school, much less to give them shoes to go to school, and I cannot describe to you the sorrow that I have felt at witnessing their poor children thus debarred from the advantages of education; and I cannot think that any scheme of education will be complete unless some provision be made to meet such cases, inasmuch as the lowest portion of society are, from want of clothing, frequently unable to derive advantages from the schools which are close by.

There is another evil connected with the condition of the operative this district still worse than any I have hitherto adverted to, viz., t

practice of agents keeping public-houses. There are in this small parish two agents of works keeping each a public-house, and a third who already keeps a public-house is likely to become the agent or superintendent of a very large coal-work now being opened. This state of things actually prevents the operative from being sober and thrifty, and holds out a reward to the drunkard, it being the interest of the employer or agent to have such men as will spend their all at his house; nor is he slow in intimating to such as are not in the habit of frequenting his house, that their services are not acceptable, and thus the more sober a man is, the more he is exposed to petty annoyance from his employer. Much has been said of the evil of truck and the practice of paying the men in public-houses, but these evils are trivial compared to the evils of the system I now allude to—a system which appears to be getting more and more prevalent, and which strongly demands legislative interference.

Another subject to which I am desirous to allude is the following :—

There are in this small parish eight public-houses, five of which have spirit licences. The frequency of these houses in a parish comparatively agricultural and thinly populated has often been to me a matter of no small surprise.*

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Public-houses are also very much open on Sundays during Divine service, as well as during unseasonable hours of the night. In town and populous districts there are policemen to stop these disorders, but there is not the least check ever attempted in a locality of this description, and I do not know where the fault lies.

I also consider the owners of collieries much to be blamed for their selection of agents over these small concerns, as they may be termed, as compared with larger works. They are, for the most part, men who have been raised from the condition of the workmen, given to the same habits of life, and much addicted to swearing and irreligion, and capable of harbouring vindictive feelings towards the operatives.

Much has been said of the ignorance of the Welsh, but this declaration should, in my opinion, be made with much restriction. In secular knowledge the Welsh are doubtless more ignorant than the English, but in knowledge of the Scriptures the former are undoubtedly before the latter. I have met with Welsh cottagers capable of arguing on the most abstruse theological points, and taking them as a whole, they are very well acquainted with the Bible; but the Welsh have absolutely a distaste for any other kind of reading. Seldom will you see a Welshman reading a newspaper, but he reads with unusual fondness such publications as extol his religious party or expose the failings of those sects to which he does not belong. This fondness for divinity subjects to the exclusion of all secular knowledge, I ascribe in a great measure to the absence of day-schools, which were nowhere to be seen in Wales until of late years. It has been frequently said that secular knowledge is a great handmaid to true religion, and I believe the character of the Welsh illustrate in a remarkable manner this proverb. With all their religious knowledge, I consider them to be inferior to the English in principle, honesty, and

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* A statement reflecting on the conduct of the magistrates, published in the folio edition of this Report, has been subsequently retracted by Mr. Hughes.—J. C. S.

sincerity. They are moreover bigoted and intolerant, and such is their contempt of the Scriptural knowledge of the Englishman, that in their minds (although they do not express it) they scarcely consider him within the pale of salvation.

The workpeople are very kind to each other, and will help each other in times of distress to an extent that would scarcely be believed, and ought to put to shame the paltry charity of those who are in wealthy circumstances. I have often been much surprised at the self-denial that they will exercise in order to relieve their fellow-workman when out of work, and that apparently for no other cause than that he is a neighbour. This feature in the character of the operatives of those parts I consider to be very creditable to them—a feature, however, which characterizes the Welsh portion more than any other.

In these parts the iron and the coal trade are rather on the increase than on the decrease. Of their origin, and of other matters connected with these mercantile enterprises, I confess that I am not capable of passing an opinion. I have only lived five years in Monmouthshire, and I have carefully abstained from adverting to any points which I have not perfect knowledge of, lest I might possibly mislead you; if, however, what I have hereby stated will in any way be of service to you, you may safely depend on the accuracy of this report, as derived from my own personal knowledge and experience. I have no objection for my name to be mentioned in connexion with this Report, only that I should not wish to appear as exposing any parties in an unfavourable view. Any other information that I am capable of imparting I shall be most happy to do so. As it is your desire to have the Report as soon as possible, I have endeavoured to do so without delay, and have not spent time either in the wording or the writing of it, but simply to state facts which I have no doubt you will embody in your Report better than I could, and

I have the honour to remain, dear Sir,

Your obedient and faithful Servant,

JAMES HUGHES, *Rector of Llanhilleth.*

No. 8.

No. 8.

Rev. D. Jones, *Panteg.*

The Rev. *D. Jones*, Incumbent of *Panteg.*

15th March, 1847.

1. Yes; there is not a day-school in the parish of Panteg.
2. Yes, on most subjects.
3. Not very defective in this parish.
4. There is a parish church and a chapel at Pontymoile, and also an Independent place of worship.
5. Dissent, with its concomitant peculiarities, gives a bias to the religious and political character of the people that is more to be deplored than admired.
6. Yes.
7. I believe many do.
8. Yes. Yes, in order that the minds of the people should be better informed.
9. No.

No. 8.
ev. D.
nes, *Pan-*
g.

10. Yes; but I am not prepared to answer the latter part of the question specifically, but in a general respect the aid and consideration of Government would be most desirable.

DAVID JONES.

No. 9.
ev. T. Da-
ies, *Ponty-*
ol.

No. 9.

The Rev. *T. Davies*, Incumbent of *Trevethin*.

17th March, 1847.

1. The parish of Trevethin is now rather well supplied with day-schools, and the masters may be reported to be well qualified for their duties. The upper part of the parish (including Varteg and Garnddifaith) is in want of day-schools, but the deficiency, I am happy to say, will be supplied by the establishment of schools, which will be done at the joint expense of two gentlemen in whose employ the people chiefly are, viz., William Williams, Esq., Snatchwood House, and Mr. Vipond, a coal-merchant.

2. I should certainly say that the working population were not in a state of great ignorance; they do not always understand, it is true, the precise meaning of English terms, though in common use; still they apprehend distinctly what is intended to be conveyed by the use of such words. The same remark well applies to the children also.

3. I should say that the morals of the larger proportion of our manufacturing population were decidedly bad. A spirit of restlessness and disaffection pervades a large number of the working class, and this discontented feeling is much strengthened and invigorated by their associations with dissolute characters in public-houses, and by listening to the clamorous declamations of a few disaffected leaders. This unfortunate feeling is often provoked to acts of public outrage. The bane of the manufacturing districts is the beer-shops. They ruin the morals of every neighbourhood. Drunkenness is the crying sin of our working class, and by the facility which beer-houses afford of inducing people to drink, multitudes are led astray.

4. The means of religious instruction, as afforded by the Church of England and Dissenters, are quite adequate to the wants of the population, but the measure of good fruits is scanty indeed. Profession of religion is common amongst the people, but their lives are often very inconsistent.

5. The mass of our population are slaves to intemperate habits, and consequently they have scarcely any taste for such pursuits as would tend to the improvement of their minds and morals. Often, for the want of public amusements (such as would afford real recreation for mind and body), they flock to the beer-shops for them. The great desideratum in our manufacturing districts seems, to my mind, to be the establishment of such recreations as would divert from such grovelling pursuits and pleasures as beer-shops afford.

6. My opinion is, that a certain kind of better education would be much appreciated by a certain class of our mechanics and artisans, especially such an education as would in some measure be made to bear upon their several vocations in life, and which would tend to give them a deeper insight into the various improvements in mechanical sciences.

No. 9.
Rev. T. Davies, *Pontypool.*

7. The delivery of popular lectures would also produce good effects, and would be hailed with cordial welcome on the part of the better class of our mechanics and other labouring people, especially if a large room (where the poor people could feel at home, and where coffee or tea, &c., &c., could be supplied cheaply to them) were built for the purpose: I am confident of the success of such an undertaking. Many have expressed themselves as very desirous of securing such advantages.

8. The English language is decidedly gaining ground, and by means of English schools the rising generation for the most part will know no other language. The existence of two languages is a serious disadvantage to the minority of the people. This remark applies with unquestionable truth to the Welsh people. One need only read the Welsh publications to be convinced of the non-utility of the language for any practical purpose whatever, religious, political, or commercial, and the sooner it becomes dead the better for the people.

9. To establish new schools with more competent masters would be next to an impossibility in this place and neighbourhood. For example, it is with great difficulty that the Pontypool Charity-school can be supported by means of voluntary subscriptions; and whatever fresh efforts are made for establishing a better kind of education, they must be done at the expense of Government.

10. For carrying into effect my suggestions (Ques. 6), under the plan most easy of execution and the least expensive, would be to add to the present town schoolroom a wing to connect with it by means of a folding door; by adopting this plan the whole space might be made available to the use and accommodation of the public when occasion required, such as the delivering of lectures, &c. &c.; and with closed doors the room might be used for imparting a better kind of education to superior mechanics, or as a reading-room, where coffee and tea might also be supplied cheaply to the working classes. This would prove, I am persuaded, a source of great improvement and amusement to them.

11. In addition to the foregoing observations made under the various questions proposed, little remains to be said. I feel the vast difficulty of suggesting any scheme that will meet, in the way of effective remedy, the evils now existing amongst a population like that of this manufacturing neighbourhood. I cannot, however, but cherish a strong hope, that by establishing public rooms of the kind already described, a partial remedy would be applied to existing evils. I have an earnest desire to make the trial, if pecuniary means could be found. Some aid would be afforded by a few neighbouring friends towards the accomplishment of this scheme, but at present I have no prospect of immediate success. May I hope these remarks will prove worthy of your benevolent attention.

THOMAS DAVIES.

No. 10.
Rev. Mr. Rees, *Cwm Celyn.*

No. 10.

The Rev. *Daniel Rees*, of *Cwm Celyn.*

23rd March, 1847.

1. There certainly is a great deficiency of good day-schools with competent masters in this neighbourhood; in fact, with the exception of a few small dame-schools, which, for want of encouragement, are seldom kept for any length of time, there are only two day-schools capable of

No. 10.
Rev. Mr. Rees, *Cwm Celyn.*

accommodating between them about 500 children, viz., the National School at Nantyglo, and the British School at Blaina iron-works, among a population of from 20,000 to 25,000 people, including Beaufort iron-works and Brynmaur. The latter of these schools has not been opened quite a twelvemonth; and during the ten years the former has been in existence and operation, it has been found exceedingly difficult to meet with competent masters and mistresses to conduct it. The consequence has been that the children have seldom made that progress which, under more favourable circumstances, might have been reasonably expected.

2. Speaking generally, it may be safely stated that the poor are very ignorant on almost *all* subjects, except, perhaps, a very crude knowledge of the leading doctrines and duties of Christianity. The majority of them can seldom *read* with fluency and propriety, and few of them, comparatively, can even *write* their names.

3. I lament to state that, with some rare and honourable exceptions, the morals of the poor also are very defective. Their prevailing sins are cursing and swearing, lying and slandering, profanation of the Sabbath, neglect of Divine ordinances, breach of the seventh commandment, drunkenness, and the numerous train of evils that usually accompany it. Many instances and facts in illustration of this state of things occur at almost every petty sessions held in the neighbourhood, where numerous cases of assault and battery, the result of intoxication, have invariably to be disposed of.

4. They possess the means of religious instruction to a considerable extent, there being, besides the very inadequate means provided by the Established Church, chapels belonging to almost every denomination of Christians, attached to most of the iron-works; but I have reason to think that one-half of the people seldom profit by them.

5. Of late years, ever since what is here called the Chartist rise, in the autumn of 1839, the people have not meddled much with political matters; but their social state is not improved, while their general pursuits are such as might be expected from their state of ignorance or want of information.

6. On this point I have no doubt whatever; indeed, I consider better education to be the very thing which they most need, and that it could not fail vastly and speedily to improve their morals and conduct. Education, however, to be thus effective, must include the constant and diligent inculcation of Christian principles.

7. I fear the majority do not. The people, involved as they are in ignorance, do not appreciate, and perhaps cannot reasonably be expected to appreciate as they ought, the value of education, either to themselves or their children, and therefore do not desire it.

8. The English language is certainly rapidly gaining ground in this neighbourhood, and is, I believe, the only language used in all our *day*-schools. It is desirable, of course, that it should be well taught, in order to open the various sources of instruction to the rising generation in a language they can understand.

9. There are here no local means worth mentioning for these purposes, except what may be supplied by the iron-masters; and, if I may judge by the apathy displayed on this subject in past years, there is little prospect, I apprehend, of schools being established in this locality, on anything like an adequate scale, without the aid of Government.

10. I do certainly think Government aid *most* desirable, nay, I should

No. 10.
Rev. Mr. Rees, *Cwm Celyn.*

say it is absolutely necessary and indispensable, and I do not see any prospect of a better state of things without it. I am, however, unable to state to what extent and in what manner it could be best applied. The diversities of creed are such obstacles in the way of almost every plan that can be proposed, that it must probably be left to every denomination of Christians to conduct their schools in their own way, subject only to some such control as that proposed to be exercised in the Resolutions lately issued by the Committee of Council on Education.

11. I have no other opinion to offer.

DANIEL REES.

No. 11.

No. 11.
Rev. Augustus Morgan, *Machen.*

The Rev. *Augustus Morgan*, Rector of *Machen*, and Rural Dean.

6th April, 1847.

1. A great deficiency. This arises, I consider, chiefly from a lack of funds to erect school-rooms and furnish salaries sufficient to induce competent and respectable persons to undertake the office of schoolmaster.

2. The poor are shrewd enough in their respective callings, but sadly ignorant on the subject of religion and literary attainment.

3. Throughout the mineral districts their morals are very defective, and, I regret to say, that the evil seems to be extending to the lowlands, or rural districts, caused, I consider, by the communication necessary for the sale of their produce, as well as from the agricultural labourer, who has been induced to leave his home to obtain a higher rate of wages on the hills, returning contaminated by the drunken and profligate habits he has acquired during his absence among the ironworks and collieries. In my opinion, a *tramroad*, for the conveyance of coal from the hills to the sea-port for exportation, tends to demoralize the district through which it passes to an inconceivable degree. The results are theft, drunkenness, and prostitution. Women and children of all ages, sent out expressly by their parents, are seen at all hours following the tram-waggons, to obtain by any means, save by a pecuniary purchase, coals for the use of their respective families; the *haltiers* of the trams, from a knowledge and intimate acquaintance with the parties, oftentimes aiding and assisting in the plunder of their employers.

4. In my own parish I have two day-schools, in addition to which there is a Sunday-school held at the Wesleyan chapel; many of the Dissenters, however, send their children to my day-schools, and make no objection to their conforming strictly to the rules, and attending the service of the Church on Sunday.

5. My impression is, that if good day-schools were established, and no invidious distinction made with regard to sect, but merely a strict compliance with the rules insisted upon, numbers who now *call* themselves, and are considered Dissenters, would take advantage of these schools, and send their children to them without hesitation.

6. Most assuredly it would, in a general point of view, although some children, who are *innately* of a wicked and depraved disposition, would, in my opinion, become greater adepts in crime by the cultivation of their intellect. I consider I have had instances of this in my own neighbourhood, and that some families, with scarcely a member of it that would prove an exception, are incorrigible.

7. There is a very general desire amongst the working classes to edu-

No. 11. — Augustus Morgan, Machen.

cate their children, but as in the neighbourhood of the works employment can be obtained for them at a very early age, they readily sacrifice the future welfare of their offspring as regards their education for the sake of the few shillings they are able to get by their weekly earnings.

8. The English language is rapidly gaining ground, and it is very desirable that it should altogether supersede the Welsh, for the following reasons:—1st. For the better carrying out matters of law in courts of justice, where, in many instances, judge, counsel, and jury, are altogether dependent upon an interpreter for a correct version of the evidence adduced. 2nd. It would, I consider, ensure a larger congregation, and a more regular attendance of the rising generation in parish churches, which the administration of the service alternately in English and Welsh has a tendency to diminish and prevent. 3rd. I believe it has been proved, that the meetings which preceded and which were held during the chartist outbreak and Rebecca conspiracy, in Monmouthshire and South Wales, were carried on altogether in the Welsh language, solely with a view that the extent of their proceedings should not be discovered by the police and other agents sent down by the Government for the discovery and counteraction of their revolutionary plot.

9. I do not consider that there are sufficient local means *available* for building and supporting good day-schools in this locality without Government aid, as the owners of land, and the proprietors and lessees of the works and collieries, with a few exceptions, do not seem disposed to give that countenance to education which, in my humble opinion, they ought to do, and the livings are too small for the clergy to effect much out of their limited incomes.

10. As the parishes in this locality are so unequal both in extent as well as population, I would propose that they should be divided into districts, that Government should be met half way by the owners of property, each subscribing in proportion to the nature of the property they possess within the district. This can be ascertained by reference to the parish rate-book. That the parties so subscribing should have the nomination of a number of children in proportion to their subscription; that the clergyman of the district should have the nomination of the children whose education would be defrayed by the sum advanced by Government, subject to the sanction and approval of the Government inspector; that these sums should not altogether defray the charges of education, but that the parents of each child should have to pay a certain quota, however small, towards it. This latter point I consider most essential, as I have invariably found that the working classes seem to value less, at all events appear more indifferent to, free schooling than when they themselves pay wholly, or in part, for the tuition of their children. The attendance of the children is therefore less regular, and their instruction consequently retarded.

11. As, from the increasing number of works and collieries, there are a great many more agents and clerks employed, who require for their children a higher grade of education than is generally afforded by the present day-schools of the district, it would be desirable that the masters should understand and be able to teach at least the elements of engineering, land-surveying, levelling, and dialling.

AUGUSTUS MORGAN, *Rector of Machen, and Rural Dean.*

The Rev. Mr. Morgan subsequently writes thus :—

"From what I have seen within the last few days as regards the different works and collieries in my immediate neighbourhood, the sad, nay almost total, ignorance on religious matters of children ripening into manhood, the total indifference of their masters, and, I regret to add, almost equally so of their parents (beyond the obtaining the day's work on the part of the former and the daily earnings on that of the latter), all convince me of the imperious necessity of even a compulsory system for the education of the working-classes. * * * * *

It is really painful to see the degraded state, both mentally as well as physically, of lads who, had they not been buried alive from the earliest age they could use their hands, might have been healthy, active, and intelligent, but are now squalid pictures of disease and deformity, many indeed ignorant and indifferent to anything beyond what is absolutely necessary for the support of their bodily strength."

[*I have subsequently received the following letter from the same gentleman.*]

"You are at full liberty to make an extract from the letter which I last wrote you, for, as far as I can recollect, it contained nothing but my candid opinion on the matter, which I care not who knows. I believe I qualified my assertions by stating that they were *exceptions* to the general rule, and one of an interesting character occurred, not long since, where an ironmaster of great respectability appeared at the baptismal font as sponsor for two of his workmen's children, thereby proving an interest in their spiritual as well as their temporal welfare. I do not know that I am justified in saying that there is a will to *encourage* drinking, to prevent these men laying by a store against a rainy day, lest it should form a fund to support them during a strike, but this is, I believe certain, that neither by advice nor remonstrance do they endeavour to check this prevailing vice, and that the mass of the population in the mining districts are not so much bound to their masters by love, respect and esteem, as they are by the dread of losing their work; and it has always been found, whenever an *emeute* or outbreak has occurred, that, with a few exceptions, a stranger, whether magistrate or otherwise, had more weight in bringing them to their senses, by showing a kindness and sympathy with regard to their fancied or real hardships, than those by whom they had been employed, probably for the greater part of their lives, and to whose control and advice you would have supposed they would have yielded without a murmur; but for what reason? Simply, because they had never shown, when times were flourishing, that interest in their domestic comforts—that wish to promote the moral and religious education and civilization of their families, to which a few pounds annually out of their enormous profits would have essentially contributed. I feel more convinced every day that Government can, comparatively speaking, do nothing unless they are willingly and ably assisted by the landed proprietors in the agricultural, and the lessees as well as the owners of the works and collieries in the mineral, districts. The clergy, however zealous they may be, without the co-operation of their patrons, can avail but little: their confined incomes put it out of their power to do much in a pecuniary point of view; but I feel convinced that in most instances they will not be found wanting, provided the *sinews of war* are forthcoming, to carry out the views and wishes of those who are able and who ought to furnish them with the means of mutually benefiting so many of their fellow-creatures at this moment, in one sense of the word, in a state of utter destitution. The character of the Welsh has always been that of a wish to show gratitude for favours conferred. But now there is no favour to acknowledge—no feeling of gratitude engendered: you contract for him in labour and bodily strength; for this it is true you *pay* him, oftentimes in *truck* (which, again, is a source of profit to the master), but you interest yourself no further about him or his concerns; he, therefore, naturally enough, cares as little about you. This I hold to be the general feeling throughout our enormous mineral population, and I only trust that the time is far distant when it will be put to the proof. A time of dearth and bodily privation would tell a fearful tale. You would find those mothers and daughters, (whom clothing clubs and schools of industry would have civilized and conciliated), as in the French Revolution, to be the leaders of the affray. They are now little below the savages, the drudge and servants of their husbands; but, as in the Chartist riots, they tried to urge them on to plunder and riot."

No. 12.

Samuel Dobree, Esq., Risca, near Newport.

No. 12.

Samuel Dobree, Esq., Risca, near Newport.

31st March, 1847.

1. Yes, decidedly. There is only one school conducted on Church principles, and held in a Dissenting chapel in the parish; at present it is attended by about 20 children, paying 4*d.* and 6*d.* a-week; last year the numbers were nearly double, but, from the dearness of provisions, the parents state that they cannot afford to pay so much for their children's schooling.

There is also a Baptist school attended by about the same number of children. The education in both schools is very limited. There are also a few dame-schools hardly worthy of notice.

2. The poor are generally intelligent, but very ignorant on religious subjects. They are nearly all Dissenters.

3. Drunkenness is almost universal, which is encouraged by the endless number of beer-shops. After the pay-day (once a-month) no work is done for two or three days, and the village is full of drunkenness and disorder.

4. The church was, until lately, only open once on a Sunday; but about six months since a second curate was appointed, and since that time there have been two full services on the Sunday, and the sick and poor have been much better attended to; theattendance at church is also increasing. There are several Dissenting chapels in the parish, principally Wesleyan, Baptist, and Primitive Methodists. They are all well attended on Sundays. There appears to be a religious feeling among the colliers, mixed up with great ignorance and almost universal dissent.

5. Improvidence is the distinguishing feature of the men. Although receiving good wages, they are generally penniless; all their money goes in drink; and there does not appear to be any effort made in this place to bring about more provident habits; on the contrary, a feeling exists, that, if the men could be induced to save their money by provident societies, or other means, it would be arming the men to stand out longer against the master when a strike occurs, and consequently no encouragement is given to such societies.

6. This can only be a matter of opinion; in mine most decidedly it would.

7. Yes, most decidedly.

8. In this neighbourhood there are very few persons who do not speak English, although Welsh is most commonly used among the people. I do not see that any alteration in this respect is desirable.

9. Endeavours are now being made to build a Church school to educate 150 children, but from the poverty of the neighbourhood (the population being wholly composed of colliers and miners) great doubts exist if sufficient funds can be raised even to build the school. The local means of supporting a day-school by subscription is very small indeed; not more than 5*l.* per annum could be collected.

10. I am of opinion that, if means could be found to build a Church school for the education of 150 children, it would be fully attended, as the Dissenters now send their children to the Sunday-school held in the church (in number from 60 to 70), and express a strong desire to see a school built, that they might send their children to it. This would, I

No. 12.

Samuel Dobree, Esq., *Risca, near Newport.*

think, tend to improve the rising generation more than anything else; but I am doubtful if such a school can be supported by the pence of the children, and from some trifling local subscription, without the aid of Government or of the Educational Societies.

SAMUEL DOBREE.

No. 13.

No. 13.

P. Moir Crane, *Ystradgynlais, Brecknockshire.*

[*The following Answers refer to the South Brecknockshire Mining District, and were not received in time for the former Report.*]

P. Moir Crane, Iron-master, Ystradgynlais, Brecknockshire.

25th March, 1847.

1. I consider that there is a great deficiency, which arises principally from a want of proper persons as competent masters; there are several schools, but mostly inefficient.

2. The ignorance is very great, I may say, on every subject; but the ignorance that strikes one most is, that want of a care of themselves, —as, for instance, education is regarded as almost useless, laying by a part of their earnings for old age or sickness is almost unknown, and the practical bearing of vital religion in the heart in promoting peace, contentment, and happiness, amongst a professedly religious people, appears little understood.

3. Drunkenness prevails to a great extent on Sunday, and after work the public-house appears to be the great *recreation*.

Almost in every case on marriage intercourse has taken place before, so that a child is born soon after; it is not thought anything for a woman *to have had one or two children* before marriage. Numbers of deaths occur with illegitimate children. Parental discipline is almost unknown, and family ties are very slender.

4. The means of religion, with the exception of sermons on the Sunday, are very few, and inadequate to the population; there is nothing like a pastoral superintendence; the means are good as far as they go, and the people do profit by them, but more means are wanted.

5. The advance of population has been far beyond the provision made by any denomination for the spiritual wants of the people.

6. There cannot be a doubt but that education would tend to improve the people, more especially if it is based upon truth and the religion of the Bible, laid down as the great source of true morality and contentment.

7. I cannot say there is much desire for education.

8. The English language is gaining ground; it is most desirable that it should do so; the means of communicating knowledge and of instructing are very scanty amongst the Welsh.

9. In this immediate district there are means; but, around, assistance would be desirable.

10. I think in assisting to pay good masters, as schoolmasters are generally underpaid, and a man can do better at other trades, wherever a school could be got up.

From 20*l.* to 40*l.* per annum would be a great boon to assist good schoolmasters, to be open to all denominations.

11. As master over about 1200 workpeople, I am quite of opinion

No. 13.
P. Moir Crane, Ysgadgynlais, Brecknockshire.

that the state of Wales is worse than almost any part of the kingdom; if I have any strike or quarrel with the people, it is almost next to impossible to reason or talk with them, for they are so led by others that they will give up their own judgment entirely. I have never known a people with less of a mind of their own when their interests are called into question, when they have to act for themselves.

P. Moir Crane.

This testimony, my Lords, develops the existing evils and the true root of the great moral disease which opposes itself to all educational progress. The patients have no faith in the physician. They estimate all the superior classes by the conduct of those they are immediately placed under. Sympathy and kindness towards the poor are essential to their confidence in the rich; to sympathy and kindness these benighted people are well-nigh utter strangers. The fierce struggle of interests believed to be adverse is ever present, fomenting envy, bitterness, malice, and all the inhumanities of hatred. It pervades the entire conception of the relation between labour and capital. There is, therefore, no confidence in the class through whose medium the remedy should be administered; nor are they inclined to administer it by other means than a tax on wages, which renders it repulsive to the recipients, whose sympathy and appreciation it is so essential to secure. No effective voluntary efforts on the part of the people to obtain sound education can be expected whilst they are too ignorant to value it; nor will any voluntary exertion be made by those who can so well afford it, whilst that feeling prevails among the majority of the employers of labour which it has been my painful duty to develop and attest.

These, my Lords, are the results of my inquiry. I could have multiplied details to a great extent, but, on carefully looking over the notes and documents I collected, I am persuaded that though the district I have visited is one of the first importance, of great peculiarity of feature, and deserving earnest attention, I could not, by merely enlarging the picture, have rendered it more expressive of the facts I was commissioned to investigate.

I have the honour to be,
My Lords,
Your very obedient faithful Servant,
Jelinger C. Symons.

PART III.

REPORT ON NORTH WALES.

By HENRY VAUGHAN JOHNSON, Esq.

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Report on North Wales, comprising the Six Counties of Anglesey, Carnarvon, Denbigh, Flint, Merioneth, and Montgomery, under the Commission of Inquiry into the State of Education in Wales.
By Henry Vaughan Johnson, Esq.

To the Right Hon. the Lords of the Committee of Council on Education.

My Lords, Lincoln's Inn, October, 1847.

Under the Commission which I received from your Lordships, I have made Inquiry into the State of Education in North Wales, especially into the means afforded to the labouring classes of acquiring a knowledge of the English language.

I have conducted this Inquiry in conformity with the Instructions which I received; and by the aid of the assistants appointed under your Lordships' sanction, I have procured information upon the several particulars set forth in my Instructions.

The Appendices of Evidence obtained under this Commission are preceded by statements of the sources from whence they were severally obtained, comprising an account of the general method which I have pursued. Results of inquiry.

In the following Report, I have the honour to lay before your Lordships the results of my Inquiry, as they illustrate, *first*, the state of education among the children of the labouring classes; *secondly*, the means of instruction provided for adults; and, *thirdly*, the general state of intelligence and civilization among the poorer classes in North Wales.*

I.—State of Education amongst Children.

North Wales comprises one half of the number of counties which form the principality; it includes 2,044,160 acres, and contains a population amounting at the last census to 396,320. In this district I found 591 schools for primary instruction, of which 13 were in abeyance: the remaining 578 were attended by 32,033 scholars. The distribution of the latter, with reference to the amount and density of the population in the several counties, appears from the following table:— Number of schools and scholars compared with extent of district and density of inhabitants.

Counties.	Statute Acres.	Population in 1841	No. of Inhabitants to 100 Statute Acres.	No. of Schools in operation, and of Scholars on the Books, at the time of Inquiry.	
				Schools.	Scholars.
Anglesey	173,440	50,891	29·3	60	3,404
Carnarvon	348,160	81,093	23·3	79	5,867
Denbigh	405,120	88,866	21·9	127	7,405
Flint	156,160	66,919	42·8	131	7,586
Merioneth	424,320	39,332	9·3	60	3,006
Montgomery . . .	536,960	69,219	12·9	121	4,765
Total North Wales .	2,044,160	396,320	19·3	578	32,033

* In conformity with Section XX. of the Instructions, this Report is confined to a statement of the facts which have been ascertained.

TABLE (A).—CLASSIFICATION OF SCHOOLS.

DENOMINATION.	Under a Master.		Under a Mistress.		Under both.		Total.		Proportion per Cent. of each Class of Schools to the whole Number.	Proportion per Cent. of Scholars in each Class of Schools to the whole Number.
	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars		
ANGLESEY.										
I. SCHOOLS PROVIDED FOR THE BENEFIT OF THE POOR—										
I. IN CONNEXION WITH A PARTICULAR CHURCH OR SECT:—										
1. Church	19	1,163	2	62	4	654	25	1,879	41·7	55·2
2. Baptists	..	..	..	..	..	..	..	..	..	..
3. Calvinistic Methodists	..	..	..	..	..	..	..	..	..	..
4. Independents	..	..	..	..	..	..	..	..	..	..
5. Roman Catholics	..	..	..	..	..	..	..	..	..	..
6. Wesleyans	..	..	..	..	..	..	..	..	..	..
	19	1,163	2	62	4	654	25	1,879	41·7	55·2
II. SCHOOLS NOT SECTARIAN:—										
1. British and Foreign Schools	5	449	..	..	..	..	5	449	8·3	13·2
2. Schools not British and Foreign	2	90	1	90	..	..	3	180	5·0	5·3
3. Workhouse	..	..	..	..	..	..	..	..	..	..
4. Factory	..	..	..	..	..	..	..	..	..	..
	7	539	1	90	..	..	8	629	13·3	18·5
II. SCHOOLS NOT PROVIDED FOR THE POOR, but taught on PRIVATE ADVENTURE:—										
1. Private Adventure	15	522	11	330	1	44	27	896	45·0	26·3
Grand Total Schools and Scholars	41	2,224	14	482	5	698	60	3,404	100·0	100·0
Average per School	..	54	..	34	..	140	..	57	..	..
CARNARVON.										
I. SCHOOLS PROVIDED FOR THE BENEFIT OF THE POOR—										
I. IN CONNEXION WITH A PARTICULAR CHURCH OR SECT:—										
1. Church	36	2,411	6	640	5	943	47	3,994	59·5	68·1
2. Baptists	..	..	..	..	..	..	..	..	..	..
3. Calvinistic Methodists	..	..	..	..	..	..	..	..	..	..
4. Independents	..	..	..	..	..	..	..	..	..	..
5. Roman Catholics	..	..	..	..	..	..	..	..	..	..
6. Wesleyans	..	..	..	..	..	..	..	..	..	..
	36	2,411	6	640	5	943	47	3,994	59·5	68·1
II. SCHOOLS NOT SECTARIAN:—										
1. British and Foreign Schools	4	356	..	..	1	339	5	695	6·3	11·85
2. Schools not British and Foreign	4	332	1	46	..	..	5	378	6·3	6·45
3. Workhouse	1	36	..	..	..	..	1	36	1·3	·6
4. Factory	..	..	..	..	..	..	..	..	..	..
	9	724	1	46	1	339	11	1,109	13·9	18·9
II. SCHOOLS NOT PROVIDED FOR THE POOR, but taught on PRIVATE ADVENTURE:—										
1. Private Adventure	13	514	8	250	..	..	21	764	26·6	13·0
Grand Total Schools and Scholars	58	3,649	15	936	6	1,282	79	5,867	100·0	100·0
Average per School	..	63	..	62	..	214	..	74	..	..

TABLE (A).—Classification of Schools—*continued.*

DENOMINATION.	Under a Master.		Under a Mistress.		Under both.		Total.		Proportion per Cent. of each Class of Schools to the whole Number.	Proportion per Cent. of Scholars in each Class of Schools to the whole Number.
	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars		
DENBIGH.										
I. SCHOOLS PROVIDED FOR THE BENEFIT OF THE POOR—										
I. IN CONNEXION WITH A PARTICULAR CHURCH OR SECT:—										
1. Church	31	2,085	20	886	9	875	60	3,846	47·2	52·0
2. Baptists	..	..	..	..	..	..	..	..	..	..
3. Calvinistic Methodists	2	92	..	..	..	..	2	92	1·6	1·24
4. Independents	2	84	..	..	..	..	2	84	1·6	1·13
5. Roman Catholics	..	..	..	..	..	..	..	..	..	..
6. Wesleyans	1	85	..	..	..	..	1	85	·8	1·13
	36	2,346	20	886	9	875	65	4,107	51·2	55·5
II. SCHOOLS NOT SECTARIAN:—										
1. British and Foreign Schools	8	1,010	..	..	3	730	11	1,740	8·7	23·5
2. Schools not British and Foreign	9	469	2	157	..	..	11	626	8·6	8·4
3. Workhouse	..	..	..	..	2	123	2	123	1·6	1·7
4. Factory	..	..	..	..	..	..	..	..	..	..
	17	1,479	2	157	5	853	24	2,489	18·9	33·6
II. SCHOOLS NOT PROVIDED FOR THE POOR, but taught on PRIVATE ADVENTURE:—										
1. Private Adventure	11	274	26	505	1	30	38	809	29·9	10·9
Grand Total Schools and Scholars	64	4,099	48	1,548	15	1,758	127	7,405	100·0	100·0
Average per School	..	64	..	32	..	117	..	58	..	..
FLINT.										
I. SCHOOLS PROVIDED FOR THE BENEFIT OF THE POOR—										
I. IN CONNEXION WITH A PARTICULAR CHURCH OR SECT:—										
1. Church	24	1,409	16	962	20	2,522	60	4,893	45·8	64·5
2. Baptists	..	..	..	..	..	..	..	..	..	..
3. Calvinistic Methodists	1	48	..	..	..	..	1	48	·8	·6
4. Independents	2	103	..	..	..	..	2	103	1·5	1·4
5. Roman Catholics	1	12	1	43	..	..	2	55	1·5	·7
6. Wesleyans	..	..	..	..	..	..	..	..	..	..
	28	1,572	17	1,005	20	2,522	65	5,099	49·6	67·2
II. SCHOOLS NOT SECTARIAN;										
1. British and Foreign Schools	4	493	..	..	1	313	5	806	3·8	10·6
2. Schools not British and Foreign	3	236	2	75	..	..	5	311	3·8	4·1
3. Workhouse	..	..	..	..	2	112	2	112	1·5	1·5
4. Factory	1	30	..	..	..	..	1	30	·8	·4
	8	759	2	75	3	425	13	1,259	9·9	16·6
II. SCHOOLS NOT PROVIDED FOR THE POOR, but taught on PRIVATE ADVENTURE:—										
1. Private Adventure	19	459	33	723	1	46	53	1,228	40·5	16·2
Grand Total Schools and Scholars	55	2,790	52	1,803	24	2,993	131	7,586	100·0	100·0
Average per School	..	51	..	34	..	125	..	58	..	..

TABLE (A).—Classification of Schools—*continued.*

DENOMINATION.	MERIONETH.									
	Under a Master.		Under a Mistress.		Under both.		Total.		Proportion per Cent of each Class of Schools to the whole Number.	Proportion per Cent. of Scholars in each Class of Schools to the whole Number.
	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars		
I. SCHOOLS PROVIDED FOR THE BENEFIT OF THE POOR—										
I. IN CONNEXION WITH A PARTICULAR CHURCH OR SECT:—										
1. Church	21	968	4	199	5	369	30	1,536	50·0	51·1
2. Baptists	..	..	..	..	..	..	..	..	..	..
3. Calvinistic Methodists	..	..	..	..	..	..	..	..	..	..
4. Independents	1	40	..	..	..	..	1	40	1·7	1·3
5. Roman Catholics	..	..	..	..	..	..	..	..	..	..
6. Wesleyans	..	..	..	..	..	..	..	..	..	..
	22	1,008	4	199	5	369	31	1,576	51·7	52·4
II. SCHOOLS NOT SECTARIAN:—										
1. British and Foreign Schools	12	1,051	..	..	..	..	12	1,051	20·0	34·9
2. Schools not British and Foreign	1	20	..	..	..	..	1	20	1·7	·7
3. Workhouse	..	..	..	..	..	..	..	..	..	..
4. Factory	..	..	..	..	..	..	..	..	..	..
	13	1,071	..	..	..	..	13	1,071	21·7	35·6
II. SCHOOLS NOT PROVIDED FOR THE POOR, but taught on PRIVATE ADVENTURE:—										
1. Private Adventure	13	308	2	11	1	40	16	359	26·6	12·0
Grand Total Schools and Scholars	48	2,387	6	210	6	409	60	3,006	100·0	100·0
Average per School	..	50	..	35	..	68	..	50	..	..

	MONTGOMERY.									
I. SCHOOLS PROVIDED FOR THE BENEFIT OF THE POOR—										
I. IN CONNEXION WITH A PARTICULAR CHURCH OR SECT:—										
1. Church	30	1,374	11	310	6	900	47	2,584	38·9	54·2
2. Baptists	..	..	..	..	..	..	..	..	..	..
3. Calvinistic Methodists	..	..	..	..	..	..	..	..	..	..
4. Independents	1	48	..	..	..	..	1	48	·8	1·0
5. Roman Catholics	..	..	..	..	..	..	..	..	..	..
6. Wesleyans	..	..	..	..	1	200	1	200	·8	4·2
	31	1,422	11	310	7	1,100	49	2,832	40·5	59·4
II. SCHOOLS NOT SECTARIAN:										
1. British and Foreign Schools	4	238	..	..	..	..	4	238	3·3	5·0
2. Schools not British and Foreign	4	211	..	..	..	..	4	211	3·3	4·5
3. Workhouse	1	28	..	..	2	164	3	192	2·5	4·0
4. Factory	..	..	..	..	..	..	..	..	..	..
	9	477	..	..	2	164	11	641	9·1	13·5
II. SCHOOLS NOT PROVIDED FOR THE POOR, but taught on PRIVATE ADVENTURE:—										
1. Private Adventure	28	693	32	539	1	60	61	1,292	50·4	27·1
Grand Total Schools and Scholars	68	2,592	43	849	10	1,324	121	4,765	100·0	100·0
Average per School	..	38	..	19	..	132	..	39	..	..

TABLE (A).—Classification of Schools—*continued.*

DENOMINATION.	THE SIX COUNTIES.									
	Under a Master.		Under a Mistress.		Under both.		Total.		Proportion per Cent. of each Class of Schools to the whole Number.	Proportion per Cent. of Scholars in each Class of Schools to the whole Number.
	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars		
I. SCHOOLS PROVIDED FOR THE BENEFIT OF THE POOR—										
I. IN CONNEXION WITH A PARTICULAR CHURCH OR SECT :—										
1. Church	161	9,410	59	3,059	49	6,263	269	18,732	46·5	58·5
2. Baptists	..	..	..	..	..	..	..	..	..	..
3. Calvinistic Methodists	3	140	..	..	..	..	3	140	·5	·4
4. Independents	6	275	..	..	..	..	6	275	1·0	·8
5. Roman Catholics	1	12	1	43	..	..	2	55	·4	·2
6. Wesleyans	1	85	..	..	1	200	2	285	·4	·9
	172	9,922	60	3,102	50	6,463	282	19,487	48·8	60·8
II. SCHOOLS NOT SECTARIAN :—										
1. British and Foreign Schools	37	3,597	..	..	5	1,382	42	4,979	7·2	15·5
2. Schools not British and Foreign	23	1,358	6	368	..	..	29	1,726	5·0	5·4
3. Workhouse	2	64	..	..	6	399	8	463	1·4	1·5
4. Factory	1	30	..	..	..	..	1	30	·2	·1
	63	5,049	6	368	11	1,781	80	7,198	13·8	22·5
I. SCHOOLS NOT PROVIDED FOR THE POOR, but taught on PRIVATE ADVENTURE :—										
1. Private Adventure	99	2,770	112	2,358	5	220	216	5,348	37·4	16·7
Grand Total Schools and Scholars	334	17,741	178	5,828	66	8,464	578	32,033	100·0	100·0
Average per School	..	53	..	33	..	128	..	55	..	..

Causes which led to establishment of schools.

The schools at present in operation belong to two principal classes, viz. schools provided for the benefit of the poor, and schools conducted upon speculation or private adventure. The former have been established from a sense of the importance of providing instruction for those who may be too poor to obtain it for themselves; the latter have been set up as a speculation or trade for the benefit of the promoters. Schools of the first class are divided, according to the motives which determined their original foundation, or the principles upon which they are at present conducted, into schools established in connexion with some religious church or sect, with the primary object of inculcating certain religious tenets; and schools established for general education.

Corresponding classification.

The distribution of the 578 schools of North Wales, according to this classification, is exhibited in the foregoing tabular summary.

Date of establishment—progress of education.

The following table shows the number of schools which have been more than 20 years in operation, and the several numbers established in each of the last 20 years, distinguishing Church schools, British schools, and schools taught on private adventure :—

TABLE (B).—DURATION OF SCHOOLS; DATES OF ESTABLISHMENT.

Year of Establishment.	ANGLESEY.				CARNARVON.				DENBIGH.				FLINT.			
	Church Schools.	British Schools.	Private Schools.	Schools of other Classes.	Church Schools.	British Schools.	Private Schools.	Schools of other Classes.	Church Schools.	British Schools.	Private Schools.	Schools of other Classes.	Church Schools.	British Schools.	Private Schools.	Schools of other Classes.
Before 1827 .	13	..	4	1	10	..	3	2	30	..	7	2	28	..	8	..
1827 . . .	1	..	1	..	..	..	1	..	1	..	1	1	1	..	1	..
1828 . . .	1	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..
1829 . . .	..	..	..	..	1	..	1	..	3	..	..	..	1	..	1	..
1830 . . .	1	..	1	..	..	..	..	1	..	..	1	..	..	..	3	..
1831 . . .	..	..	..	..	1	..	..	1	1	..	2	1	..	..	1	..
1832 . . .	2	..	1	..	..	..	..	..	1	..	2	..	..	..	2	..
1833 . . .	..	..	..	..	4	..	1	..	3	..	2	..	..	..	..	..
1834 . . .	..	..	2	..	2	..	..	..	1	..	..	..	..	..	..	1
1835 . . .	..	..	..	..	1	..	..	..	2	..	..	..	..	..	..	..
1836 . . .	3	..	2	..	4	..	..	..	2	..	1	..	3	..	2	..
1837 . . .	..	..	2	..	2	..	1	..	2	..	1	1	1	..	1	..
1838 . . .	..	..	..	..	1	..	..	..	2	1	..	1	3	..	2	..
1839 . . .	1	..	..	..	..	1	1	..	1	..	..	..	1	..	2	..
1840 . . .	..	..	1	..	1	..	..	..	2	..	1	..	1	..	1	1
1841 . . .	1	..	1	..	1	..	..	..	1	..	1	1	1	..	2	2
1842 . . .	..	..	1	..	1	..	3	..	2	..	1	1	3	..	2	..
1843 . . .	..	..	1	..	2	..	..	1	4	..	2	..	9	..	2	3
1844 . . .	2	2	1	..	8	2	1	..	1	1	..	3	2	..	6	2
1845 . . .	..	1	3	1	1	1	2	1	1	4	5	2	3	..	6	1
1846 . . .	1	2	6	1	3	1	7	..	2	3	7	5	2	3	7	5
Part of 1847 .	..	..	..	..	..	..	..	1	3	1	2	..	..	2	3	..
Number established since 1827 . .	13	5	23	2	34	5	18	5	35	10	30	16	31	5	44	13
Not ascertained.	1	..	..	..	3	..	..	..	..	1	1	1	2	..	1	..

Year of Establishment.	MERIONETH.				MONTGOMERY.				THE SIX COUNTIES.				
	Church Schools.	British Schools.	Private Schools.	Schools of other Classes.	Church Schools.	British Schools.	Private Schools.	Schools of other Classes.	Church Schools.	British Schools.	Private Schools.	Schools of other Classes.	Total Schools.
Before 1827 .	7	..	..	..	18	..	11	2	106	..	33	7	146
1827 . . .	..	..	..	..	4	..	..	..	7	..	4	1	12
1828 . . .	..	..	..	..	..	..	1	..	2	..	2	..	4
1829 . . .	1	..	..	..	1	..	..	..	7	..	2	..	9
1830 . . .	..	..	..	..	..	..	2	..	1	..	7	1	9
1831 . . .	2	..	..	..	..	..	..	..	4	..	3	2	9
1832 . . .	..	..	..	..	2	..	3	1	5	..	8	1	14
1833 . . .	..	..	..	..	1	..	3	..	8	..	6	..	14
1834 . . .	..	..	..	..	1	..	..	..	4	..	2	1	7
1835 . . .	1	..	..	..	1	..	1	..	5	..	1	..	6
1836 . . .	2	..	..	..	1	..	..	..	15	..	5	..	20
1837 . . .	3	..	..	..	..	..	..	..	8	..	5	1	14
1838 . . .	1	..	1	..	..	..	2	..	7	1	5	1	14
1839 . . .	1	..	..	..	4	..	1	..	8	1	4	..	13
1840 . . .	1	..	2	..	1	..	3	2	6	..	8	3	17
1841 . . .	2	..	..	..	1	..	2	..	7	..	6	3	16
1842 . . .	..	..	..	1	1	..	3	1	7	..	10	3	20
1843 . . .	1	4	..	..	1	..	3	..	17	4	8	4	33
1844 . . .	2	..	4	..	..	2	6	..	15	7	18	5	45
1845 . . .	1	4	..	..	2	..	5	2	8	10	21	7	46
1846 . . .	7	5	9	1	6	..	10	..	21	14	46	10	91
Part of 1847 .	..	..	..	..	1	2	5	1	4	5	10	2	21
Number established since 1827 . .	25	13	16	2	28	4	50	7	166	42	181	45	434
Not ascertained	..	..	..	..	1	..	..	..	7	1	2	1	11

TABLE (C).—SHOWING THE LANGUAGE IN WHICH INSTRUCTION IS GIVEN.

Language in which Instruction is given.	ANGLESEY.			CARNARVON.			DENBIGH.			FLINT.		
	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of Schools.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of Schools.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of Schools.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of Schools.
In Welsh only	..	..	60	1	1·3	79	..	..	127	..	..	131
In English only	47	78·3		71	89·8		119	93·7		129	98·5	
In Welsh and English	13	21·7		7	8·9		8	6·3		2	1·5	
In the grammar of Welsh	..	..	60	..	..	79	..	..	127	..	..	131
In the grammar of English	16	26·7		39	49·3		45	35·4		32	24·4	
In the grammar of both languages	1	1·6		1	1·3		..	..		..	..	
No grammar used	43	71·7		39	49·4		82	64·6		99	75·6	
Total Schools	Schools discontinued 2		In operation 60	Schools discontinued 1		In operation 79	Schools discontinued 6		In operation 127	Schools discontinued 1		In operation 131

Language in which Instruction is given.	MERIONETH.			MONTGOMERY.			THE SIX COUNTIES,		
	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of Schools.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of Schools.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of Schools.
In Welsh only	..	..	60	..	..	120	1	·2	577
In English only	49	81·7		115	95·8		530	91·8	
In Welsh and English	11	18·3		5	4·2		46	8·0	
In the grammar of Welsh	..	..	60	..	..	120	..	..	577
In the grammar of English	28	46·7		27	22·5		187	32·4	
In the grammar of both languages	..	..		..	..		2	·3	
No grammar used	32	53·3		93	77·5		388	67·3	
Total Schools	Schools discontinued 3		In operation 60	1*		In operation 120	Schools discontinued 14		In operation 577

* [illegible]rt of this school (a dame-school at *Llanfair Caereinion*) was imperfectly obtained, the mistress being absent, and the school not assembled.

Object for which schools have been established.

The professed object for which day-schools have been established in North Wales is to teach the English language.* It is important to state this at the commencement, as affording the standard by which the present condition of schools in every particular must be estimated. It appears from the preceding table (p. 427) that only one school has been established in North Wales for instruction in Welsh.

The 591 schools above mentioned have all been personally inspected, and 19,521 scholars examined in all the subjects professed to be taught. The information thus obtained relates to the school buildings, their furniture and apparatus; the teachers, their qualification and methods of instruction; the visitors, the government and organization of schools; the scholars and their attainments; and lastly, to the causes of defective education.

i. School Buildings, their Furniture and Apparatus.

School Buildings.

The information procured on this subject relates to the number and capacity of buildings erected or set apart for the purpose of schools, as compared with the population and the demand for instruction; to the description and tenure of the buildings at present employed as schools; and to the fitness of the materials for instruction.

Number and capacity of school-rooms compared with population,

The number of school-rooms set apart for the purpose of instruction amounts to 274; the number of children for whom provision is made in such schools to 35,238, which is less than 9 per cent. of the population as found by the last census. The distribution and capacity of such schools, with reference to the population of the several counties of North Wales, is as follows:—

Counties.	Population in 1841.	Number of School-rooms set apart for Instruction.	Number which such School-rooms will accommodate.	Proportion per Cent. of the latter Number to the Population.
Anglesey	50,891	36	3,692	7·2
Carnarvon	81,093	52	7,405	9·1
Denbigh	88,866	55	8,100	9·1
Flint	66,919	64	8,838	13·2
Merioneth	39,322	32	2,967	7·5
Montgomery	69,219	35	4,236	6·1
Total North Wales .	396,320	274	35,238	8·9

and with actual demand for education.

On the other hand, the demand for instruction so far exceeds this limited supply of means, that there are at present in operation 317 additional schools, for which, in default of rooms set apart for the purpose, the promoters are compelled to employ churches, dissenting chapels, shops, cottage-kitchens, and even bed-rooms.

* The proportion of inhabitants in North Wales who habitually speak Welsh is nearly 80 per cent.—See Appendix E, folio ed.

The following extracts from evidence illustrate the difficulties to which schools are consequently exposed.

The Church school at *Llanllugan*, county of Montgomery :—

The school is held in the parish church, which was cold and damp. The furniture consisted of some temporary tables made by placing boards across the bier, or any stool which offered itself. The reading-books were insufficient and miscellaneous, being provided by the parents, and often at the private expense of the master. Promoters reduced employ churches

The Church school at *Bettws Cedewen*, in the same county :—

The church tower, in which this school is held, is damp and very dirty. It is so dark as to render it necessary to send those who learn to write and cipher to the singing gallery, where they are necessarily removed from the superintendence of the master, while he is occupied with his other pupils. The gallery has no school furniture ; the tower contains a few forms and desks, which are in bad repair. The books and apparatus are insufficient, comprising only the *Universal Spelling Book*, the *Tutor's Assistant*, and some Bibles, casually supplied by the benevolence of the neighbouring gentry.

The Church school at *Llanbrynmair*, in the same county :—

The school-room is a portion of the church boarded off and set apart for the purpose. Allowing six square feet for each child, it would accommodate only 48, yet 77 children are said to be members of the school. It is dirty and in bad repair. It is insufficiently supplied with fixtures and apparatus, and the few books which are provided are ill selected and in bad condition. There are no outbuildings of any description. The school being in the centre of the churchyard, the graves form the playground of the children.

In the Church school, supported upon Mrs. Bevan's foundation, at *Yspytty Ifan*,—

There were no scholars present, owing to the ill health of the master, who is severely afflicted with the cancer. The school is held in a part of the parish church, separated by a partition for the purpose. It was very dirty and ill ventilated. The furniture consists of a few old benches taken out of the church, and one small desk ; they are insufficient for the purpose, and were filthy with smoke. The master has been engaged in teaching for 26 years, but was never trained for the purpose. He could speak but a very few words of English ; he was living in a miserable cottage, and appeared dirty and very poor.

Dissenting chapels, which are far more frequently employed as schools, are equally inconvenient for the purpose. The promoters of Church schools belong to the wealthy class of inhabitants, and, having influence with the proprietors of land, who are all members of the Established Church, are able to procure sites, and, by the aid of Government grants, to erect sufficient schools. Whereas Dissenters, and those who establish British and other schools without tests or restrictions in matters of religion, belong to the middle ranks and labouring class, who have neither funds for the erection of a school-room, nor sufficient influence to procure a site for the purpose. It is important to illustrate the inconvenience of chapels,

these buildings: the British schools which are held in them are among the most efficient schools at present in operation; but the peculiar system of teaching and organization to which British teachers have been trained is incompatible with the materials which they are driven to employ.

In the British and Foreign school at *Mostyn*, Flintshire—

The building is entirely occupied with pews. In these the classes are placed in the most inconvenient manner, so that organization and discipline are alike impossible. When I entered, some 20 children or more were sitting in pews doing nothing, and without books. The British system cannot be carried out. The materials for teaching are insufficient, and in indifferent repair. There appears to be no immediate prospect of a suitable building being erected, and even the funds of the school are altogether uncertain. The master realizes about 7*s*. per week from the pence of the children. At present there is no salary fixed, and the continuance of the school is precarious.

In the British and Foreign school at *Rhosllanerchrugog*, county of Denbigh—

The chapel is large, but insufficiently warmed, and very inconvenient for the purpose of a British school. It was very dirty. The school apparatus, which are provided by the Committee, are all insufficient. For this school of 267 scholars of both sexes, there is no outbuilding of any kind.

In the British school at *Barmouth*—

The building is singularly ill adapted for the purpose to which it is applied. The pews are a hindrance, and there are none of the fixtures necessary for a British school. It is stated that many more scholars might be receiving education if the managers had a building constructed and set apart for the purpose. The general apparatus, books, black boards, slates, &c., are deficient; and there are no outbuildings proper for the school.

In Jerusalem British school, in the parish of *Castle Caercinion*, county of Montgomery—

In winter the school is removed from the chapel to a room over the adjoining stables, to secure the convenience of a fireplace. The pews in the chapel have been fitted up with a few desks. The books, which are miscellaneous, have been provided out of a fund raised for the purpose by collection. They were insufficient and in bad repair.

The British school in the parish of *Llanfawr*, county of Merioneth—

The school is kept in a little loft connected with a chapel, and intended for a school-room. Considering the area, the number of children on the books are twice as many as the room will accommodate. It is moreover dark, low-roofed, and incapable of sufficient ventilation. The master informed me that a new school-room was about to be built in the neighbourhood, but it does not appear that any subscription has been set on foot for this purpose.

Dr. Williams's charity-school, *Abergele*—

and buildings in a disgraceful condition;—

The chapel in which the school is held is most unsuitable for the purpose. The furniture, with the exception of a small table and a pulpit, consists exclusively of pews. This prevented classification, order, discipline, and system. Whenever a movement of the classes for any purpose was required, it occasioned great inconvenience and disturbance, the same class being often in two or three pews, the doors of which opened in different directions.

Even in the case of school-rooms set apart for the purpose of instruction, many were not erected for that purpose, but have been adapted from barns or other vacant buildings—purchased, hired, or given up for the benefit of the rising generation; while others, owing to the neglect of those who are responsible for the support of education, have been allowed to fall into the disgraceful condition illustrated by the following extracts of evidence:—

In the free grammar-school at *Dolgelly*—

The school-room consists of the upper floor of a very old building. It is reached by a flight of steps ascending outside, the ground-floor being let to poor cottagers. Nothing can exceed the miserable condition of the building. The floor of the school-room is rotten and intersected with large holes, and the roof is too low to allow a person to stand upright. At one end of the room, behind a desk, is a large coal-heap. The furniture is ill suited for the purpose, and in wretched condition, and there are no maps, books, or apparatus. The present master is the Rev. G. Andrews, B.A., of Trinity College, Cambridge; he is the curate of Dolgelly.

In the Church school at *Aber*, county of Carnarvon—

I examined this school November 24th. I found the school-room, and the master's house, which is under the same roof, in miserable repair; the appearance of both was wretched, dirty, and disorderly; the windows of the school-room were broken, and the floor contains large pits, which have been filled with wet clay. The furniture was scanty and bad, and the books torn.

In the Church school at *Llangian*, in the same county—

The building is in an exposed situation and much out of repair. On the day of my visit there was a great hole in the roof. The floor of the room used for the school is of earth and full of holes. The outbuildings are insufficient, out of repair, full of lumber, and inaccessible. There is a separate girls' school-room, but it is used as a receptacle for turf.

In the Church school at *Worthenbury*, county of Flint—

The school-room is very ill adapted for the purpose, being low, dark, ill ventilated, and very dirty. The fixtures were insufficient and worthless. There was not a map in the school, nor a book besides the spelling-book and Bible.

In the free-school at *Holt*, county of Denbigh—

The school-room is very low, dark, and ill ventilated. It was also dirty, and contained a heap of coals in one corner. There was no proper drainage, the floor being on a level with the street, into which it was difficult to walk without stepping into puddles and heaps of filth.

Although the school has been held here for a great many years, there are no outbuildings connected with it.

In the free-school at *Llanasa*, county of Flint—

The school-house is very old, having been built in 1675. There appears to be danger of the roof falling in, and of the floor giving way beneath. The building is so damp, that the master was obliged to vacate his dwelling, which is on the floor below the school-room. The latter is dark, low, and ill ventilated, and far too small to hold the number of pupils.

In the large Church-school at *Holywell*—

The school building is very damp, the earth resting against the outer wall to a considerable height. The girls are obliged to stand upon blocks and planks of wood to prevent cold. All the materials for instruction are deficient.

ıich occa- ın disease.

The consequence of employing such buildings is frequently seen in the prevalence of disease among teachers and scholars.

In the Church school at *Llangurig*, county of Montgomery—

The room is too small for the number of scholars, and so out of repair as to be full of draughts. The master stated that, when he began keeping school in it, he found that the children became ill, and he felt so himself; and that the only remedy he could find was "frequent exercise in the open air." On the occasion of my visit there was but a very bad fire, though the day was cold. A collection is made among the children twice a-year for the purpose of providing fuel. Last year 4*s*. were collected in this manner, which served to purchase peat sufficient to last for two months. There are no outbuildings at all. There was a deficiency of every kind of apparatus, which the children are required to provide. The master informed me that the subscriptions had been lately reduced from 20*l*. to 3*l*. He has no house or other emoluments, and receives in all only 10*l*. 4*s*. from the school.

In a Church school in the parish of *Abergele*—

The mistress appeared in weak health, a circumstance which need not be wondered at, for, at the rate of six square feet to a child (much too little in so small a place), the room is calculated for only about one-third of the scholars. In this room is the mistress's bed; and there are no means of ventilation, except those caused by the dilapidation of the cottage.

The free grammar-school in the town of Denbigh (discontinued at the time of the inquiry)—

It appears that it has been customary to hold the school in a species of crypt underneath the chancel of the parish church at Denbigh. I visited this school-room February 11. It is in wretched repair, the planks of the floor being broken, and the battening of the south wall, which is considerably below the level of the churchyard, being destroyed This battening was constructed to prevent the ill effects of the damp from the churchyard, which caused disease among the scholars. The few articles of furniture which remained were in miserable condition. There are no outbuildings for the use of the school, and none have ever existed, either for the grammar-school or for the adjoining blue-coat school, although both are situate in the centre of the town.

The precarious tenure of a large proportion of school-buildings is another important fact ascertained by the inquiry. It appears that more than two-thirds of the schools at present in operation are conducted in buildings held on temporary occupation, for the continuance of which there is no security. This defect is principally incident to schools in connexion with the British and Foreign Society, the promoters of such schools being unable, as I have already mentioned, to obtain conveyance of suitable buildings, or even of sites for the erection of school-rooms. Consequently vast numbers of schools of this description, after surviving a few months in Dissenting chapels, are compelled to be discontinued, the rooms being found wholly unsuitable, or the congregations requiring the scholars to remove. More than two-thirds held on precarious tenure.

It is a fact significant of the Welsh character, that 417 schools (71·5 per cent. of the entire number) are destitute of sufficient outbuildings: 210 (or 36 per cent.) having no sort of provision of the kind. The germs of the barbarous and immoral habits which disfigure Welsh civilization are thus implanted in the minds of children, together with the first elements of education. Outbuildings.

Table (D) (p. 434) exhibits a summary of statistics relating to the description, tenure, capacity, and condition of school-buildings, and the sufficiency and condition of the school furniture and apparatus; from which it appears that, of 580 schools, only 128 are provided with a sufficient supply of furniture and apparatus, *sufficiency* being here measured not by what is required for a proper system of education, but with reference to the limited subjects of instruction in each school and the method which the teacher professed to adopt. Of the 580 schools above mentioned, 128 possess this bare sufficiency of materials: the remaining 452 are destitute of forms, desks, and other indispensable fixtures, of books for reading, and of slates and other materials for writing and ciphering. General statistics. Furniture and apparatus.

The following examples illustrate the extent to which this deficiency prevails; the pages of the Appendix from which they are taken abound with evidence to the same effect:— Illustrations of insufficiency—

In the British school at *Llanbadrig*, Anglesey—

The committee and master complain of the want of books, slates, maps, and other school furniture and apparatus. These cannot be procured for want of funds. The school was established by a few farmers and small tradesmen in the neighbourhood, who have already done their utmost in erecting the school, which is yet incomplete. They have guaranteed a salary of 50*l.* per annum to the master, but nothing has been subscribed towards a fund for this and other expenses. The labourers are very poor in this neighbourhood. Great numbers are unable to send their children to the school, although it is capabl of containing 70 more than are at present members. To induce t children to attend, the committee, in many cases, pay the entrance fe

TABLE (D).—SCHOOL BUILDINGS

School Buildings, Furniture, and Apparatus.	ANGLESEY.			CARNARVON.			DENBIGH.		
	Number of each Class.	Centesimal Proportion of whole Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of whole Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of whole Number.	Whole Numbers of which the Proportions are given.
DESCRIPTION OF SCHOOL-BUILDINGS:—									
School-rooms set apart for the purpose	36	58·1	62	52	65·0	80	55	41·3	133
Miscellaneous buildings	26	41·9		28	35·0		78	58·7	
TENURE:—									
Tenancy at will	37	59·7	62	46	57·5	80	85	63·9	133
In trust for ever*	[7] 19	30·6		[2] 30	37·5		[8] 46	34·6	
By lease for a term	[1] 6	9·7		4	5·0		2	1·5	
STATE OF REPAIR:—									
School-room—Good	37	59·7	62	49	61·2	80	63	47·4	133
,, Indifferent	19	30·6		15	18·8		43	32·3	
,, Bad	6	9·7		16	20·0		27	20·3	
Out-buildings:—									
Sufficiency—Sufficient	18	29·0	62	25	31·2	80	37	27·8	133
,, Insufficient	12	19·4		22	27·5		64	48·1	
,, None	32	51·6		33	41·3		32	24·1	
Condition — Good	13	43·3	30	21	44·7	47	34	33·7	101
,, Indifferent	7	23·3		4	8·5		37	26·7	
,, Bad	10	33·4		22	46·8		40	39·6	
FURNITURE AND APPARATUS:—									
Sufficiency—Sufficient	25	40·3	62	35	44·3	79	16	12·2	131
,, Insufficient	37	59·7		44	55·7		115	87·8	
Condition — In good repair	40	64·5	62	53	67·1	79	46	35·1	131
,, In bad repair	22	35·5		26	32·9		85	64·9	

School Accommodation.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.
Number for whom accommodation is provided, at six feet square for each child, in school-rooms	3,692	103	36	7,405	142	52	8,100	147	55
In miscellaneous buildings	1,203	46	26	3,064	109	28	5,613	72	78
Total Number for whom there is accommodation	4,895	79	62	10,469	131	80	13,713	103	133

* The numbers within brackets [ ] denote the schools which are not secured by deed.

FURNITURE, AND APPARATUS.

FLINT.			MERIONETH.			MONTGOMERY.			THE SIX COUNTIES.		
Number of each Class.	Centesimal Proportion of whole Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of whole Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of whole Number.	Whole Number of which the Proportions are given.	Number of each Class.	Centesimal Proportion of whole Number.	Whole Number of which the Proportions are given.
64	48·5	132	32	50·8	63	35	28·9	121	274	46·4	591
68	51·5		31	49·2		86	71·1		317	53·6	
97	74·1	131	41	65·1	63	90	75·6	119	396	67·3	588
[7] 32	24·4		[3] 19	30·1		[8] 22	18·5		[35] 168	28·6	
2	1·5		3	4·8		7	5·9		[1] 24	4·1	
83	62·9	132	33	52·4	63	66	54·6	121	331	56·0	591
37	28·0		15	23·8		35	28·9		164	27·8	
12	9·1		15	23·8		20	16·5		96	16·2	
51	38·6	132	17	27·4	6 2	18	15·8	114	166	28·5	583
58	44·0		14	22·6		37	32·4		207	35·5	
23	17·4		31	50·0		59	51·8		210	36·0	
52	47·7	109	17	54·8	3 1	20	36·4	55	157	42·1	373
26	23·9		3	9·7		10	18·2		77	20·6	
31	28·4		11	35·5		25	45·4		139	37·3	
29	22·7	128	12	20·0	60	11	9·2	120	128	22·1	580
99	77·3		48	80·0		109	90·8		452	77·9	
52	40·6	128	30	50·0	60	38	31·7	120	259	44·7	580
76	59·4		30	50·0		82	68·3		321	55·3	

Total Number.	Average per School.	Whole Number of Schools on which Average is struck.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.	Total Number.	Average per School.	Whole Number of Schools on which Average is struck.
8,838	138	64	2,967	93	32	4,236	121	35	35,238	128	274
3,358	49	68	2,985	96	31	5,438	63	86	21,661	68	317
12,196	92	132	5,952	94	63	9,674	80	121	56,899	96	591

and remit the payment in advance of 1*s.* for the first quarter; but as the payments of the children are the only source of income, it is doubtful whether the school will be able to continue.

In the Church school at *Capel Curig*, Carnarvonshire—

While some of the scholars were examined, the rest were either playing or staring at me. On my asking the master why he did not teach the scholars in classes, he said he could not for want of proper books. The building is very damp; the earth behind the house resting on the back wall as high as six feet above the level of the floor. Sometimes the place is overflowed with water from the hills. The room is too dark, there being only three small windows, and in these I counted twelve panes of glass broken. Between holes in the windows and crevices in the door, the place was well ventilated. The floor is of stone, and for furniture and apparatus there are only two rickety desks, barely sufficient for six children to write at, a torn and dirty map of the Holy Land pasted on the wall, and a few ragged books, copies, and slates. The room was dirty, and I observed a heap of wood for fuel in one corner.

In the Church school at *Llanenddwyn*, county of Merioneth—

The building in which the school is held is dirty, and contains a stove which smokes insufferably. The fixtures and school apparatus are very deficient. There are no books except such as are torn to pieces, and no maps. The master complains that there are no Testaments, and the children read from penny books, almost obliterated, of the Discourses of our Saviour.

In an endowed Church school in the parish of *Gwyddelwern*—

The building is a small cottage of the poorest description, and in miserable repair. The windows are nearly all broken, and mended with paper. The room contains none of the apparatus necessary for a school. The scholars being required to provide themselves with books, there is scarcely a book or slate to be found. There are no outbuildings for the children.

In the National school at *Machynlleth*—

The floor of the boys' school-room was so damp that the boys were mounted upon planks to avoid catching cold. The rooms are spacious, but the furniture and fixtures were dirty, scantily provided, and ill arranged. The books and other materials, with the exception of those belonging to the master, were ill selected, miscellaneous in kind, insufficient, and in bad condition—the usual effects of requiring the parents to provide them. This evil might be remedied by requiring the scholars to pay a small sum towards a fund for providing materials. At present all are admitted gratuitously without reference to the ability of the parents to pay.

a consequence of requiring pupils to provide their own books, &c.

The system of requiring pupils to provide their own books and materials is adopted in the great majority of schools, and invariably occasions the injurious effects above mentioned. In such cases there are no depôts or repositories for the sale of books fitted for sound elementary instruction, and the expense incurred by the parents in purchasing such as are offered for sale in the ordinary

shops is ten times as great as need be required. I have found this system attended by the worst consequences, as regards the extent of instruction, the method of teaching, and the general organization of schools. In very many cases the teachers have complained that they have no scholars in arithmetic or grammar, in consequence of the unwillingness or inability of the parents to incur the expense of providing the necessary materials. In other schools, where arithmetic, grammar, or geography are taught, I have found only one book for each subject; and as the teachers are generally incompetent to give instruction *vivâ voce* upon such higher branches, they are accustomed to dictate page after page of the book, requiring, the children to repeat it after them until the entire work is committed to memory. Lastly, the variety of reading-books introduced by allowing each child to furnish his own, renders classification impossible. Instead of arranging his scholars according to their respective attainments, the teacher is compelled to form his classes according to the books in use, and in many cases to instruct each child individually, during which process the business of the school is at a stand, and the remaining scholars are idle or doing mischief.

Books and materials selected.

The defective character of the materials is even more important to notice than the deficiency of the supply. In by far the majority of schools the materials for secular instruction comprise no more than "Vyse's Spelling Book," the "Reading made easy," "Walkinghame's Tutors' Assistant," and "Murray's Grammar;" works which represent the subjects of which they treat in the most difficult and repulsive form, and to Welsh children remain at the close of their education as unintelligible as at the commencement.

In all Church schools in North Wales, and in many of those conducted on private adventure, the materials for instruction in the art of reading consist of the Bible, or books composed of extracts from the Bible. Many of these schools, being in union with the National Society, are well supplied with versions of the Scripture, and with the various editions of the Church Catechism published under the sanction of the Society. The exclusive employment of books which treat only of the most sacred truths of religion, as hand-books for teaching the mere mechanical art of reading, and as vocabularies for introducing Welsh children to an elementary knowledge of English, is beginning to be considered by the clergy as no longer desirable. The following note of some remarks made upon this subject by the Rev. Robert Williams, incumbent of Gwernafield, in the parish of Mold, expresses the opinions of those of the clergy in North Wales who have thought most upon the subject of education:—

The clergyman expresses his anxiety to employ books of a miscellaneous character in teaching children to read, considering that the constant employment of the Bible, or of selections from the Bible, as a hand-book to teach children their letters, and the meaning of English

words, is injurious both in a religious and in an intellectual point of view, tending at once to make them associate the idea of the Bible with tasks and punishments, and to limit their knowledge of the English language to the words and phrases employed in Scripture, which are inadequate for the purposes of daily life; a defect which, in the case of Welsh children, is not remedied by conversation at home, English being never heard except in school.

Besides the Bible, I have rarely found in National or Church schools any reading-books except abridgments of Holy Scripture, which, where intelligible, appeared to be exposed to all the dangers incident to the exclusive employment of the Bible as a hand-book, without possessing the corresponding advantages.*

Grand desideratum—books adapted for teaching the English language.

In the few schools established in connexion with the British and Foreign Society, the selection of books is better adapted to the requirements of pupils in every branch of education; but I have found no class of schools in which an attempt had been made to remove the first difficulty which occurs to a Welsh child at the very commencement of his course of instruction in consequence of his ignorance of the English language. Every book in the school is written in English; every word he speaks is to be spoken in English; every subject of instruction must be studied in English; and every addition to his stock of knowledge in grammar, geography, history, or arithmetic, must be communicated in English words; yet he is furnished with no single help for acquiring a knowledge of English. As yet no class of schools has been provided with dictionaries or grammars in Welsh and English. The promoters of schools appear unconscious of the difficulty, and the teachers of the possibility of its removal. In the mean time it is difficult to conceive an employment more discouraging than that of the scholars, compelled as they are to employ six hours daily in reading and reciting chapters and formularies in a tongue which they cannot understand, and which neither their books nor their teachers can explain.

I pass over the want of materials of a higher order required for an intelligent system of education, such as black boards, pictures, models, and collections of natural or artificial productions for teaching by object-lessons. To illustrate the deficiency of such materials is superfluous, as it will appear from the sequel that the great majority of teachers are at present incompetent to employ them.

ii.—The Teachers and their Method of Instruction.

Teachers.

The information obtained upon this subject relates to the income of teachers; the class of society to which they belong; the quali-

* In a few National schools the secular reading-books published under the direction of the Society for Promoting Christian Knowledge were found to be in use; and very rarely those published at Dublin by the Commissioners of National Education. In general, where the want of a better selection was felt by the promoters of Church schools, it was complained of as a desideratum in literature.

fications which are deemed sufficient for the office as seen in the attainments of teachers, and their method of teaching; and to the amount and character of specific training which they receive.

The income of teachers in North Wales affords a compendious out certain indication of the general state of schools. Income

It appears that of 625 teachers at present employed, 601 are receiving an income less than the wages of the lowest class of skilled mechanics, and that of this number 420 have neither a house rent free, nor any other emoluments. It appears further that 401 teachers are receiving an income lower than the wages of common agricultural labourers, of which number 305 derive no other benefit from their calling. Hence may be inferred the condition and circumstances of persons who are induced to become teachers. The teachers in North Wales are, in fact, drawn from the lowest class in society which contains individuals competent to read, write, and cipher. In many cases even these conditions are dispensed with, and any person who is supposed to understand the English language better than his neighbours is encouraged to undertake the office of schoolmaster. A catalogue of the previous occupations of teachers throughout North Wales is contained in the tabular Reports of the several counties, from whence it appears that several schoolmasters have been selected from the class of agricultural labourers, quarrymen, miners, or weavers, according to the prevailing occupation of the working classes in the neighbourhood; but as few persons in the class of operatives possess an available knowledge of the English language, the majority of schoolmasters are persons who were formerly employed in some petty trade or occupation which has afforded opportunities of learning English—as carpenters, joiners, innkeepers, assistants in grocers' or drapers' shops, retired soldiers or excisemen. Females of the poorest class being enabled while engaged in domestic service to acquire a knowledge of English with greater facility than men, the class of schoolmistresses is composed of persons who have been employed as sempstresses, charwomen, and servants of the most humble description. Class of persons employed as teachers.

The relative number of male and female teachers has been already stated in Table (A), page 422, which shows the number of schools and scholars under a master, under a mistress, and under both. Their sex.

The average income of teachers being lower than the wages of able-bodied labourers, few persons are induced to undertake the employment who are not incapacitated by age or infirmity for manual labour. The following table, intended to exhibit the average age of teachers, and the period of life at which they commence their employment, is rendered inaccurate by the fact that great numbers commence teaching because they are either too old or too young for hard work:— Age.

TABLE (E).—AGE OF TEACHERS.

AGE OF TEACHERS.	ANGLESEY.		CARNARVON.		DENBIGH.		FLINT.		MERIONETH.		MONTGOMERY.		The Six Counties.	
	Number on which the Average is taken.	Average Age.	Number on which the Average is taken.	Average Age.	Number on which the Average is taken.	Average Age.	Number on which the Average is taken.	Average Age.	Number on which the Average is taken.	Average Age.	Number on which the Average is taken.	Average Age.	Number on which the Average is taken.	Average Age.
		Years		Years.		Years.		Years.		Years.		Years.		Years.
Present Age of Schoolmasters	46	43·9	64	41·0	80	37·9	79	39·4	51	39·0	78	40·0	398	40·0
Present Age of Schoolmistresses	19	45·4	21	34·8	63	42·5	74	38·8	12	37·6	51	42·6	240	40·7
Present mean Age of Teachers	65	44·3	85	39·5	143	39·9	153	39·1	63	38·7	129	41·0	638	40·2
Age at which Schoolmasters commenced vocation	46	28·7	64	28·2	80	26·4	79	27·6	51	28·8	78	27·7	398	27·8
Age at which Schoolmistresses commenced vocation	19	33·2	21	24·0	63	31·5	74	29·0	11	36·3	51	29·5	239	30·0
Mean Age at which Teachers commenced their vocation	65	30·0	85	27·2	143	28·6	153	28·3	62	30·2	129	28·4	637	28·4

The extreme youth of the teachers is a fruitful source of ignorance and disorder in many schools. Many youths who are themselves fresh from school, some not 18 years of age, being intrusted with the charge of large schools, containing scholars who are wholly undisciplined and ignorant.

and physical condition.

On the other hand, still worse results are occasioned by employing aged persons and cripples, who are yet more numerous among the class of Welsh teachers.

The following extracts of evidence illustrate the condition of this class of teachers:—

In the parish of *Kilken*, Flintshire—

At the time of my visit the National school was not in operation, and the original schoolroom was let (by what authority it does not appear) to one Thomas Jones, who employs it to teach a school upon private adventure. Thomas Jones was formerly a miner. He was disabled from following that employment by ill health, and has now become a schoolmaster and preacher. His knowledge of English is so limited that I was frequently obliged to interpret my questions into Welsh in order to obtain an answer.

In the National school at *Pontbleddyn*, in the parish of Mold—

The master has received a very slender education, and no training. His knowledge of the English language does not exceed that of a labouring man in England. He adopts no system of interpretation although many of his scholars understand English imperfectly. His total income from the school does not amount to 19*l.*, and he has no house. The loss of one eye appears to have induced him to become a schoolmaster upon these terms.

TABLE (F).—INCOME OF TEACHERS.

INCOME OF TEACHERS.	ANGLESEY. Number of Teachers deriving Income from the various Sources.	ANGLESEY. Total Amount.	ANGLESEY. Average Income.	CARNARVON. Number of Teachers deriving Income from the various Sources.	CARNARVON. Total Amount.	CARNARVON. Average Income.
		£. s. d.	£. s. d.		£. s. d.	£. s. d.
As derived from,—						
Salary	38	926 10 0	24 7 8	64	1,790 1 0	27 18 2
School Pence	46	604 8 11	13 2 9	57	855 5 10	15 0 1
House and Garden	22	. .	. .	30	. .	. .
Other Emoluments	2	. .	. .	3	. .	. .
Total from School sources	62	1,530 18 11	24 13 10	84	2,645 6 10	31 9 10
Sources independent of School:—						
Trade	4	Not ascertained.	. .	7	Not ascertained.	. .
Profession	7/5 *	40 10 0	8 2 0	16/13	138 7 0	10 12 10
Total Teachers whose Income is returned, with Gross Amount from all sources	62	1,571 8 11	25 7 1	84	2,783 13 10	33 2 9

INCOME OF TEACHERS.	DENBIGH. Number of Teachers deriving Income from the various Sources.	DENBIGH. Total Amount.	DENBIGH. Average Income.	FLINT. Number of Teachers deriving Income from the various Sources.	FLINT. Total Amount.	FLINT. Average Income.
		£. s. d.	£. s. d.		£. s. d.	£. s. d.
As derived from,—						
Salary	102	2,644 1 0	25 18 5	99	2,380 14 6	24 0 11
School Pence	101	1,033 18 3	10 4 8	109	1,268 19 8	11 12 10
House and Garden	48	. .	. .	49	. .	. .
Other Emoluments	13	. .	. .	18	. .	. .
Total from School sources	142	3,677 19 3	25 18 0	154	3,649 14 2	23 14 0
Sources independent of School:—						
Trade	11	Not ascertained.	. .	18	Not ascertained.	. .
Profession	32/26	217 9 4	8 7 3	33/27	245 0 8	9 1 6
Total Teachers whose Income is returned, with Gross Amount from all sources	142	3,895 8 7	27 8 8	154	3,894 14 10	25 5 10

* The fractional notation (7/5) denotes that, of seven teachers who have a distinct profession, only five have returned the amount of income they receive

TABLE (F).—Income of Teachers—*continued.*

INCOME OF TEACHERS.	MERIONETH.			MONTGOMERY.		
	Number of Teachers deriving Income from the various Sources.	Total Amount.	Average Income.	Number of Teachers deriving Income from the various Sources.	Total Amount.	Average Income.
		£. s. d.	£. s. d.		£. s. d.	£. s. d.
As derived from,—						
Salary	44	1,086 5 0	24 13 9	70	1,405 3 0	20 1 5
School Pence	44	434 1 8	9 17 4	100	1,290 13 0	12 18 1
House and Garden	22	. .	. .	25	. .	. .
Other Emoluments	7	. .	. .	12	. .	. .
Total from School sources	60	1,520 6 8	25 6 9	123	2,695 16 0	21 18 4
Sources independent of School:—						
Trade	10	Not ascertained.	. .	12	Not ascertained.	. .
Profession	17/10	170 3 0	17 12 4	32/20	316 19 0	15 16 11
Total Teachers whose Income is returned, with Gross Amount from all sources	60	1,690 9 8	28 3 6	123	3,012 15 0	24 9 10

INCOME OF TEACHERS.	THE SIX COUNTIES.		
As derived from,—			
Salary	417	10,232 14 6	24 10 9
School Pence	457	5,487 7 4	12 0 2
House and garden	196	. .	. .
Other Emoluments	55	. .	. .
Total from School sources	625	15,720 1 10	25 3 0
Sources independent of School:—			
Trade	62	Not ascertained.	. .
Profession	137/101	1,128 9 0	11 3 3
Total Teachers whose Income is returned, with Gross Amount from all sources	625	16,848 10 10	26 19 2

TABLE (G).—ANALYSIS showing the Actual NUMBERS who receive an ADEQUATE or INADEQUATE SALARY.

TEACHERS' INCOME CLASSIFIED.	ANGLESEY. Number of Teachers.	Trade.	Office.	Income from Salary and School-pence.	House or Garden.	Other Emoluments.	Average.	CARNARVON. Number of Teachers.	Trade.	Office.	Income from Salary and School-pence.	House or Garden.	Other Emoluments.	Average.
				£. s. d.			£. s. d.				£. s. d.			£. s. d.
Under 5*l.*	1	..	..	2 10 0	..	1	2 10 0	1	..	..	4 10 0	..	..	4 10 0
5*l.* and under 10*l.*	8	1	1	62 10 0	3	..	7 16 3	2	1	..	13 0 0	..	..	6 10 0
10*l.* ,, 15*l.*	10	1	..	126 13 0	1	..	12 13 4	8	..	..	91 16 6	3	1	11 9 6
15*l.* ,, 20*l.*	7	..	2	114 10 0	1	..	16 7 1	15	1	4	255 3 4	5	..	17 0 3
20*l.* ,, 30*l.*	12	1	..	277 3 1	5	..	23 1 11	19	4	2	463 4 11	4	..	24 7 7
30*l.* ,, 40*l.*	15	1	2	496 12 10	7	1	33 2 2	14	..	2	469 2 1	5	..	33 10 2
40*l.* ,, 50*l.*	3	..	..	131 0 0	2	..	43 13 4	16	..	4	659 10 0	8	1	41 4 5
50*l.* ,, 60*l.*	5	..	1	260 0 0	2	..	52 0 0	4	..	..	209 0 0	..	..	52 5 0
60*l.* ,, 70*l.*	1	..	..	60 0 0	1	..	60 0 0	..	..	..	..	..	..	..
70*l.* ,, 80*l.*	..	..	..	..	..	..	..	1	..	1	75 0 0	..	..	75 0 0
80*l.* and upwards	..	..	..	..	..	..	..	4	..	3	405 0 0	4	1	101 5 0
Total from School sources	62	4	6	1530 18 11	22	2	24 13 10	84	6	16	2645 6 10	29	3	31 9 10
	DENBIGH.							FLINT.						
Under 5*l.*	13	1	..	43 8 0	..	..	3 6 9	9	1	1	24 5 0	..	1	2 13 11
5*l.* and under 10*l.*	15	..	3	101 18 0	..	1	6 15 10	21	8	..	139 17 0	..	1	6 13 2
10*l.* ,, 15*l.*	15	2	2	180 0 0	5	3	12 0 0	16	..	3	187 8 0	2	1	11 14 3
15*l.* ,, 20*l.*	13	1	3	227 5 6	8	1	17 9 8	22	3	5	359 5 0	4	4	16 6 7
20*l.* ,, 30*l.*	34	2	5	835 5 0	18	3	24 11 4	34	3	8	800 19 6	12	5	23 11 2
30*l.* ,, 40*l.*	22	3	5	751 10 0	8	4	34 3 2	24	..	7	784 2 0	16	3	32 13 5
40*l.* ,, 50*l.*	14	2	5	594 10 9	4	1	42 9 4	15	..	5	629 19 8	10	3	41 19 11
50*l.* ,, 60*l.*	9	..	4	467 0 0	3	..	51 17 9	8	2	3	403 18 0	2	..	50 9 9
60*l.* ,, 70*l.*	4	..	3	247 2 0	..	..	61 15 6	3	..	..	180 0 0	1	..	60 0 0
70*l.* ,, 80*l.*	1	..	1	70 0 0	1	..	70 0 0	2	..	1	140 0 0	2	..	70 0 0
80*l.* and upwards	2	..	1	160 0 0	1	..	80 0 0	..	..	..	..	..	..	..
Total from School sources	142	11	32	3677 19 3	48	13	25 18 0	154	17	33	3649 14 2	49	18	23 14 0

TABLE (G).—Analysis showing the Actual Numbers who receive an Adequate or Inadequate Salary—*continued.*

TEACHERS' INCOME CLASSIFIED,	MERIONETH.							MONTGOMERY.						
	Number of Teachers.	Trade.	Office.	Income from Salary and School-pence.	House or Garden.	Other Emoluments.	Average.	Number of Teachers.	Trade.	Office.	Income from Salary and School-pence.	House or Garden.	Other Emoluments.	Average.
				£. s. d.			£. s. d.				£. s. d.			£. s. d.
Under 5*l.*	4	2	..	11 3 0	..	..	2 15 9	6	1	1	19 2 0	1	1	3 3 8
5*l.* and under 10*l.*	5	1	1	33 12 0	4	1	6 14 5	22	2	1	144 10 0	1	2	6 11 4
10*l.* ,, 15*l.*	7	2	1	88 16 8	4	..	12 13 10	22	4	5	262 19 0	1	1	11 19 0
15*l.* ,, 20*l.*	7	..	1	116 10 0	1	..	16 12 10	9	1	4	153 15 0	1	..	17 1 8
20*l.* ,, 30*l.*	16	3	5	374 2 0	6	2	23 7 7	28	1	9	657 18 0	6	5	23 9 11
30*l.* ,, 40*l.*	7	1	4	228 3 0	2	2	32 12 0	20	1	7	668 18 0	8	2	33 8 11
40*l.* ,, 50*l.*	11	1	1	463 0 0	4	..	42 1 10	10	..	3	411 0 0	4	1	41 2 0
50*l.* ,, 60*l.*	1	..	1	55 0 0	..	..	55 0 0	2	..	1	105 0 0	..	..	52 10 0
60*l.* ,, 70*l.*	..	..	..	..	..	..	..	3	..	1	184 14 0	2	..	61 11 4
70*l.* ,, 80*l.*	1	..	..	70 0 0	..	..	70 0 0	..	..	..	..	..	..	..
80*l.* and upwards	1	..	1	80 0 0	1	..	80 0 0	1	..	..	88 0 0	1	..	88 0 0
Total from School sources	60	10	15	1,520 6 8	22	5	25 6 9	123	10	32	2,695 16 0	25	12	21 18 4

	THE SIX COUNTIES.						
				£. s. d.			£. s. d.
Under 5*l.*	34	5	2	104 18 0	1	3	3 1 8
5*l.* and under 10*l.*	73	13	6	495 7 0	8	5	6 15 8
10*l.* ,, 15*l.*	78	9	11	937 13 2	16	6	12 0 5
15*l.* ,, 20*l.*	73	6	19	1226 8 10	20	5	16 16 0
20*l.* ,, 30*l.*	143	14	29	3408 12 6	51	15	23 16 9
30*l.* ,, 40*l.*	102	6	27	3398 7 11	46	12	33 6 4
40*l.* ,, 50*l.*	69	3	18	2889 0 5	32	6	41 17 4
50*l.* ,, 60*l.*	29	2	10	1499 18 0	7	..	51 14 5
60*l.* ,, 70*l.*	11	..	4	671 16 0	4	..	61 1 5
70*l.* ,, 80*l.*	5	..	3	355 0 0	3	..	71 0 0
80*l.* and upwards	8	..	5	733 0 0	7	1	91 12 6
Total from School sources	625	58	134	15,720 1 10	195	53	25 3 0

In *Llanferras* endowed Church school, in the county of Denbigh—

Neither master nor mistress has received any kind of training or preparation for their present employment. The master, having lost an arm, commenced teaching at the age of 19, and has been so employed for four years: he speaks English with a strong Welsh accent and idiom, and ungrammatically. His mode of conducting his school is altogether old-fashioned. No system is adopted either for teaching or maintaining discipline. The mistress was formerly a dressmaker.

In the Churchschool at *Llanfair-is-gaer*, county of Carnarvon—

The master was formerly a shopkeeper. Having been disabled by an accident from active work, he became a schoolmaster, and spent two months and a half at Carnarvon to learn the National system. He speaks very broken English, both in point of grammar and pronunciation; and his questions on Scripture were feeble.

In *Pentrecaehelyn* Church school, in the parish of *Llanfair-dyffryn Clwyd*—

The master was formerly a quarryman. Having met with an accident by which he fractured his leg, he determined to commence teaching; but instead of attempting to be trained for the purpose, or preparing himself by an elementary education, he commenced learning Latin and Greek, and, after pursuing these studies for nine months, set up a school. He is unable to pronounce a word correctly, and his English was a literal translation of Welsh thoughts. His school is conducted upon the old fashion of private adventure-schools, and not in proper discipline.

In the Church school at *Rhyl*, county of Flint—

The present master has been engaged in teaching for four months only: he was never trained for the purpose. He is unfortunately extremely deaf, and can neither detect mistakes nor ascertain when his scholars are creating a disturbance.

The deplorable condition of the Church school at *Llandrygarn*, Anglesey, is to be attributed to the system of employing aged and infirm persons, who are past work, to discharge the duties of a schoolmaster.

None could read simple passages in a spelling-book correctly; none could repeat any portion of the Church Catechism; none had any knowledge of Scripture or of the truths of religion. A boy, who professed to be reading in the New Testament, thought that Jesus Christ was another name for Moses. He could not tell what was meant by the Bible. This was an English boy. Another, also reading in the New Testament, when asked, "Who made you?" replied, "Jesus Christ." Another boy, examined in Welsh, had heard of God, but did not know who He was, and could state nothing about Him.

The master is aged and infirm. He appears to have had no education; and, although professing to teach English only, he understands it so little himself that I was compelled to employ an interpreter in order to communicate with him.

The evil effects of employing persons of this description will be seen by reference to the full reports of the respective schools, given in the Appendix.

Teachers compelled to follow other occupations or trades.

It appears from the foregoing table respecting the income of teachers, that 107 teachers receive less than 10*l.* per annum, 185 less than 15*l.*, and 258 less than 20*l.* in return for their exertions. It is clear that a pittance so meagre would not suffice to provide the means of livelihood; it is therefore necessary to combine some other occupation with that of teacher, in order to induce even the poorest to undertake the business of instruction. In schools which are not connected with the Established Church, the masters are frequently ministers or local preachers in connexion with some Dissenting congregation. In Church schools the master is frequently made parish clerk, constable, overseer, or collector of taxes; and the schoolmistress takes in needlework. Other teachers combine some petty trade or craft with their scholastic duties. These occupations will be found noted in the tabular reports of the several schools, whence it appears that schoolmasters are employed as village shopkeepers, gardeners, small farmers, coopers, barbers, shoemakers, and even publicans. Some are compelled to work as agricultural labourers, and others are in the receipt of parochial relief. Many are appointed to the office of teacher by the parochial authorities, in order that they may not become chargeable to the parish.

Qualifications of teachers:

The qualifications of those who become teachers may be inferred from preceding statements. Persons are appointed to conduct important schools who are unable to speak or even to understand

knowledge of English:

English. In addition to the extracts already given, which incidentally illustrate this subject, I select the following evidence. It will be remembered that, with one exception, all the schools in North Wales have been established for the purpose of teaching English among Welsh masters.

In a well-supported school in the parish of *Llanbrynmair*, county of Montgomery,—

The master is a village shopkeeper. He has never been trained to teach. He appeared unable to maintain discipline, as the children laughed at everything which was said to them. He was unable to speak English correctly, but asked the following questions:—"Did God *heard* their groanings?" "What did Moses *said?*" "To where he *led* his flocks?" "What did John *worn?*"

In the large National school at *Llanfair Talhaiarn*—

The master was formerly a farmer. He has never received any kind of preparation for his present employment. He spoke English (which is the only language professed to be taught in the school) very incorrectly; *e. g.* "Where *was* God appeared to Abraham?" "What God *said* to him?" "Did God *made* the world?" He could with difficulty understand what was spoken to him in English, and was unable to detect the mistakes committed by his scholars. Five could repeat a portion of the Church Catechism; but they knew it by rote only, and did not understand the meaning. They appeared to know nothing either of Scripture or of the truths of religion. Could not tell which part of man was immortal, his body or his soul; in how

many days God created the world; could not say how many days there are in a week, or how many months in a year. It appears that no one assists the master to give religious instruction.

In Gwydyr Church school, parish of *Bettws-y-coed*—

The master was formerly a draper's assistant in London. He has been employed as a teacher for 10 years, but was never trained. His total income from the school is 19*l.* per annum, and he makes only 1*l.* from other sources; but he was clean and respectful in his manner. He spoke very bad English. He said "*hypocrissy*" for "hypocrisy;" and talked of "only four of them *gone* about a week into the Testament." In order to teach the children English, at night, when the school is dimissed, he gives each "a word," with the signification, and these are to be remembered till the next morning. He had but very little government over the school, and he was careless in hearing the lessons. He allowed his own little daughter to say her lesson to him thus:—"*Cla, sla; cle, sle; cli, sli,*" &c. As he did not correct her at all, I asked him if he taught her to say so? He replied, "No, sir; *he*" (the daughter) "is very bad for learning."

In the Church school at *Maentwrog*, county of Merioneth—

The master was formerly a sailor. He has been 30 years engaged in teaching. Before commencing his employment he spent three months at a National school in Wales, in order to learn the system. This is all the training he has received. He appears to have had but little education. He speaks English indifferently, and writes incorrectly. In his school register I saw the following entries: "*Stuborn* girl;" "*verry* bad;" "her parents gave *to* much her own way."

In Rhiulas school, parish of *Llansilin*—

The master is 34 years of age; he has been a teacher 12 years, but has never been trained. He was formerly a blacksmith. He understands English, but not well; and he speaks the language most incorrectly. For *father* he said *faythe*r; and he pronounced the word *counsellor* as if written *gounzellor*. It would be profane to repeat the mistakes he committed in putting Scripture questions, which in other respects were creditable.

In a Church school in the parish of *Llandwrog*, county of Carnarvon, situate in an important district abounding with slate-quarries,—

The master appears to have had very few opportunities of receiving instruction. He speaks broken English. He asked such questions as these: "How many Gospels *are?* How many Apostles *are?*" &c. Although grammar and geography are professed, nothing was known of either subject. The master did not appear to detect the blunders which his scholars committed: "Brethren" he admitted to be the singular number, and the word "child" was stated to be the singular number of the plural "women." In geography, I was told that Wales is to the east of England, and Ireland to the east of Wales. The questions were put in Welsh as well as English. Of Holy Scripture the scholars were very ignorant, although attempting to read the most difficult passage in the Epistle to the Galatians, upon which

subject the master assured me they could answer questions. It would be profane to detail the mistaken answers which were given.

In a Church school in the parish of *Penegoes*, county of Montgomery—

The master has not been trained to teach, and appears to have had no opportunities of education. He speaks English incorrectly in every respect. He pronounced wild, *weeld*; region, *ragion*; sort, *short*, &c.; and his questions, in catechising, were ungrammatical, *e. g.* "What *he say* of him?" with innumerable other errors of a similar kind. Among his pupils there was not one who could tell me who was the Father of Jesus Christ, the number of His disciples, or the name of any one of the disciples. Two were able to read a verse of the Bible, but all have contracted a habit of stammering and repeating the same words over and over again, which it will require much pains to eradicate. They understand scarcely a word of English.

ng mas- of Eng- extrac- .

This ignorance of English is not confined to teachers who are natives of Wales. In schools taught by English masters the children are taught the bad grammar and mispronunciation incident to the provincial dialect of the teacher.

In a large free school at *Holt*, county of Denbigh—

The master speaks English with a broad Cheshire dialect, and very ungrammatically. He said he "went and *teached*" some "byes" (boys). He prefaced a question as to whether I had not met with many "ignorant schoolmasters," by saying *me* being an interested party." And while I was examining a class, he directed the children to "stand *backer*." He used no book in hearing the reading-lesson, and when he thought a blunder was committed he corrected it by committing another.

In an important Church school, well supported by subscriptions, at *Halkin*, county of Flint—

The master is an Englishman, 39 years of age. He speaks English incorrectly, and his pronunciation is very bad. He says *whoole* for *whole*, *han* for *an*. In hearing a little boy repeat a lesson, he said, "O-*hen*-e, what does that spell? *One*, isn't it?" In questioning the first class, he said, "When the apostles returned, what did he tell them *hall*?" The mistress is an Englishwoman, and speaks very much with a Lancashire accent. She appears to have had little education.

Such is the ignorance of English among the majority of Welsh teachers. Among the rest it is rare to find one who has ever thought of the importance of explaining or interpreting English to his scholars, and hitherto no attempt has been made to carry out systematic instruction in English.* The following extracts illustrate the course pursued by most teachers:—

In the free school at *Aberffraw*, Anglesey—

* In the British and Foreign school at Ruthin, an English and Welsh vocabulary is employed, and the master of the National school at Machynlleth has compiled a small work of the same description; but these are rare exceptions: in by far the majority of schools the children are left, in the words of the masters, "to pick up English as they can."

Course pursued in teaching English by Welsh masters;

The master has the reputation of being a good scholar, but he has never been trained to teach, and his method of teaching is very antiquated. He has no books, except one or two Bibles, a Church Catechism, and a copy of Walkinghame's Arithmetic. None of the children can read with ease. They understand nothing of what they read in English, and are unable to translate the simplest English words into Welsh. The master assured me that they knew nothing of the meaning of what they read; that it was impossible for them to do so, considering that at home they never heard a word spoken in English, and considering the utter worthlessness of his materials for translation. He does not attempt to assist them by any system of interpretation *vivâ voce*, or by any kind of explanation in Welsh of what is read or learned. Under such circumstances it is difficult to comprehend how any ideas can be communicated between a master and his scholars.

In the Church school at *Caerwys*, county of Flint—

Both teachers admitted that their pupils do not understand what they read or hear from ignorance of English, yet no system of interpretation is attempted, and neither teacher professes to ask any questions or to give instruction upon the meaning or history of the Bible; consequently the children know nothing of Scripture. 15 were able to repeat parts of the Church Catechism; but if questioned out of the usual order, their answers were extravagantly wrong: 3 boys in the first class were ignorant of the Commandments, and one of them of the Lord's Prayer. The first girl in the school said, that to "descend" meant to *go up*, and that "hell," in the Apostles' Creed, signified *the place of torment*. Even to Dr. Watts's Catechism, which is employed in the school, I received the most incongruous answers when the questions were asked irregularly. The first girl in the school said that James, John, Abraham, and Isaac, were four of the twelve apostles of Jesus Christ; yet 25 pupils had been members of the school for more than three years. The most ignorant pupils had attended school for periods varying from five to seven years. Even in reading they were unable to pronounce a word distinctly, and what they had learned by rote was rendered unintelligible. No subject appeared to be taught or learned intelligently. The children were unable to take down a sum from dictation, and could not work a simple process of multiplication without referring constantly to the Multiplication Table.

In the Church school at *Capel Curig*—

One boy said that *James* was the *mother of John the Baptist*. The children are questioned in Scripture only once or twice a-week. The master said he could get no better answers, because the children hardly knew what he said. Although he is a Welshman, he never questions them in Welsh. I tried both languages, but could get no good answers.

The master understands English, but does not speak well. He was formerly a shopkeeper, and has never been trained to teach. He has been a schoolmaster nearly 20 years.

In the Church school at *Rhyl*,—

The attainments of the scholars were exceeding low. The head girl could not repeat the Belief. I asked a few of the easiest questio

upon Holy Scripture, but none could answer them until translated, and then it was necessary to put them in the form of leading questions. None could tell me the Welsh for the word Gospel; none knew what sin Judas Iscariot committed. They said that Jesus Christ remained in the grave for 40 days; and none knew for what purpose Jesus Christ will come again at the last day. It appears that the children never read the Bible in Welsh, English alone being used, even in the Sunday-school. On the other hand, with the exception of two or three who are English, they understand nothing of any language but the Welsh, so that their ignorance on all subjects is not surprising. Interpretation is occasionally taught, but not upon any system, or apparently with success.

In the Church school at *Bodewryd*, Anglesey—

When examined in Welsh, some of the children could read the New Testament pretty well, and were able to answer some easy questions respecting its contents. In English they could neither read nor understand. One boy cou'd repeat the Church Catechism in Welsh and in English; but there was no process of interpretation going on in his mind. If prompted with the first word or two of an answer in Welsh, and afterwards with the corresponding words in English, he would repeat the rest of the answer in both languages, without knowing that he was stating the very same thing.

The consequent hindrance to mental development in every branch of knowledge is inevitable; all books at present used in Welsh schools for instruction in history, geography, and higher subjects being written in English. In the British and Foreign School at *Llanuwchllyn*—

Upon all higher subjects the information of the pupils was confused and desultory. A young man, 18 years of age, believed the world to be divided into twelve parts; another conceived Asia to be a large mountain in America. The majority of the scholars are entirely ignorant of the English language, and all they read is necessarily unintelligible to them. In fact, there was not one in the school who had such a command of English as to make it the medium of thought. In stating that one excelled in English grammar, I mean that he had committed the rules to memory. He had but few words at command, and the little he said in English was quite ungrammatical. With reference to those who were learning geography and history, their progress appeared to be checked by their very limited acquaintance with the language in which the information was communicated.

Owing to their ignorance of English, the master finds it necessary to convey most of his instruction in Welsh. Even in teaching "the grammarians," as he styled them, he is accustomed to talk Welsh.

English hers.

In schools where English teachers are employed, the confusion and ambiguity is increased. The following extract from the Report on the Church school at *Brymbo*, in the parish of *Wrexham*, illustrates the course adopted in such cases:—

The mistress does not understand Welsh, and finds great difficulty in conveying ideas to her pupils. She employs a child to explain to

the class an English word by a Welsh one, but is unable to detect whether the Welsh interpretation is correct; and so little English is known by any of her pupils that this is seldom the case.

In the Church school at *Cyffylliog*, Denbigh—

Of those present, four or five had a very slight acquaintance with English; the rest could understand nothing but Welsh. The mistress understands English only, and can convey no ideas to the pupils except by the help of one of the older girls, who acts as interpreter. Under these circumstances little progress can be made, and none in the absence of the interpreter.

The mistress has never been trained to teach, but spent six months in 1843 at a third-rate National school in North Wales to learn the system.

The ignorance of the scholars in the Church school at *Llanfynydd*, county of Flint, illustrates the effect of this system:—

I found five scholars who could read a verse of the Bible, but none who could write well upon paper; none who could work a sum in compound arithmetic correctly, or answer questions upon Scripture. They were ignorant of the birthplace of Jesus Christ; of his death, burial, and crucifixion. They are for the most part Welsh children, and unable to understand the greater part of what they hear read in English. On the other hand, the master does not understand Welsh, and no kind of interpretation or explanation is attempted.

The master was formerly a labourer, and now keeps a toll-gate. He has never been trained to teach, and appears to have been little educated. He did not know the meaning of the most common English words; did not know what was meant by teaching children in classes, and assured me that he had no classes in his school, although there was a class before him at the time. He instructs his pupils to pronounce very many words incorrectly, so that after they leave school it will be necessary for them to unlearn much which they have here learned amiss.

In many cases the English teachers who are employed appear unconscious of any necessity for interpreting the unknown language which it is their business to teach. In the important Church school at Ruthin, containing 208 scholars—

The attainments of the scholars were, for the most part, acquired under the preceding master, who had resigned the school a few weeks before my visit. The present master is an Englishman, and understands nothing of Welsh. He adopts no system of interpretation, although all his pupils are Welsh, and have no other means of acquiring a knowledge of English. He has been trained for eight months at the central school, Westminster, but there is no appearance of improved method in his government or mode of teaching. The questions which he put were few, slowly conceived, and commonplace, and his pronunciation of English was inferior to that of many Welsh masters.

The same defect is observable in superior schools. In the free grammar-school at *St. Asaph*, in which Latin and the classics are taught by a superior master,—

Six boys were reading the outlines of English History, published by the Christian Knowledge Society; but, with the exception of one boy who was born of Scotch parents, none were able to answer miscellaneous questions correctly. The language of the book they were reading was unintelligible to the Welsh boys, and there was no system of interpretation practised. None could explain in Welsh or English the meaning of the words, "A sanguinary conflict ensued," although they could interpret the words equivalent, "A bloody battle followed." Those who learn Latin are provided with grammars, dictionaries, and vocabularies; but here as elsewhere no hand-books have been provided for learning English, although English is to many of the pupils as unintelligible as any dead language. This accounts in some measure for the limited knowledge of Scripture History in this school. The Scotch boy above mentioned was well acquainted with the Old and New Testament, but among the Welsh pupils I found no adequate knowledge of the Bible, although all read it daily.

" Welsh ."

The following extract from the report upon a school at *Llandyrnog*, county of Denbigh, contains mention of a custom which has been invented in the hope of promoting a knowledge of English:—

My attention was attracted to a piece of wood, suspended by a string round a boy's neck, and on the wood were the words, "Welsh stick." This, I was told, was a stigma for speaking Welsh. But, in fact, his only alternative was to speak Welsh or to say nothing. He did not understand English, and there is no systematic exercise in interpretation.

The *Welsh stick*, or *Welsh*, as it is sometimes called, is given to any pupil who is overheard speaking Welsh, and may be transferred by him to any schoolfellow whom he hears committing a similar offence. It is thus passed from one to another until the close of the week, when the pupil in whose possession the *Welsh* is found is punished by flogging. Among other injurious effects, this custom has been found to lead children to visit stealthily the houses of their schoolfellows for the purpose of detecting those who speak Welsh to their parents, and transferring to them the punishment due to themselves.

fications aching g.

Teachers who are unable to pronounce English cannot be expected to give instruction in the art of reading. I have frequently observed teachers reprove their scholars for pronouncing English words correctly, and mislead them by a false pronunciation. The consequences are seen in a subsequent table, showing the attainments of the scholars, whence it appears that, of 19,521 scholars examined, only 149 were found able to read with propriety and expression. In a large class of schools the teachers have had so little education themselves that they scarcely profess to teach reading, but confine themselves to hearing their pupils spell columns of polysyllabic words; a task which is performed in a confused and gabbling manner, which makes it impossible to ascertain whether it is performed correctly or not.

In the Church school at *Dolwydellan*, county of Carnarvon—

The master is 64 years of age, and, without ever having been trained or prepared in any way, has been a teacher 34 years. His previous occupation was that of cattle-dealer and drover. Having, in pursuit of this calling, had frequent occasions to go to England, he managed to pick up a little English; and this appears to have been the main part of the stock with which he commenced business as a schoolmaster: but he speaks English very incorrectly. Upon my inquiring if any of the absent scholars could speak English, he said, "There's only him as is in arithmetic as can" (the boy alluded to was absent); yet he alleges that he is accustomed to teach by interpretation, and to question the children in Scripture, once a-week. As to controlling the scholars, they positively laughed at his attempting to do so. His method of teaching is quite old-fashioned. There is nothing in the school but rote. In point of fact, reading is little taught; all spell, and a few read. He told me that he "kept them long spelling."

The surprising ignorance of the scholars in the Church school at *Llanfihangel*, county of Montgomery, a school which receives the benefit of a large endowment, is owing to the same defective system:—

I found none able to read a verse of the Bible correctly, or to write well upon paper; only one could remember any part of the Ten Commandments, and could not repeat the Fourth Commandment through, although he had been for seven years a member of the school. Of the facts narrated in the New Testament, the pupils were, with two exceptions, totally ignorant. These two children were members of Sunday-schools; their knowledge did not extend beyond the first outlines of the Gospel history, although they had been in school for six and seven years respectively.

The master has never been trained to teach. He appeared to understand very little English, and declined to take any part in the examination, but remained doing nothing, or reading a book to himself, until I had concluded. He states, that he "learns them to spell," but seldom makes his pupils read, and does not ask questions, or teach them Scripture history, or religious knowledge, for want of books.

In many schools all the children in a class are required to read simultaneously, so as to prevent the possibility of individual correction or progress, as in the Church school at *Llanenddwyn*, Merioneth:—

Neither teacher has been trained to conduct a school. The master speaks English incorrectly. His grammar is defective; he is slow and old-fashioned in his method of teaching, and there is no attempt at organization in his school. I saw one monitor, but he could not understand a word of English, nor did he appear to be doing anything. The master called upon them to interpret words into Welsh, but did not profess to ask them questions either on the sense of what they read or on Scripture history. The children observed no discipline, but, as soon as their books were distributed, all read out aloud simultaneously, making a deafening noise. The master allows them to read the same verse one after another till they know it by rote.

Even in the best schools the scholars are allowed to read th

same book repeatedly, until it ceases to be an exercise, even for the memory.

Writing. The art of writing is the *forte* of Welsh masters. It forms the only branch of English education of which Welsh parents, and in many cases the promoters of education in Wales, are competent to judge. Much time is therefore consumed by the teachers in perfecting themselves and their scholars in this accomplishment. They are in the habit of setting a manuscript copy in every fresh page of the writing-book of each scholar, a process which in larger schools occupies all their leisure time, and excludes every opportunity for improvement in higher subjects. In examining these copies, I have often found startling mistakes in grammar and orthography written by the master in a hand which might otherwise have been mistaken for copperplate, and carefully transcribed by the scholars in every line of the page below. The following letter, written in a fair Italian hand, was addressed to me by a schoolmaster in a populous mining district in North Wales :—

"Honoured Sir, ——— *9th March*, 1847.

"I was feeling much grievious for not been present when your Assistant came to visit my school, I was that day in a Funeral one of my relation Brother in law that was the cause,—And now at your desire I shall in this place obey to give and answer to your questions.

"Question, of teaching Catechism in th shool i have not put some questions myself from the Holy Scriptures. I Learn the Creed the Ten Commandments and the Lord's Prayer for them.

"What do i teach them is spelling, reading, writing, an arithmetic, some of the gramma also of the geography some, they are all But young for the two last named."

Arithmetic. Many teachers have a practical skill in working sums in the four first rules of arithmetic, but very few possess an intelligent knowledge of the elements of the science, or of the reasons upon which simple arithmetical operations are based. Yet more inconsiderable is the number of those who have studied the best method of teaching arithmetic to others. In modern National schools the teachers are occasionally furnished with black boards, but are in general ignorant of the end for which black boards were designed, and employ them in a manner which allows the children to copy each step in the process without comprehending the reason why the result is correct, or the end to be gained by it. The majority of schools are not provided with these materials, but the teachers pursue the antiquated method illustrated by the following report upon the free school at *Overton* :—

The master dictates each step to a whole class, who repeat it after him in a chanting tone, thus:—"About an inch from the top, and an inch from the left-hand side, set down seven." When this is repeated and accomplished, the master continues, "About half an inch to the right, set down six." The consequence of this system is a total ignorance of notation, and of the value of numbers and figures, so that

the pupils are unable to set down "seventy-six," or any other number above the value of units. Out of six who professed to know arithmetic, only two could work a plain sum in Addition.

In such cases, if the pupils cannot copy from the master, they copy from each other, and a long operation is exhibited as the unassisted performance of each child in a class of 30, whereas every step has in fact been copied, right or wrong, from some one scholar who is supposed to be most proficient in the class.

In the great majority of schools arithmetic is not taught in classes, but the scholars are left to acquire a knowledge of the science by the aid of the *Tutor's Assistant*, a work in which the rules are expressed in terms which an English scholar would not understand, and which few English masters could explain. To Welsh pupils and teachers it is equally unintelligible. The children may be seen endeavouring to imitate the examples contained in this work, and carefully transcribing them, together with the rules, into account-books, which are exhibited to the visitors and examiners as evidence of the progress which the school is making. In the mean time they are often found to know nothing of the value of numbers or figures. I have scarcely found one in thirty Welsh schools where the children who learn arithmetic have been able to take down a sum from dictation correctly: for 1847 they would write 8,0047, or 7481, or any combination of figures but the right one. Even the course prescribed in the *Tutor's Assistant* is inverted, the tables of Addition and Multiplication are neglected, and children who profess to understand the higher rules of arithmetic may be seen counting on their fingers, or by notches and marks on their slates, and referring to the tables printed at the backs of copy-books, in order to ascertain the amount of 6+8, or 5 times 9.

Qualification for higher branches of secular instruction.

The following extracts illustrate the qualifications of teachers to give instruction in the higher branches of secular knowledge—as grammar, history, geography, &c.

In Trinity Church school, in the parish of *Llanfawr*, Merioneth—

In English grammar, a class of 5 were able to repeat portions, but they did not profess to understand the application of rules or the meaning of definitions. If asked, "What is an article?" they replied, in the words of the book, "An article is, &c., as a man, a tree, a horse;" but were unable to distinguish between the article and the substantive, or say whether *man*, *tree*, and *horse*, were articles or not. The master professed to teach them first the rules and then the application.

In a school at Efailrhud, in the parish of *Llanrhaiadr*, Denbigh—

The master was formerly a farm-servant, but has followed his present employment for seven years without having received any training. Although he understands English tolerably well, he speaks with a strong Welsh accent, and very ungrammatically. He spoke of children

who had been "*sended*" to his school. His method of teaching grammar is unusual. He reads the book, and the children repeat after him as if making responses at church. It was lamentable to hear him mispronounce almost every word he uttered, and the children closely imitating him. A *noun* he called a "*noon*."

In the National school at *Llanelidan*, county of Denbigh—

There were scholars who had read 76 pages of the History of England, comprising an outline of the narrative to the reign of Henry VI. Upon questioning them, I found that they knew literally nothing at all of the subject; and when I asked the master the cause, he said that he was thinking he had better let them read the book "*onest* over, and *then* catechise them upon it." By which means, they were allowed to remain in perfect ignorance of the contents of the book till they had finished its perusal.

It is needless to multiply illustrations of the inability of the present teachers to give instruction in these subjects. Their extremely limited knowledge of English, combined with the fact that all the books at present employed for teaching grammar, geography, and history are written in English only, prove that such instruction is impossible. Even if the teachers were competent to understand the books which they employ, and to acquire a comprehensive knowledge and mastery of the subject sufficient to explain the difficulties which must occur to the minds of children in a manner adapted to their capacity, a further impediment is presented by the prejudice of Welsh parents against the employment of their own language, even as a medium of explanation. "In the day-schools," say they, "we wish our children to be taught English only: what good can be gained by teaching us Welsh? We know Welsh already." In fact, of these higher branches of secular instruction, the only one which is taught in a considerable number of schools is grammar. It appears from a preceding table* that about one-third of the schools at present in operation profess to give instruction in grammar, and, with two exceptions, in English grammar only.

Grammar. In the greater number of cases, grammar is taught not as a science, or as a subject to be addressed to the understanding, but as an exercise of memory only, so as to become a matter of pure skill in the same manner as reading and writing. The teacher requires his pupils to commit to memory page after page of Murray's Grammar, or of some cheaper treatise contained in one of the various spelling-books provided by the parents. The definitions and explanations in these works, which would be difficult to an English scholar, are incomprehensible to Welsh children, and the teacher, even if competent to interpret, neglects to do so. No part of the subject is illustrated by familiar examples suited to the capacity of children; and in the conversation

* Table (C), p. 427.

of the teacher, the rules of syntax and grammar are far more frequently broken than observed. Instances might be multiplied of schools in which the master, while perfecting his pupils in the rules and theory of grammar, violated every rule both in speaking and writing.

Geography. With respect to geography, in the majority of schools, there is nothing to indicate that the teachers are aware that such a science exists. Some possess a map of Palestine, from which they profess to give instruction in Scripture geography, but the scholars have no conception where Palestine lies with respect to any other country in the world, and cannot distinguish north from south upon the map. In the few schools which are provided with the requisite books and maps, geography, like grammar, is taught as an effort of memory, and not as a means of enlarging the intellects or extending the knowledge of the pupils. Whole classes may be heard repeating with one response the definitions of longitude and latitude, of equatorial and equinoxial lines, of circumference and oblate spheroids, in phrases which might possibly be intelligible to an English scholar, but to a Welsh child are as unmeaning as the technicalities defined. Even the familiar illustrations contained in the modern and improved treatises on geography are committed to memory, and thus divested of their meaning. But it does not appear to have occurred to the teachers, or even the visitors and promoters of schools, that to Welsh children even English definitions need to be defined, and the most familiar illustrations to be illustrated.

In the best schools I found occasionally a remarkable degree of proficiency in pointing out places on the map, an art which the natural quickness of Welsh children enables them readily to acquire, as involving a knowledge of no language except their own. But at best their skill is useful only as means towards an end, and, taken alone, is as unprofitable as that of a librarian who can find the position of every book in a library, but is altogether ignorant of the contents of any. These children can point out many places, but have no idea of their inhabitants or productions, of the peculiar climate or features of the several countries, or of their relations to each other.

Upon the whole, even in the best schools in North Wales, the true method of teaching geography is inverted; the geography of home is neglected. Children who are perfect in definitions, and can point out islands, straits, mountains, and promontories in the other hemisphere, suppose that such phenomena have no existence in North Wales; yet few countries afford an intelligent teacher such facilities for instruction. From the top of a Welsh mountain with every variety of phenomenon before him, he might teach more on a single holiday than has yet been taught in any school, by explaining that difficulty which never ceases to perplex the minds of children—the connexion between the real appearance

of the earth and the conventional representation of it by geographers.

Qualifications for giving instruction in religion.

It appears from the foregoing table that, of the entire number of schools provided for the poor, those established in connexion with religious bodies, or with the view of perpetuating particular religious creeds, are nearly four times as numerous as schools for general education unconnected with a sect or church. It is, therefore, of the more importance to ascertain the qualifications of teachers for imparting a knowledge of Holy Scripture, and of the truths of religion.

In Holy Scripture.

With respect to Holy Scripture, the following extracts illustrate the attainments of a class of teachers who have large and important schools committed to their charge :—

In the Church school at *Corwen*, county of Merioneth—

None appeared to understand what they were reading, and the master was not able to explain. He even explained wrong: *e. g.*, "There came a dearth over all the land of Egypt." Master, "What is a dearth?"—No answer. Master, "A dearth means a *dew* or *darkness*." He professed "to question them *sometimes*, when a public examination was at hand." At my request he asked them questions upon what they had been reading, but his questions were of the most ignorant description, consisting of no more than a repetition of the commencement of each verse successively in an interrogatory tone : in reply to which the children repeated in a loud voice the remainder to a full stop. As the Bible and Church Catechism were the only subjects taught, I examined the scholars in both. The answers were very few, and those grossly ignorant :—Jesus Christ wrote his own history, as given in the Gospels. Others said it was written by his disciples, and that St. Mark and St. Luke were two of the twelve apostles. No one could explain what a *miracle* meant; no one could remember an instance of a miracle. St. Paul was a friend of Jesus Christ when he was on earth. The word *Acts*, in the title *Acts of the Apostles*, meant a tool, such as coopers use. Out of 14 who professed to know the Church Catechism, 5 were ignorant of the Commandments, and only 2 knew the answers to the questions respecting the Commandments and the Lord's Prayer, and those two repeated them by rote, making mistakes which destroyed their sense—"that it may please him to save and *descend* us," &c. The master stated, in excuse, that "they did not remember the Catechism well at that time of the year (it was in January) ; they were not accustomed to keep it up all the year round, the country people not liking it. Just before Lent time, they were used to learn the Catechism."

In the Church school at *Llandysilio*, county of Denbigh—

The master is a mere boy, 19 years of age.* He has never received any kind of training. He appears incompetent to give instruction. During my visit he even instructed them wrong. "Was St. Peter one of the twelve apostles?—*Ans.* "No." "What was he then?"—No answer. Master (informing the whole school), "He was one of the seventy." In examining them upon the passage of Scripture which *had been* read, Acts i. 1, "The former treatise," &c., I said, "St. Luke

wrote two books; The Acts was the second, what was the first?"—*Ans.* "St. Matthew—no, it was St. John." I applied to the head boy, and asked him the simplest questions—"Who was the mother of Jesus Christ?"—*Ans.* "God." Again (the same boy), "Judas Iscariot was a good man. I never heard how many gospels there are. I never heard for what purpose Jesus Christ came upon earth. I do not know how long it is since Jesus Christ was born, nor the day upon which we keep his birth in memory" (though the Christmas holidays were barely over). "Jesus Christ died like other men—a natural death—he died in his bed." The master alleged that only one, who was an English boy, could understand what I said; that the rest could only understand Welsh; I therefore requested him to explain a simple question to the class in Welsh, upon which he admitted that he knew very little of the Welsh language, and not sufficient for that purpose. I believe that he did his pupils injustice, for I observed that, when at play in the churchyard, they conversed with me in intelligible English. The master said that his pupils knew the Church Catechism; I therefore asked, "What is the first commandment?"—No answer. (To the head boy) "Can you repeat the Belief?"—"I believe in the Holy Ghost." "If you cannot repeat the Belief, repeat the Lord's Prayer." He repeated the beginning, as far as "thy will be done on earth"—then continued, "as it is against us." The Creed being at length repeated between them, I asked the English boy, "What do you mean by the resurrection of the body?"—*Ans.* "Amen." The master complained of the difficulty he experienced, as the children could not understand English, and he could not translate it into Welsh; that his teaching was therefore confined to writing and a little accounts. But only one boy professed to know anything of arithmetic, and he could not write down 104. There was only one slate in the school.

In the Church school of *Llanynys*, in the same county—

Of Holy Scripture nothing was known, and the master appeared unable to give them instruction in this subject. When his pupils stated that Pharaoh was the king of Israel, he commended them, saying, "Very good." He has never been trained to teach, but has conducted a school for 35 years upon the old-fashioned method of private schoolmasters. He seldom attempts to teach interpretation, and his scholars cannot distinguish between their right hands and their left when asked to do so in English. He himself understands English but imperfectly, and speaks it without any regard to grammar or pronunciation, calling British *Brutish*, with other mistakes.

Ignorance of Scripture, however, is less frequent among Welsh teachers than ignorance of the proper method of teaching Scripture to others. Owing to the prevalence of Sunday-schools in Wales, adults among the poorest classes are far better acquainted with the Bible than persons of the same class in England; consequently the teachers who frequent such schools possess a better knowledge of Scripture than would be inferred from their deficiency in other qualifications; but being accustomed to read and explain the Bible in Welsh, they are at a loss when confined, as in all day-schools, to the English version and the English language. On the other

hand, in the great majority of Church schools little effort is made by the teachers to give intelligent or lively instruction in Holy Scripture in a form adapted to the minds of children. This object is presumed to be attained by employing the Bible, or selections from the Bible, as the only hand-book, and by excluding secular subjects. To interpret, to explain, or illustrate, are deemed superfluous, or, if attempted, are performed by the aid of printed questions, which, being learned by rote by teacher and pupil, prove alike useless and injurious to both.

In catechisms.

Among the various catechisms and religious formularies in use in North Wales, that of the Established Church is alone enforced as a subject of instruction. It is taught sometimes without explanation, sometimes accompanied by larger or smaller treatises, containing explanations, commentaries, glossaries, and Scripture proofs; but whatever catechism was employed, I do not remember five schools in which the teacher was heard to accompany it by original questions, or to explain in his own words the nature of the truths to be conveyed. In all cases the employment of a form of questions and answers has induced the teacher to suspend all intelligent exertion; the formulary has been left to work its way into the mind of the pupil, and the process of learning it by rote has deprived it, as in the case of the definitions and illustrations of grammar and geography, of all significance and vitality. I do not remember five schools in which the most perfect repetition of the catechism in any language, or with any amount of glossaries or exposition, could safely be taken to indicate a real understanding of the subject. The fatal effects of this system will be illustrated in a future part of the Report,* by extracts from evidence respecting the attainments of scholars in religious knowledge.

Moral qualifications, discipline, and general moral influence.

With regard to the moral qualifications of those who are employed as teachers, their ideas of order and decorum, their ability to control and direct the operations of the school, their modes of punishment and general moral influence, the following extracts illustrate in some measure the present condition of the great majority of schools:—

In the large Church school at *Gresford*, in the county of Denbigh—

The master and mistress are husband and wife; neither of them was ever trained to conduct a school. We found the master in a public-house; the hour was 10 A.M. The boys were in the school meanwhile, playing with all their might. In the afternoon, when I had occasion to revisit the school, I found the master again absent, and the boys making all manner of noises, playing at horses, &c. The master has no control over the school, and does not appear to think noise and confusion

* *See* pages 496—500. If the present teachers are incompetent to teach *Gospel* narratives and precepts, much less are they qualified to inculcate *distinctive* creeds and formularies.

incompatible with education. Neither has he much management of any kind; for, when the arithmetic class came to be examined without slates, instead of supplying them himself with slates in order as they stood, or directing a monitor to do so, he sent them flying in all directions to supply themselves. When he had occasion to leave the room for a short time, he took no measures to secure order in his absence, and instantly he was gone the school was a complete fair.

In the school attached to the *Montgomery* and *Welshpool* House of Industry—

There appeared to be a great want of discipline and proper respect for the school and schoolmaster. During my visit, one of the female paupers was nursing a baby, which prevented her from learning anything, and disturbed the business of the school. She appeared to be a pupil, as the master stated that "she was there saying a lesson *upon times*." Another female pauper rushed into the school during school-hours, in a manner which indicated the small respect paid to the duties of the school and the authority of the master. It appears that some of the pupils are also employed in out-door work, as I met two of them driving cattle on my way to the school.

In the Church school at *Llanfynydd*, county of Flint—

The master had no idea of governing his school, and did not attempt to suppress the tumult, uproar, and disorder which prevailed during my visit, but allowed the scholars to continue laughing, playing, and jumping upon each other's backs, boys and girls promiscuously, with such contempt for all authority, that I was under serious apprehension lest a general fight should ensue before my examination could be concluded.

In St. David's Church school, *Festiniog*—

During my visit, discipline was not attempted. The school was in a continual uproar; girls were sweeping the school-floor unbidden, and struck the heads of the boys with a broom while the examination was going on. The organization is defective, the lower classes being in total idleness while the first was examined. The monitors were neither capable of maintaining discipline nor of giving instruction.

In the large Church school at *Ruthin*, containing 208 scholars, taught by a master who has been trained for eight months at Westminster—

Neither master nor scholars appeared to have any idea of manners or discipline. While I examined the school, all remained sitting, including the master; I could not do the same, as there was no seat left. The boys sat lolling luxuriously with their hands in their pockets, and answered or not, just as they felt inclined. In the mean time all business was abandoned by the rest, who collected themselves in groups, looking on and talking. One or two monitors amused themselves by wandering about, striking the younger boys, but indiscriminately, and with no useful object in view. I could with difficulty walk across the room without catching the saliva which the boys were spitting in all directions—not through disrespect, but from habit.

In the British and Foreign school at *Ruthin*, a school which, in [illegible] of the [illegible] of instruction and the attainments of the [illegible]rs, is on[illegible] in North Wales—

The master has inspired his pupils with a desire for knowledge, but has neglected to teach them proper discipline and good manners. When any movement was required, his pupils rushed pell-mell to their places, thwarting and tripping each other; then mounted the desks and sat upon them with their caps on, swinging their legs; some peeling sticks, others caning those near them with the master's cane, the rest struggling together, talking, or playing tricks with anything which happened to be at hand. The answer sent by one boy, when summoned by the master to his place, was, that he would not come. It is to be regretted that scholars so intelligent, and making such sound progress in all subjects, should not be taught manners.

Corporal punishment.

In the majority of schools corporal punishment is employed. I have seldom seen it actually administered except by ignorant and petulant teachers, when it has always failed to produce adequate results except in noise and confusion. In a Church school in Anglesey, in which, notwithstanding, the discipline was imperfect—

The conduct of the master was wantonly severe. He was in the habit of striking the children in the face with a large rod, boys and girls indiscriminately, and without regard to merit or demerit. In this manner I saw him strike one little girl, who had committed no kind of offence, a blow which deprived her of sight during the remainder of my visit. Yet he did not appear to be naturally ill-natured, but was ignorant of any better system of discipline.

However deficient in other apparatus for instruction, few schools were found destitute of a cane or birch rod, and the general appearance of the pupils indicated that they were habitually governed by fear, and not by that moral and intelligent influence which, by enlisting the affections and awakening the attention and enterprise of children, secures the most perfect discipline and industry, and, by accustoming them to the habit of self-government, attains a moral object more valuable than mere outward decorum.

Training at Normal or Model schools.

The practice of receiving specific training at Normal or Model schools, preparatory to undertaking the office of teacher, is of recent origin in North Wales, and the real object of such institutions is still misapprehended. For many years past it has been supposed sufficient preparation to spend a fortnight at some National school in the neighbourhood, conducted by a teacher who has himself received no specific training, and, in fact, possesses no superiority over the novice whom he professes to train except that of seniority and longer experience in a defective system. Thus far the principle of training teachers has been recognised for many years.

In the year 1846 a Normal department was formed in the National school at Carnarvon, with the view of training masters for Church schools. As a Report of this institution is contained in the Appendix of Evidence, it is sufficient here to state that the master was himself trained for three weeks only, more than ten years ago; and that, in addition to his important duties, he gives private instruction *to adult* pupils, and has the charge of the largest National school *in North* Wales. The Carnarvon Training school is the principal

resort of those who can afford to be trained as National schoolmasters. For schools unconnected with the Established Church, there is at present no training institution in North Wales. The number of teachers of either sex who have received specific training at Normal or Model schools is shown in Table (H) p. 464, whence it appears that, of 643 teachers at present conducting schools in North Wales, only 65 have been trained, and that the average time spent at such institutions is six months.

Proportion of trained teachers, and average duration of training.

In stating the numbers of those who have received specific training, it is important to notice a misconception which exists in the minds not only of teachers but of the promoters of education as to the real nature of the benefit to be derived from a Normal or Model school. At present the object of such schools is overlooked, and they are made to do the work of *teaching* as well as *training to teach*. The candidate is sent to a Normal school, when he requires to be himself taught not only every branch which he is about to profess, but the first elements of English.

Design of training schools mis conceived.

In one of the best schools which I examined in North Wales, the master, while catechising the children upon a passage in Scripture respecting the Land of Promise, asked—"To whom did God promise *her* (Canaan)?" This master had been trained for six months at the Borough-road Normal school.

In the British and Foreign school, at *Llandudno*—

The master was formerly a printer. He has been trained for six months at the Borough-road. He was able to ask good questions upon the subject-matter of the lessons, but his English was bad in grammar and idiom. He allowed the children to make blunders without correcting them. He took no notice of the rude answers which they made when he spoke to them, but allowed them to jump about the school from place to place, and to play and chat with each other. It is difficult to conceive boys in school, and subject to a master, more rustic and offensive in their manners. The first and second classes were deplorably ignorant; they could not tell the number of Jesus Christ's disciples, how many Gospels there are, or whether St. Matthew was a man or a woman. When examined in grammar, the first class compared good and bad thus: "*Good, gooder, goodest; bad, badder, baddest.*" The monitors were rude, undisciplined, and ignorant, and were neither able to teach nor to maintain discipline.

In the British school at *Llangerniew*, Denbigh—

The master is 23 years of age; he has spent a month at a British school in North Wales, and attempts to imitate the British system. But some of his scholars surpassed him, both in respect of attainments and manners. His questions were slowly conceived, such as might be expected from a child who had received an ordinary education. He understands English imperfectly, and in catechising his pupils spoke incorrectly: *e.g.* "Where river Thames *is*?" "What Jesus Christ *did*?" &c. There was great confusion in the classification of his school; the discipline was not good; the children were exceedingly rude and unmannerly.

TABLE (H).—TRAINING OF TEACHERS.

TRAINING OF TEACHERS.	ANGLESEY.						CARNARVON.					
	Number of Teachers.			Centesimal Proportion to the Total Teachers.			Number of Teachers.			Centesimal Proportion to the Total Teachers.		
	Male.	Female.	Total.	Male.	Female	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Trained at Normal or Model Schools	4	2	6	8·7	10·5	9·2	5	1	6	7·8	4·8	7·0
Untrained	42	17	59	91·3	89·5	90·8	59	20	79	92·2	95·2	93·0
Total	46	19	65	100·0	100·0	100·0	64	21	85	100·0	100·0	100·0
Total duration of Training	Months 23	Months 7	Months 30	..	..	..	Months 20	Months 48	Months 68	..	..	..
Average Training	5·7	3·5	5·0	..	..	..	4·0	48·0	11·3	..	..	..

TRAINING OF TEACHERS.	DENBIGH.						FLINT.					
Trained at Normal or Model Schools	14	3	17	17·5	4·8	11·9	11	6	17	13·9	7·9	11·0
Untrained	66	60	126	82·5	95·2	88·1	68	70	138	86·1	92·1	89·0
Total	80	63	143	100·0	100·0	100·0	79	76	155	100·0	100·0	100·0
Total duration of Training	Months 78	Months 21	Months 99	..	..	..	Months 104	Months 26	Months 130	..	..	..
Average Training	5·6	7·0	5·8	..	..	..	9·5	4·3	7·7	..	..	..

TABLE (H).—Training of Teachers—*continued.*

TRAINING OF TEACHERS.	MERIONETH.						MONTGOMERY.					
	Number of Teachers.			Centesimal Proportion to the Total Teachers.			Number of Teachers.			Centesimal Proportion to the Total Teachers.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Trained at Normal or Model Schools	11	1	12	20·8	8·3	18·5	6	1	7	7·7	1·9	5·4
Untrained	42	11	53	79·2	91·7	81·5	72	51	123	92·3	98·1	94·6
Total	53	12	65	100·0	100·0	100·0	78	52	130	100·0	100·0	100·0
Total duration of Training	Months 48	Months 4	Months 52	..	..	..	Months 25·5	Months 1·5	Months 27	..	..	..
Average Training	4·4	4·0	4·3	..	..	..	4·3	1·5	3·9	..	..	..

TRAINING OF TEACHERS.	TOTAL OF COUNTIES.					
	Number of Teachers.			Centesimal Proportion to the Total Teachers.		
	Male.	Female.	Total.	Male.	Female.	Total.
Trained at Normal or Model Schools	51	14	65	12·7	5·8	10·1
Untrained	349	229	578	87·3	94·2	89·9
Total	400	243	643	100·0	100·0	100·0
Total duration of Training	Months 298·5	Months 107·5	Months 406	..	..	..
Average Training	5·8	7·7	6·2	..	..	..

In Ebenezer Chapel school, in the parish of *Llangynog*, Montgomery—

The master was formerly a farm-labourer, and is now a preacher among the Independents. He has recently been trained at the Brecon Normal school for 14 weeks, and professes to teach English and Welsh. His English was imperfect. *Place* he pronounced *please*, and asked the following questions upon Matthew, chap. iii.: "What was John the Baptist's *mate* (meat)?" "Who *was John call* to repent?" "How *was Esaias say* of him?" His control over his pupils was defective. As I approached the school, I heard a noise, and, on entering, found one of the boys fighting with the master. The boy was endeavouring to go out of school, which in the end he effected in spite of all the master's efforts to retain him. Insubordination and anarchy were triumphant.

In many cases of National schools for which the teachers had received specific training, I observed a more incurable defect—they appeared to have no natural disposition for teaching.

iii. Organization and Government.

Organization.

The tabular summary at p. 467 exhibits the general organization of the schools in North Wales, in respect of the instrumentality employed for imparting instruction in religious and in secular knowledge; the mode in which such instruction is received by the scholars, whether individually, in classes, or collectively in the form of simultaneous lessons; and lastly the visitation and supervision exercised in order to secure the efficient working of this machinery.

This tabular summary has been framed upon the authority of the teachers or promoters of schools, the subjects of which it treats being from their nature incapable of discovery during a single examination. It can, therefore, be considered only as illustrative of the organization which the promoters of schools in North Wales *profess* to adopt. The extent to which such organization can in practice be adopted, and the value of the machinery employed, must be tested by the qualifications of the teachers, monitors, and visitors of schools, and the attainments of the scholars.

Scholars taught individually.

It appears from this summary that in nearly half the number of schools the system of teaching each child individually is pursued either exclusively or in part. The schools in which this system obtains belong for the most part to the class of private adventure-schools, which as a class are in every respect so defectively conducted as to require separate notice in a subsequent part of the Report.

It appears further, that in more than one-third of the entire number of schools the system of teaching by monitors is employed.

Organization and Inspection.	ANGLESEY.			CARNARVON.			DENBIGH.			FLINT.		
	Number of Schools.	Proportion per Cent of whole Number.	Whole Number of which the Proportions are given.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of which the Proportions are given.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of which the Proportions are given.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of which the Proportions are given.
Schools opened with a Hymn or Prayer	45	75·0	..	61	77·2	..	100	78·1	..	100	76·3	..
Religious Instruction conducted by—												
Teacher only	41	68·3	60	51	64·6	7	78	61·4	127	78	59·5	131
Minister only	..	..		..	..		1	·8		..	..	
Teacher and Minister	12	20·0		26	32·9		39	30·7		48	36·7	
Teacher and Visitor	3	5·0		..	..		2	1·6		3	2·3	
No Religious Instruction	4	6·7		2	2·5		7	5·5		2	1·5	
General Instruction:—												
Scholars Taught—												
Individually } by the Teacher	18	30·0	60	13	16·5	79	30	23·6	127	24	18·3	131
In Classes } by the Teacher	15	25·0		20	25·3		34	26·8		27	20·6	
Individually and in Classes } by the Teacher	3	5·0		13	16·4		22	17·3		33	25·2	
In Classes by Monitors	24	40·0		33	41·8		41	32·3		47	35·9	
Simultaneously	23	38·3	..	47	59·5	..	67	52·7	..	67	51·1	..
Visitation made by—												
Committee or Trustee	1	1·6	..	7	8·9	..	15	11·7	..	8	6·1	..
Minister	28	46·7	..	46	58·2	..	61	47·7	..	59	45·0	..
Ordinary	..	..	..	1	1·3	..	..	..	..	..	..	..
Patron	8	13·3	..	8	10·1	..	17	13·3	..	18	13·7	..
Inspector	..	..	..	..	..	..	..	..	..	..	..	..
None	26	43·3	..	26	32·9	..	45	35·2	..	56	42·7	..
Total Schools	Schools discontinued, 2		In operation, 60	Schools discontinued, 1		In operation, 79	Schools discontinued, 6		In operation, 127	Schools discontinued, 1		In operation, 131

TABLE (J).—Organization and Inspection of Schools—*continued.*

ORGANIZATION AND INSPECTION.	MERIONETH.			MONTGOMERY.			THE SIX COUNTIES.		
	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of which the Proportions are given.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of which the Proportions are given.	Number of Schools.	Proportion per Cent. of whole Number.	Whole Number of which the Proportions are given.
Schools opened with a Hymn or Prayer . .	49	81·7	..	74	61·7	..	429	74·35	..
RELIGIOUS INSTRUCTION CONDUCTED BY—									
Teacher only	36	60·0		83	69·2		367	63·60	
Minister only	1	1·6		1	·8		3	·52	
Teacher and Minister	13	21·7	60	30	25·0	120	168	29·12	577
Teacher and Visitor	..	..		2	1·7		10	1·73	
No Religious Instruction	10	16·7		4	3·3		29	5·03	
GENERAL INSTRUCTION:—									
Scholars taught—									
Individually . . . . } by the Teacher	7	11·6		28	23·3		120	20·8	
In Classes. . . . . } by the Teacher	16	26·7	60	19	15·8	120	131	22·7	577
Individually and in Classes } by the Teacher	10	16·7		47	39·2		128	22·2	
In Classes . . . . . by Monitors.	27	45·0		26	21·7		198	34·3	
Simultaneously	36	60·0	..	38	31·7	..	278	48·2	..
VISITATION MADE BY—									
Committee or Trustee	10	16·7	..	12	10·0	..	53	9·2	..
Minister	23	38·3	..	49	40·8	..	266	46·1	..
Ordinary	..	..	..	..	..	..	1	·2	..
Patron	12	20·0	..	9	7·5	..	72	12·5	..
Inspector	..	..	..	..	..	..	..	..	..
None	22	36·7	..	57	47·5	..	232	40·2	..
Total Schools	Schools discontinued, 3		In operation, 60	*1		In operation, 120	Schools discontinued, 14		In operation, 577

*[illegible] of this school (in Llanfihangel-ar-Arth) was imperfectly obtained, the mistress being absent and the school not assembled.

As practised by untrained teachers, this system is an unmixed evil. The following examples, taken from Reports upon British schools conducted by masters who have received the best description of training, show what defective discipline and teaching are produced even under the most favourable circumstances:— Monitorial system; its results.

In the large British school at *Rhosymedre*, in the parish of Ruabon—

The classes were unequal; and the monitors were too ignorant to teach their classes, and too undisciplined themselves to think of keeping others in order. They shouted their instruction in the most deafening manner. The children were very dirty and ragged, uncouth and undisciplined. The noise in the school was distracting. The master informed me that when the school commenced six months ago, the children were so completely wild, that it required three men besides himself to keep them in any sort of order. The master is only 24 years of age. He was trained at the Borough-road.

In the large British school at *Llanrwst*, conducted by a master who has many excellent qualifications—

Though there were two or three of the monitors who did their duty pretty well, generally speaking, they were, as usual, incompetent; one monitor, who was supposed to be capable of interpreting English words to the class, as the lesson proceeded, was himself unable to read with ease. A second not only read incorrectly, but contradicted her pupils when they pronounced words aright. She said that she had been doing so "since long time." Two others were much too young to be employed as monitors, and I saw another beating the members of his class.

In a British school, established a few weeks previously to the date of visitation, at *Cemmaes*, county of Montgomery,—

The monitors receive special instruction after school-hours. At present they are incompetent. One little girl, who was employed as monitress of an alphabet class, said that she "could not read *them*," meaning the words of a very simple narrative; and, as if conscious that she ought to have been able to do so, added, in Welsh, "I have done nothing but teach these disagreeable little children."

In a British school at *Llanrhaiadr*, in the county of Denbigh,—

The first class of monitors were uncertain as to whether Mary Magdalene or the Virgin Mary was the mother of Jesus Christ. In answer to my questions, they stated that Moses, Jacob, and Abraham were of the twelve apostles, and that Herod and Pharaoh wicked ones who betrayed their Lord and Master.

In a British school at *Llandderfel*, in the co

With one exception, the monitors were unc
of them read more incorrectly than his own p
to communicate their wishes to the scholars,
very little English, except the words "tell him
that a member of the class would not give pl
him by the shoulder and pushed him down by

In the boys' department of the British sc

The classification of this school is very unequal, especially among the lower classes. The monitors vary considerably. I found one who was intelligent; the next to him reproved a pupil who was reading correctly, telling him to read *scared* for *sacred*. The same monitor failed to correct a boy, who repeatedly said *mistolee*, instead of *mistletoe*. Some questioned their pupils intelligently, others were careless. All the monitors receive additional instruction for half an hour after school, both morning and evening.

In the British school at *Rhosllanerchrugog*, conducted by a master who was trained for six months at the Borough-road Normal school,—

It is impossible, in a school so recently established, to have monitors competent to teach, yet nine monitors are employed in this school, all of whom were found to be incompetent. Upon these monitors and the master, aged 21, depends the education of 267 children. The master is necessarily inexperienced, and it is difficult to imagine a school where more experience would be required. Though he appears anxious to do his best, he does not and cannot control the school, which is not only numerous, but consists of children who, being altogether uncivilized, appear to require discipline even more than instruction.

In National schools the monitorial system is no less injurious, and proves more obnoxious to the parents.

In the Church school at *Llangelynin*, county of Carnarvon,—

The monitors employed to teach reading could themselves only read monosyllables. The monitor of the first class in arithmetic could not tell how many pounds are contained in 51 shillings. None of them were able to keep alive the interest and attention of their classes; the children, therefore, became listless and dull.

In the National school at *Llangollen*,—

The master has been but a few months engaged in teaching. He was formerly a bookseller, and has recently spent four months at Carnarvon, with the view of being trained. He understands very little Welsh. The younger pupils in his school understand no English. The children are in general monotonous and sleepy, and he appears to want the power of interesting them and fixing their attention. His questions were feeble and without point. His school is not well organized. Monitors are employed, but, if the master's attention is withdrawn for an instant, the business of the school is at a stand. The attainments of the scholars are so low that there is not much opportunity for classification, but the scholars are not arranged according to their merit. All the children in a class are in the habit of answering simultaneously, but on a bad system, so that those who are ignorant cannot be detected.

In the Church school at *Pentrefoelas*,—

The master was formerly a labourer, and speaks English very ungrammatically. He has been employed in teaching for a year, bu[t] has never been trained or educated for the purpose. He attempts conduct his school upon the National system, which he has seen adopt[ed] *at Bangor*. He employs 20 monitors, five for a week at a time, b[ut] *there is not* a pupil in the school competent to teach. None had m[ade]

conception of the meaning of what they were learning and reading. As no system of interpretation is adopted, they are in the habit of reading the Scriptures without deriving any notion of the first rudiments of Christian doctrines or morality. I asked "How many Commandments are there?" and, failing to obtain an answer, I asked them to tell me in Welsh the meaning of the word "commandment;" upon which one answered "Ioan Fedyddiwr" (John the Baptist). A young man 20 years of age, in answer to a question respecting the passage of the Israelites through the Red Sea, told me that he thought they must have crossed when the tide was out. None could tell me who were the Jews, and many believed that the Welsh were Jews. They were questioned in Welsh and English.

Simultaneous system.

With respect to the simultaneous instruction mentioned in the foregoing table, it is important to explain that in schools in North Wales it signifies the habit of hearing two or more classes recite their catechism or other repetition lesson simultaneously. The *simultaneous* method (properly so called) of giving catechetical lectures is only practised in a very few schools, for which the teachers have received superior training.

Neglect of visitation and inspection.

It appears from the foregoing summary that, of the 578 schools now in operation, 232 are never visited at all; that, of the remainder, none have as yet been subjected to any periodical visitation by the Inspectors appointed under your Lordships' authority, or by other Inspectors expressly appointed by any diocesan or other local Board of Education—there being no such Board in existence in North Wales; and that only one school is periodically visited by the Bishop of the diocese.* The visitation which prevails is conducted, in the case of Church schools, by the minister, or patron, or both; and in that of British and Foreign schools, by the Committee. The following extracts illustrate the effects which follow the neglect of visitation and assistance:—

Results—schools ill conducted;

In the Church school at *Penmachno*, county of Carnarvon,—

I asked six boys, between 10 and 13 years of age, where did Christ die? Two replied, "In Eden." Another said, "In Bethlehem." They were questioned in Welsh, not one of them being able to talk English at all. The master said he was in the habit of questioning them as to the meaning of English words; but on my requesting him to do so, he allowed the children to translate English verbs into Welsh nouns. Even in reading, he is incapable of correcting the children's blunders. He read the word *interpretation—interpretation;* and the word *stripped—striped.* His method of teaching arithmetic is not good. A boy could not tell [illegible] pounds there are in 53*s.* without writing his copy-book, on [illegible] of which there was a money-t[illegible] master has been [illegible] 20 years a

* The Dean of [illegible] ective promoter of [illegible] North Wales, has been in [illegible] he diocese of [illegible] is no official [illegible] of persons

teacher. He was originally a farmer, and received no preparation for his present employment. When I entered the school, I found him reading a newspaper. He told me that he durst not teach the "catechis" (that of the Church), the parents having sent him word that, if he did, they would take away *all* his pupils. A new school had been commenced, about a fortnight before, in an adjacent chapel, and had taken away a great number of his scholars. His salary is 10*l.* per annum. The building was dirty, and the windows were much broken and patched. There are no outbuildings. The master states that no one ever visits his school, or assists him to give religious instruction.

In the Blue-coat Church school at *Denbigh*—a school richly endowed with an income of 118*l.* per annum,—

I found none who could read with ease. Among all the copy-books belonging to the school, there was not one which contained good writing. I found 3 who could work a sum in Proportion, and 26 who could repeat parts of the Church Catechism, but this was the amount of their attainments. None had any competent knowledge of Scripture; so little English is known that they cannot understand what they read, and the master adopts no system of interpretation. He does not even catechise them upon what they read, further than to ask a few questions out of a book, which, if the children answer, they answer by rote. Beyond this, he appears to have no idea of instruction. He states that no one assists him to give instruction in religion. He has been 14 years a teacher, but was never trained in any way. He was formerly a joiner, and still follows that trade during the holidays. Although monitors are employed, none of those I saw were able to read. The children were dirty, which could not be a matter for surprise considering the state of the school-room, which was dark, wet, and filthy in the extreme. Although there were at one time more than 200 scholars of both sexes, and the building is in the centre of the town, no outbuildings of any description have been provided. The snow was deep at the time of my visit, yet the windows were broken, and one casement was entirely gone. At the time when the Charity Commissioners visited Denbigh, there was a large girls' school, supported by the funds of the charity. This has been discontinued for many months. No adequate reason is assigned for its discontinuance.

In the Church school adjoining the vicarage at *Hanmer*, in the county of Flint, supported by a valuable endowment,—

The master stated that no one ever visits the school; and that during three months of the year, viz., from the 5th of November to the 14th of February, the school is not held during the afternoon. The building was very damp and badly drained. It appeared to be literally falling to ruins. The door was worse than that of any barn or out-house in the neighbourhood. The master and another person in the village informed me that parents object to sending their children into the place, because it is so damp. The furniture, which consists of a few forms and desks, was apparently rotting, and so dirty was everything in the school, that I could find no decent place whereon to lay my papers. Only 8 children were present, all of whom, except one, had attended the school *between* one and four years. Among 3 who were learning arithmetic, *the highest* could with difficulty add a few sums of money together

and there was not one good specimen of writing on paper among all the copy-books belonging to the school. The knowledge of Scripture in this school was exceedingly low. One pupil said that St. Paul wrote the Acts of the Apostles; another said that the apostles wrote the book themselves. I was told that Jacob had only two sons; and that Zebedee was the mother of St. John the Baptist. Upon my asking from what place it was that Jesus Christ ascended into heaven, a boy replied, "From hell." All the pupils understand English, which is the only language spoken in the parish.

In the Church school at *Llangwnadl*, county of Carnarvon,—

The master was formerly a labourer—he has never been trained to teach; he could not read an English book well, and, in speaking English, he made the most extravagant blunders, yet he maintained that he was competent to teach English grammar. He complained that nobody "looked after them," meaning himself and the scholars. The place in which the school is held appeared to me miserably unfit for the purpose, without sufficient light, without a proper fireplace, smoky, dismal, and out of repair. There are no outbuildings. The school is partly supported by several endowments.

In a Church school of 60 children at *Trefriw*, in the same county,—

Only 7 could read a chapter of the Bible with ease; of 10 who were learning to write, there was only one able to write legibly; only 3 were learning arithmetic; of these, the most advanced, who was practising Bills of Parcels, could not tell what 13 articles would come to at 1*s.* 1*d.* each. The rest were scarcely able to work a sum in Simple Addition. The Scriptures are read in the school, but nothing was known about them. Some of the first class said that Moses was the husband of the Virgin Mary, and that Jesus Christ was born in the garden of Eden. They were questioned in Welsh, none being able to understand English. The master was never trained to teach, and conducts a school after the old-fashioned system of private adventure-schools. He can speak good English, but there is no systematic interpretation employed. No one visits the school.

In the Union Workhouse school at *St. Asaph*, owing to the indifference of the Board of Guardians, the schoolmaster could procure no materials for teaching arithmetic, which was considered by the authorities to be a superfluous accomplishment. In consequence of the same indifference and neglect, the girls' school was found to be reduced to a state of shameful neglect.

In the girls' school-room, although the mistress had received previous notice of my visit, I found only half the children assembled, the rest being engaged in different wards in nursing. Among those present, 2 were employed in sewing, 2 had monosyllabic books in their hands, and the rest were making unmeaning marks upon their slates, without anything to copy. When all were assembled, I found only 2 who could read words consisting of one syllable; none could write legibly on paper or on slates; none could answer a single question upon Scripture or the Church Catechism, as alleged, in a few months the girls remain a very short time [illegible] need not be [illegible]

to judge from the amount of intelligence of the three oldest pupils, who had been nearly three years in the school, none of whom could remember any one of the Ten Commandments. or even repeat the Lord's Prayer correctly. The mistress is the daughter of the master of the Union. She is very young, has received no kind of training, and appears to have no idea of teaching.

The new Church school at *Llanedwen*, Anglesey, is in a similar state of neglect; the promoters apparently considering that their duties are confined to the payment of an annual subscription :—

I found the school-room used as a receptacle for churning materials, gardening-tools, and sacks of flour. The master stated that he was very seldom visited. The total number present amounted to 29 out of 49 members. Of these only 14 knew the alphabet, and none could read a simple sentence in a spelling-book correctly. Six were writing illegibly upon paper, and one had learned Compound Multiplication; 12 repeated parts of the Church Catechism imperfectly, and all were very ignorant of Scripture and of the truths of religion, although questioned in Welsh and English. The master was formerly a sailor; he has never been trained for his office of schoolmaster, and no one assists him to give religious instruction. The attainments in this school reduce it to a level with the lowest description of private adventure-schools, yet it is well supported by subscriptions to the amount of 30 guineas annually.

In an endowed school at *Cynwyd*, county of Merioneth, —

The master states that this school is visited by the officiating minister of the parish once a-year, but that no one assists him in giving religious instruction to his scholars. It appears that no religious instruction is given at all. The Bible is read as a text-book; but the master states that he is not in the habit of catechising or explaining the subject read, "because they understand so little English." In consequence of this, I found that they knew nothing either in English or Welsh. One half of the children in the first class did not know where Jesus Christ was born; none knew how long he lived; none could tell what the four first books of the Bible are called, or who wrote the history of Jesus Christ. In Catechism, out of 9 who professed to have learned it, only one knew the First Commandment. This boy could repeat the long answers respecting his duty towards God and his neighbour, but could not understand a word. He had no idea who was meant by his "ghostly enemy." The building is a small cottage of the poorest description, and in miserable repair; the glass of the windows broken, and mended with paper. The room contains none of the apparatus necessary for a school. The scholars being required to provide themselves with books, there is scarcely a book or slate to be found. There are no outbuildings for the children.

Fourteen schools in abeyance;

In consequence of the general neglect of visitation, and a want of proper interest on the part of the promoters of schools, a large number have been allowed to fall into disuse. The following abstract of schools which are at present in abeyance illustrates this and other important conclusions respecting the state and prospects *of education* in North Wales :—

ANGLESEY :—

Llanelian Church School, situate in a populous mining district; destitute of any others means of instruction; school closed for many months; windows broken, and furniture burned.

Llechylched Church School, situate in the largest of six parishes, containing together 2563 inhabitants, for whom there is but one other school, and that of the lowest and most useless description. The people complain that they do not know what to do with their children, the school having been closed for several months, with no prospect of revival.

CARNARVON :—

Denio Free School, discontinued for five years. Building and master's house used as a dissenting-room and barn. Arrears due amounting to 200*l.*, and annual income 40*l.* Great complaints that the class of tradesmen are in utter ignorance, and that general civilization in the neighbourhood is half a century behind other parts of Wales.

DENBIGH :—

Denbigh Grammar School, closed for some months.

Llanarmon Fach Church School, school-room closed for seven or eight years, and the windows broken. Memorial from the parishioners in Minutes of Evidence, expressing their anxiety for some means of education.

Llanddoget Church School, discontinued for an indefinite time, with no prospect of being re-opened.

Llanrwst, Capelgarmon Endowed Church School, discontinued for an indefinite time; school-room converted into a lumber-room for the master's tools, who is sexton and parish-clerk. No other school in the neighbourhood.

Ruabon Free Grammar School, school discontinued for some months; master unable to state when: school-room filled with lumber and coals. Endowment nearly 100*l.* per annum.

Wrexham Free School (*Boys*), closed for want of a master.

FLINT :—

Meliden Infant School (*Church*), closed two years ago, for want of funds.

MERIONETH :—

Llanegryn Endowed Church School, discontinued for several months; arrears due, in consequence of a gross breach of trust of 36 years' standing, amount to 720*l.* Annual income, 106*l.*

Llansantffraid-Glyndyfrdwy British and Foreign School, closed for some months for want of a master; schoolroom filled with turnips belonging to a trustee.

Llanuwchllyn Endowed Church School discontinued for [illegible] years; great want of education for [illegible] many miles

Llanycil Church School, discontinued [illegible]; no other Church school for the poor of the [illegible] includes the town of Bala and a population of [illegible]

This abstract omits many schools [illegible] have recently fallen into disuse; [illegible]

building or endowment has been legally secured as a guarantee of permanent continuance.

endow-
sabused.

The effects of the neglect of visitation are yet more apparent in the disgraceful condition of endowed schools throughout North Wales. The discoveries made in this branch of my inquiry are of such importance as to demand separate notice in a subsequent part of the Report. It may suffice here to state that an annual income of nearly 3000*l.* has been set apart, under different charities, for the support of schools visited for the purpose of this inquiry, exclusive of the higher grammar schools at Bangor, Ruthin, and Beaumaris, and of some other endowments the value of which remains at present unascertained; that the endowed schools have been found, almost without exception, to constitute the most worthless class now in operation; and that their present state is mainly to be attributed to the neglect of visitation and inspection by the trustees, visitors, or governors, who allow the schoolmasters to hold their office for life, and to remain irresponsible from the day of their appointment.

ctive
ation.

In the case of schools which are visited, the ignorance of English, and general want of education, which prevail among a considerable class of the promoters of schools, render their superintendence futile. The following certificate was addressed a few years ago by certain parties interested in the promotion of schools to a person who was in search of a schoolmaster for a very populous district in North Wales, and was admitted to be perfectly satisfactory:—

tors are
ducated;

" Sir

" I am sending those fue Lines Concerning A. B. School *Master* at ——— that he is a Good *Teacher* of a children and bears a good *charitor* cipin [*keeping*] a good time with *children* and very carefull in Teaching them I had my *children* with him a Long time

" Witness our hands { David —— Sirgeon / Samuel —— Ditto / thomas —— "

Enclosed is the following communication from the candidate himself, written in a round-text hand, as a specimen of penmanship:—

" I willingley to come fore £6 per Quarter if you things proper,
" I humble beg to you send me a line, in answer with the Bearer,
these few lines, from your most humble
Servant,
and well wisher,
Llan —— { A. B.
January 14 1832 { School Master "

The original was given in evidence, accompanied by the following statement:—

The writer was originally a weaver, but, upon his becoming a preacher in connexion with the ———, it was thought that, by taking the school, he might have more time for his ministerial studies. He obtained the situation, and kept the school for some time at Llan——.

The following evidence of Mr. Abraham Thomas, *Assistant*, illustrates the inability of a large class of the promoters of schools to select masters, or to superintend instruction. It relates to a British school of great reputation throughout the neighbourhood, and was accompanied by certificates from the promoters, representing in high terms, but incorrect spelling, the extent of instruction and the attainments of the pupils:—

Many subjects were professed to be taught, but the scholars had attained proficiency in none. When examined in grammar, they stated that there were 9 vowels, and that they never heard of the singular or plural number. In English History they were unable to answer the most elementary questions; and even upon the History of the Bible, none could give correct answers, not one of the four who composed the first class being able to state where Jesus Christ was born. They had never heard of St. Matthew or of John the Baptist; they believed that Mary Magdalene was the mother of our Saviour, and that Joseph of Arimathea was her husband; yet, with the exception of three or four, these children understood both Welsh and English, and some were English altogether. The master is an Independent preacher. He has never been trained to conduct a school. He spoke English very ungrammatically during my visit. When his pupils pronounced words wrong, he was unable to correct them. He declined to ask questions upon the lesson which had been read. His classes were ill arranged, there being the greatest confusion and disparity in point of attainments among children belonging to the same class. He proposes to go to the Borough-road Normal school for the purpose of being trained. At present the British system of teaching is not adopted, and the British reading-books are not employed, although the school is called a British school.

In many schools of this class, which, in other respects, is well adapted to the character of the Welsh people, and comprises the best schools at present in operation in North Wales, the persons who compose the committee are self-taught, and often ignorant of English. I have observed the schoolmaster correcting the broken English of the secretary, and acting as his interpreter.

Even in the case of schools which are richly supported by the clergy and the wealthy classes, ignorance of the Welsh character, and of the actual requirements of children, especially among their poorer neighbours, lead them to establish schools upon a principle which excludes the great majority of the poor, and to introduce subjects of instruction which are at once obnoxious and unintelligible. The visitors and promoters of such schools appear to have overlooked the defect which lies at the root of all other deficiencies,—the want of books expressly adapted, and of teachers properly qualified, to teach English to Welsh children. The majority appear conscious that English may remain an unknown language to those who can read and recite it fluently; others have frequently assured me that Welsh parents would not endure any encroachment upon their language—an argument which would seem to imply great ignorance of the poor among their country-

or misapprehend the kind of education required;

men, who, as I have already stated, insist on having English only taught in the day-schools, and consider all time as wasted which is spent in learning Welsh. I have been present at such visitations when the patrons and promoters of schools have awarded their commendation to the scholars who could repeat in English, with the greatest fluency, the questions and answers (indiscriminately) of the Church Catechism, or recite so many pages of a hymn-book, without either pausing for the stops, or taking breath at the conclusion of a hymn: while, at the same time, it was obvious, from the inability of the teacher, as well as of his scholars, to answer the plainest question in English, that no particle of intelligence could possibly accompany the recitation.

and are often deceived by teachers.

In many cases there is too much reason to fear that the visitors are intentionally imposed upon. Of this I will select but one illustration, although too many might be added. It relates to a large National school which is in high esteem throughout the neighbourhood:—

Having heard from the patrons that the scholars were particularly expert in arithmetic, I requested the master to exhibit his best scholars. Thirteen boys accordingly multiplied a given sum of £. *s*. *d*. by $(25+\frac{1}{2})$. The process was neatly and accurately performed by every boy. I then examined the same class in arithmetic, and set each boy a distinct sum in Multiplication of Money. Instead of $(25+\frac{1}{2})$, I gave 5 as the number by which the several sums were to be multiplied. I allowed each boy for this simple process twice as much time as he had required for the preceding, which was far more complicated; but only two of the 13 could bring me a correct answer. This is well worthy of remark. The original sum appears to be one which they are in the habit of performing before strangers; many had copied the whole process from those next them, without understanding a single step. In knowledge of Holy Scripture and in arithmetic the boys were very deficient. Scholars in the first class said that there were 18 Gospels —that Bartholomew wrote one and Simon another; that Moses was the son of David. These answers were not corrected by the rest. By a lower class it was said that Jerusalem is in heaven, and that St. Paul wrote the Gospel according to St Matthew; another believed it was written by Jesus Christ. The oldest boy in a large class said that Joseph was the son of Abraham. A child about 10 years old said that Jesus Christ was the Saviour of men; but upon being asked "From what did He save mankind?" replied, "From God."

Upon this subject the results of my inquiry confirm the following statement of an intelligent Welshman, who complained that, for want of good schools at home, he was obliged to send his two sons, at a heavy expense, to be educated in England:—

"The great majority of schools in North Wales teach the children to read the Bible and to repeat the Catechism; and when the gentry visit them, the children read a chapter which has been expressly prepared for the purpose, and answer questions which have been prepared in like manner; and by this means they gain great approbation, and the schools obtain the credit of being excellent institutions."

iv.—The Scholars and their Proficiency.

Scholars.

The information procured with respect to the scholars relates to their number and regularity of attendance; the comparative education of males and females; the age at which education is most prevalent; the amount of time spent in receiving instruction, so far as can be inferred from the duration of attendance of those who are at present pupils; and lastly, the result of the present system of education as shown by the attainments of the scholars in their several subjects of instruction.

Number of scholars.

The number of scholars alleged to be members of the several schools in North Wales, at the time when they were respectively visited, amounts to 32,033, being little more than one-fifth part of the entire population of the same age, as found by the last census. The distribution of scholars according to the several counties is shown by the following table, in which the counties are arranged according to the measure of education in each :—

Name of County.	Population under 15 Years, 1841.	Number of Scholars under 15 Years, 1846-7.	Proportion per Cent. of Scholars to Population of same Age.
Anglesey	18,739	3,404	18·2
Montgomery	25,905	4,765	18·4
Carnarvon	29,706	5,867	19·7
Merioneth	13,825	3,006	21·7
Denbigh	32,436	7,405	22·8
Flint	25,151	7,586	30·2
Total North Wales .	145,762	32,033	22·0

Average daily attendance.

The average daily attendance throughout the year could not be ascertained with the same completeness, many of the schools having been but a few months in operation, while in others the teachers professed themselves incompetent to form an estimate upon the subject. The following table comprises information respecting 445 schools, of which the average daily attendance was stated by the teachers :—

Name of County.	Number of Schools.	Alleged Number of Members.	Alleged Average Attendance throughout the Year.	Number actually present at date of Visitation.	Deficiency of Number present compared with alleged Number of Members.	Deficiency of Number present compared with alleged Average.
Anglesey . . .	53	3,195	2,739	2,317	878	422
Carnarvon . . .	68	5,416	4,154	3,468	1,948	686
Denbigh . . .	108	6,197	5,183	3,662	2,535	1,521
Flint	96	6,431	5,314	4,477	1,954	837
Merioneth . . .	36	2,253	1,906	1,521	732	385
Montgomery . .	84	3,814	3,043	2,474	1,340	569
Total North Wales	445	27,306	22,339	17,919	9,387	4,420

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As the alleged number of members and average attendance are probably over-estimated (owing to the neglect on the part of teachers in the majority of schools to keep any register of attendance, and their incompetence to understand the meaning of the word average), I have included in this table the number of scholars actually found present in the schools to which the statements refer. If the number actually found present affords any indication of the average daily attendance,* it appears that not more than 65·6 per cent. of the number of alleged scholars are daily present in school throughout the year.

The same inaccuracy and neglect on the part of teachers in preserving records of their schools have rendered it impossible to obtain complete statistical details respecting the age, sex, and duration of attendance of every scholar. In the great majority of cases, the information offered upon these subjects respecting absent members was so purely conjectural, that it became necessary to confine the returns to statements respecting the scholars who were found present at the time when the schools were visited.

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The following table shows the comparative education of males and females under 15 years of age, as obtained by an analysis of 27,147 cases out of 32,033.

TABLE (K).—COMPARATIVE EDUCATION OF MALES AND FEMALES.

(*Approximation attained by an Analysis of* 27,147 *cases out of* 32,033.)

County.	Population under 15, in 1841.			Scholars under 15, in 1846-7		
	Females.	Males.	Proportion per Cent. of Females above or below the Males.	Males.	Females.	Proportion per Cent. of Females, above or below the Males.
Anglesey . . .	9,586	9,153	— 4·5	1,821	1,283	— 29·5
Carnarvon . . .	14,931	14,775	— 1·0	2,899	2,279	— 21·4
Denbigh . . .	16,535	15,901	— 3·8	3,341	2,660	— 20·4
Flint	12,746	12,405	— 2·7	3,395	3,039	— 10·5
Merioneth . . .	7,027	6,798	— 3·3	1,550	977	— 37·0
Montgomery . .	12,932	12,973	+ ·3	2,034	1,869	— 8·1
Total North Wales	73,757	72,005	— 2·4	15,040	12,107	— 19·5

ges.

The information procured respecting the ages of scholars shows, *first*, the comparative numbers receiving education at various periods under 15 years of age; and, *secondly*, what proportion of the juvenile inhabitants at each of these periods of life is at present under instruction. These results are exhibited in the following tables:—

* The inquiry was conducted during the winter months, from October 1846 to April 1847, including that portion of the year during which the attendance is far most numerous. Intermittent attendance is sometimes occasioned by unusual poverty: *see* Reports on *the Church schools* at Llanelidan and Llangollen (Denbigh), and Llangwrig (Montgomery), *Appendix* A (folio edition). The proportion per cent. of paupers relieved in *North Wales in* the first quarter of 1844 shows an excess of 28·8 above the average of all *England and* Wales upon the like population.

TABLE (L).—COMPARATIVE NUMBERS receiving EDUCATION at various AGES under FIFTEEN YEARS, distinguishing MALES from FEMALES.

AGES OF CHILDREN ON THE BOOKS.		ANGLESEY.		CARNARVON.		DENBIGH.		FLINT.		MERIONETH.		MONTGOMERY.		TOTAL.	
		Number of Scholars.	Centesimal proportion at each Age to whole number of Scholars of same Sex.	Number of Scholars.	Centesimal proportion at each Age to whole number of Scholars of same Sex.	Number of Scholars.	Centesimal proportion at each Age to whole number of Scholars of same Sex.	Number of Scholars.	Centesimal proportion of each Age to whole number of Scholars of same sex.	Number of Scholars.	Centesimal proportion at each Age to whole number of Scholars of same Sex.	Number of Scholars.	Centesimal proportion at each Age to whole number of Scholars of same Sex.	Number of Scholars.	Centesimal proportion at each Age to whole number of Scholars of same Sex.
Under 5 years	Male	125	6·9	214	7·4	121	3·6	332	9·8	73	4·7	104	5·1	969	6·4
	Female	107	8·4	308	13·5	165	6·2	319	10·5	54	5·5	123	6·6	1,076	8·9
	Total	232	7·5	522	10·1	286	4·8	651	10·1	127	5·0	227	5·8	2,045	7·6
Between 5 and 10 years	Male	1,009	55·4	1,526	52·6	1,973	59·1	2,120	62·4	780	50·3	1,220	60·0	8,628	57·4
	Female	688	53·6	1,188	52·1	1,507	56·7	1,756	57·8	575	58·9	1,029	55·0	6,743	55·7
	Total	1,697	54·7	2,714	52·4	3,480	58·0	3,876	60·2	1,355	53·6	2,249	57·6	15,371	56·6
Between 10 and 15 years	Male	687	37·7	1,159	40·0	1,247	37·3	943	27·8	697	45·0	710	34·9	5,443	36·2
	Female	488	38·0	783	34·4	988	37·1	964	31·7	348	35·6	717	38·4	4,288	35·4
	Total	1,175	37·8	1,942	37·5	2,235	37·2	1,907	29·7	1,045	41·4	1,427	36·6	9,731	35·8
Under 1	Male	1,821	100·0	2,899	100·0	3,341	100·0	3,395	100·0	1,550	100·0	2,034	100·0	15,040	100·0
	Female	1,283	100·0	2,279	100·0	2,660	100·0	3,039	100·0	977	100·0	1,869	100·0	12,107	100·0
	Total	3,104	100·0	5,178	100·0	6,001	100·0	6,434	100·0	2,527	100·0	3,903	100·0	27,147	100·0
. . .		300	..	689	..	1,404	..	1,152	..	479	..	862	..	4,886	..
. . .		3,404	..	5,867	..	7,405	..	7,586	..	3,006	..	4,765	..	32,033	..

TABLE (M).—PROPORTION of INHABITANTS receiving EDUCATION at various AGES under 15 YEARS, distinguishing MALES from FEMALES.
(*An Approximation.*)

AGES OF CHILDREN ON THE BOOKS.		ANGLESEY.			CARNARVON.			DENBIGH.			FLINT.		
		Population, 1841.	Number of Scholars.	Proportion per Cent. of Scholars to the Population.	Population, 1841.	Number of Scholars.	Proportion per Cent. of Scholars to the Population.	Population, 1841.	Number of Scholars.	Proportion per Cent. of Scholars to the Population.	Population, 1841.	Number of Scholars.	Proportion per Cent. of Scholars to the Population.
Under 5 Years. . . .	Males. .	3,355	137	4·1	5,522	243	4·4	5,825	149	2·6	4,594	392	8·5
	Females .	3,151	117	3·7	5,570	349	6·3	5,815	204	3·5	4,589	376	8·2
	Total . .	6,506	254	3·9	11,092	592	5·3	11,640	353	3·0	9,183	768	8·3
Between 5 and 10 Years.	Males .	3,232	1,107	34·2	4,989	1,729	34·7	5,463	2,435	44·6	4,246	2,499	58·9
	Females .	3,104	755	24·3	4,951	1,346	27·2	5,260	1,859	35·3	4,089	2,070	50·6
	Total . .	6,336	1,862	29·4	9,940	3,075	30·9	10,723	4,294	40·0	8,335	4,569	54·8
Between 10 and 15 Years	Males. .	2,999	753	25·1	4,420	1,313	29·7	5,247	1,539	29·3	3,906	1,112	28·5
	Females .	2,898	535	18·5	4,254	887	20·8	4,826	1,219	25·3	3,727	1,137	30·5
	Total . .	5,897	1,288	21·8	8,674	2,200	25·4	10,073	2,758	27·3	7,633	2,249	29·5
Under 15 Years . . .	Males .	9,586	1,997	20·8	14,931	3,285	22·0	16,535	4,123	24·9	12,746	4,003	31·4
	Females .	9,153	1,407	15·4	14,775	2,582	17·5	15,901	3,282	20·6	12,405	3,583	29·0
	Total . .	18,739	3,404	18·2	29,706	5,867	19·7	32,436	7,405	22·8	25,151	7,586	30·2

TABLE (M).—Proportion of Inhabitants receiving Education at various Ages under 15 Years, distinguishing Males from Females—*continued.*

AGES OF CHILDREN ON THE BOOKS.		MERIONETH.			MONTGOMERY.			THE SIX COUNTIES.		
		Population, 1841.	Number of Scholars.	Proportion per Cent. of Scholars to the Population.	Population, 1841.	Number of Scholars.	Proportion per Cent. of Scholars to the Population.	Population, 1841.	Number of Scholars.	Proportion per Cent. of Scholars to the Population.
Under 5 Years. . . .	Males .	2,510	87	3·5	4,487	127	2·8	26,293	1,135	4·3
	Females .	2,513	64	2·5	4,572	150	3·3	26,210	1,260	4·8
	Total . .	5,023	151	3·0	9,059	277	3·1	52,503	2,395	4·5
Between 5 and 10 Years .	Males . .	2,413	928	38·5	4,339	1,489	34·3	24,682	10,187	41·3
	Females .	2,308	684	29·6	4,357	1,256	28·8	24,069	7,970	33·1
	Total . .	4,721	1,612	34·1	8,696	2,745	31·5	48,751	18,157	37·2
Between 10 and 15 Years.	Males . .	2,104	829	39·4	4,106	867	21·1	22,782	6,413	28·2
	Females .	1,977	414	20·9	4,044	876	21·6	21,726	5,068	23·3
	Total . .	4,081	1,243	30·4	8,150	1,743	21·4	44,508	11,481	25·8
Under 15 Years . . .	Males . .	7,027	1,844	26·2	12,932	2,483	19·2	73,757	17,735	24·0
	Females .	6,798	1,162	17·1	12,973	2,282	17·6	72,005	14,298	19·9
	Total . .	13,825	3,006	21·7	25,905	4,765	18·4	145,762	32,033	22·0

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his Table is an approximation formed by the aid of the preceding, which contains all the data capable of being ascertained with certainty quiry. It is assumed, that the few scholars whose age and sex could not be ascertained are distributed, in respect of age and sex, in rtions as were found to obtain in the case of the great majority whose age and sex are known.

Age of prevailing education.

From these Tables it appears that the period of life at which education is most prevalent is that between the ages of five and ten years; that this is the case for males as well as females, and is observable in a greater or less degree in every county of North Wales.

Education of Children from ten to fifteen years.

From Table (M) it appears that of the juvenile population between the ages of ten and fifteen one-fourth part are receiving instruction: that the counties in which boys of this advanced age are most neglected are those of Anglesey and Montgomery, and the county in which they are most frequent in their attendance at school is that of Merioneth; that girls of this age are found most frequently at school in the counties of Denbigh and Flint, and are most neglected in Anglesey—a fact which should be compared with the prevalence of incontinence in that county.*

Age of least education.

Lastly, it appears that the age of least education is that of infants under five years. Of the entire infant population of this age the proportion receiving instruction is 4.5 per cent. which may be assumed to be equivalent to 9 per cent. of the number of infants of an age to receive such instruction as is imparted in infant schools. This is the most important inference from the foregoing Tables, inasmuch as infant schools afford the most effectual means of imparting a knowledge of the English language to Welsh children, and the only means which can enable children, upon the present system of Welsh schools, to derive any practical benefit from their subsequent course of instruction.

Duration of schooling.

The average length of time which is devoted by each child for the purpose of receiving instruction is a result which could not possibly be ascertained, from the extremely imperfect and irregular records of attendance. The following Table (p. 485) exhibits, in the case of 27,640 children who still continue to receive instruction, the comparative numbers who have attended school for one, two, three, and four years respectively. So far as a comparison can be instituted upon these data, between the several counties in North Wales, it appears that children remain longest at school in the counties of Montgomery and Flint, and for the shortest time in those of Merioneth and Anglesey.

Number of children attending distant schools.

It appears from the same Table that the number of scholars who live more than a mile and a half distant from the school which they are accustomed to attend is 4135. Many of these were found to be in the habit of walking daily a distance of eight miles and more. These facts are valuable, as indicating the desire for education in North Wales.

General inference as to desire for education.

I have met with frequent complaints respecting indifference to education, irregular attendance, and general apathy and carelessness on the part both of parents and children. The foregoing summaries afford the best means of estimating the justice of such *complaints*. It appears that, considering the extremely small

* *See* Appendix (H), Letter 2, folio edition.

TABLE (N).—SCHOLARS—DURATION of ATTENDANCE.

DURATION OF ATTENDANCE.	ANGLESEY.		CARNARVON.		DENBIGH.		FLINT.		MERIONETH.		MONTGOMERY.		THE SIX COUNTIES.	
	Number	Centesimal Proportion of Scholars attending for each period to the ascertained Number.	Number of Children.	Centesimal Proportion of Scholars attending for each period to the ascertained Number.	Number of Children.	Centesimal Proportion of Scholars attending for each period to the ascertained Number.	Number of Children.	Centesimal Proportion of Scholars attending for each period to the ascertained Number.	Number of Children.	Centesimal Proportion of Scholars attending for each period to the ascertained Number.	Number of Children.	Centesimal Proportion of Scholars attending for each period to the ascertained Number.	Number of Children.	Centesimal Proportion of Scholars attending for each period to the ascertained Number.
Attendance:—														
Less than 1 year	1784	55·9	2646	50·5	3141	52·4	2979	46·0	1756	66·2	2127	52·1	14,433	52·2
More than 1 year and less than 2 years	767	24·0	1127	21·5	1447	24·2	1354	20·9	586	22·1	875	21·4	6,156	22·3
More than 2 years and less than 3 years	361	11·3	839	16·0	703	11·7	999	15·4	147	5·5	491	12·0	3,540	12·8
More than 3 years and less than 4 years	189	6·0	375	7·1	423	7·1	621	9·6	111	4·2	289	7·1	2,008	7·2
More than 4 years	90	2·8	256	4·9	278	4·6	524	8·1	52	2·0	303	7·4	1,503	5·5
Not ascertained	213	..	624	..	1413	..	1109	..	354	..	680	..	4,393	..
Grand Total	3404	100·0	5867	100·0	7405	100·0	7586	100·0	3006	100·0	4765	100·0	32,033	100·0
Average time which has been spent by each Scholar	Years. 1·25		Years. 1·45		Years. 1·37		Years. 1·63		Years. 1·03		Years. 1·49		Years. 1·41	
Number of Scholars living more than 1½ mile from the School .	463	13·6	561	9·6	1097	14·8	857	11·3	480	16·0	677	14·2	4,135	12·9

value of the instruction given compared with the expense, and considering the materials for instruction and the qualifications of the teachers, the scholars cannot reasonably be expected to be more numerous, more regular in their attendance, or to expend more time in an employment so unprofitable. The complaints have been generally made by persons among the higher classes, who, through neglect, have allowed their schools to become extinct, or, through misapprehension of the character and temper of the inhabitants, have failed to adapt the style and subjects of instruction to the requirements of those whom they professed to teach.

ainments 9,521 olars sified.

In order to lay before your Lordships the fullest statistical details respecting the attainments of the scholars, which afford the only certain criterion of the value of the present means of education, I have endeavoured, in conformity with the instructions which I received, to examine every school in such a manner as to enable me to record the attainments of the scholars in the form of a tabular summary. In this manner 488 schools have been examined, and the attainments of the scholars present, to the number of 19,521, recorded according to the following standard of classification :—*

PRINCIPLE OF CLASSIFICATION EXPLAINED.

ndard of sification.

Holy Scripture.—Class 1 includes those who were able to answer plain questions upon the History of the Old, as well as of the New Testament; *e. g.*, the History of the Patriarchs, the Plagues of Egypt; the deliverance of the Israelites out of Egypt; the History of Moses, Samuel, Saul, David and Solomon; the names of some of the Prophets; the captivity of the Ten Tribes, and that of the Two Tribes.

Class 2 includes those who had a corresponding amount of knowledge of the New Testament History without more; *e. g.*, of the General History of the Gospels, the miracles of our Saviour, the principal events in the Life of St. Paul and St. Peter, the names of the Epistles, and of the Apostles who wrote them.

Class 3 comprises those whose knowledge was limited to the facts attending the birth and death of Jesus Christ, with the names of the four Evangelists.

Religious Catechisms.—The knowledge of Welsh children in this branch being found, as stated above, to be confined in nearly all cases to verbal repetition, I have not attempted in this summary to distinguish those who possessed an intelligent knowledge of the subject. Of the entire number of schools in North Wales, there are not five in which any attempt is made to convey such intelligent knowledge of the subject, except by requiring the pupils to commit to memory expositions or glossaries, which, being in English, do not serve the purpose of interpretation to Welsh children, and, being committed to memory, fail to

* Schools in which the scholars have not been examined consist almost exclusively of dame schools, or schools taught on private adventure, in which the attendance was extremely small, and the amount of instruction inconsiderable. Consequently the *results of this* branch of the inquiry afford the most favourable representation of the *attainments of* scholars in North Wales.

reach their understanding. Consequently the classification under this subject is confined to verbal accuracy of repetition:—Class 1, comprising children who could repeat the whole perfectly; Class 2, those who could repeat a part perfectly: and Class 3, those who had a less perfect knowledge of the whole or of a part of the Catechism.

Art of Writing.—Class 1 comprises such as could write a round hand perfectly.

Class 2, such as could write legibly, but with less neatness and symmetry.

Class 3, such as were beginning to form letters, and to join them into words.

The number of children able to write upon paper cannot be taken as a basis of calculation, since, in many cases, copy-books were produced which belonged to scholars who were not present during examination.

Arithmetic.—The scholars examined have been classed according to their respective proficiency—(1) in the first four rules; (2) in Reduction and Compound Arithmetic; and (3) in Proportion: Class 1, in each case, denoting those who were able to work an easy sum correctly at the first trial; Classes 2 and 3, those who had some knowledge of the rules which they respectively professed, but who applied them more or less incorrectly.

Mental Arithmetic has been recently introduced, and is seldom taught except in the few schools conducted by teachers who have received express training. It requires little knowledge of English, and consequently Welsh children, who are naturally quick, make very rapid progress in mental calculation.

Grammar, Geography, History, &c.—From the method of instruction in these higher branches, as already detailed, it has been necessary to classify the scholars, not according to their comprehension of the meaning of what they have been taught, but for the most part, as in the case of catechisms, according to the degree of verbal accuracy with which they were able to repeat the books committed to memory. Thus, in Grammar, all who could parse words, or exemplify rules correctly, are included in Class 1. Classes 2 and 3 are formed with reference to the degree of accuracy with which the scholars could repeat from memory larger or smaller portions of the treatise used in the school. At present, as stated above, none have acquired such a knowledge of grammar as to write or speak correctly. In the same manner in Geography, Class 1 is confined to such as were able to point out upon the map the position of the countries, towns, &c., the names and classification of which they had learned by heart; Classes 2 and 3, including those who could repeat with more or less accuracy portions of the book used in the school for instruction in geography, and those whose skill in local geography was very inferior.

From an analysis of Table (P), it appears that the proportion of scholars entitled to a *first class* on the several subjects of examination is as follows:—

In knowledge of catechisms or other religious formularies, 6·4; A... in Holy Scripture, 2·7; English grammar, ·56; geography, ·54; History of England, ·18. Of scholars able to read with ease and correctness, 8·2; to work sums in the Rule of Three correctly, 1·15; *to* calculate mentally, ·32.

TABLE (O).—RESULTS OF

SUBJECTS ON WHICH THE CHILDREN WERE EXAMINED.	ANGLESEY. Degrees of Proficiency. First Class.	Second Class.	Third Class.	Not Classed.*	Total knowing anything of the subject.	Proportion per Cent. of latter No. to Total No. examined.	CARNARVON. Degrees of Proficiency. First Class.	Second Class.	Third Class.	Not Classed.	Total knowing anything of the subject.	Proportion per Cent. of latter No. to Total
Religious Instruction — Holy Scriptures	85	189	177	52	503	21·2	127	159	199	7	492	1
Religious Instruction — Catechism, &c.	121	158	122	..	401	16·9	142	170	235	149	696	1
Reading — Letters and Monosyllables	97	196	340	131	764	32·2	185	376	508	145	1214	3
Reading — Reading Simple Narratives	169	241	206	..	616	25·9	178	245	230	78	731	2
Reading — Reading with Ease	234	206	98	..	538	22·7	241	319	253	9	822	2
Reading — With Fluency and Expression	3	5	8	28	44	1·9	..	1	5	..	6	
Writing — On Slates	54	168	227	..	449	18·9	108	214	398	313	1033	2
Writing — On Paper†	205	408	395	4	1012	..	182	534	684	85	1485	
Arithmetic — Learning First Rules	61	68	45	100	274	11·5	61	108	153	68	390	1
Arithmetic — Reduction and Compound Rules	90	56	40	10	196	8·2	64	76	29	23	192	
Arithmetic — Rule of Three, &c.	44	18	10	3	75	3·1	61	30	7	24	122	
Arithmetic — Mental Arithmetic	5	15	28	1	49	2·0	5	34	69	21	129	
Geography	22	22	5	37	86	3·6	5	28	150	41	224	
English Grammar	5	21	8	38	72	3·0	13	64	58	58	193	
English Etymology	..	..	..	6	6	·2	..	..	9	3	12	
History of England	..	..	..	11	11	·5	2	..	9	15	26	
Linear Drawing	..	..	..	9	9	·3	17	33	32	5	87	
Land Surveying	..	..	..	..	..	..	..	..	..	1	1	
Navigation	..	..	..	..	..	..	..	..	..	9	9	

	Schools examined.	Number of Scholars present at examination.	Average Number present.	Schools examined.	Number of Scholars present at examination.	Average Number present.
	55	2373	43	69	3512	51

* The column headed "not classed" includes scholars who were found to possess some knowledge of th

† The number of children able to write upon paper cannot form a basis of calculation, since, in ma

EXAMINATION OF 19,521 SCHOLARS.

DENBIGH.						FLINT.						MERIONETH.					
Degrees of Proficiency.				Total knowing anything of the subject.	Proportion per Cent. of latter No. to Total No. examined.	Degrees of Proficiency.				Total knowing anything of the subject.	Proportion per Cent. of latter No. to Total No. examined.	Degrees of Proficiency.				Total knowing anything of the subject.	Proportion per Cent. of latter No. to Total No. examined.
First Class.	Second Class.	Third Class.	Not Classed.			First Class.	Second Class.	Third Class.	Not Classed.			First Class.	Second Class.	Third Class.	Not Classed.		
101	215	343	9	668	15·6	115	212	373	79	779	16·3	59	129	164	16	368	19·7
230	263	394	52	939	22·0	446	458	626	290	1820	38·0	52	105	125	11	293	15·6
306	485	583	111	1485	34·8	419	538	593	141	1691	35·3	176	233	298	27	734	39·2
261	372	341	75	1049	24·5	370	429	406	69	1274	26·6	98	161	139	25	423	22·6
369	416	356	40	1181	27·6	450	458	364	23	1295	27·0	118	225	183	3	529	28·3
3	20	12	..	35	·8	1	20	14	..	35	·7	..	4	11	..	15	·8
11	118	633	248	1010	23·6	78	251	710	335	1374	28·7	38	123	308	31	500	26·7
205	704	1225	50	2184	..	124	543	1035	129	1831	..	89	305	511	4	909	..
72	127	313	25	537	12·6	54	137	311	90	592	12·4	11	56	100	15	182	9·7
49	80	141	9	279	6·5	47	81	102	49	279	5·8	35	55	34	7	131	7·0
36	27	41	..	104	2·4	22	36	52	36	146	3·0	33	26	30	5	94	5·0
19	38	87	..	144	3·4	8	32	55	..	95	2·0	26	48	56	..	130	6·9
30	47	108	42	227	5·3	6	42	115	78	241	5·0	24	58	71	21	174	9·3
30	55	148	12	245	5·8	11	41	146	8	206	4·3	32	72	80	1	185	9·9
..	..	..	..	..	..	..	..	..	13	13	·3	..	13	6	30	49	2·6
16	23	44	20	103	2·4	8	25	58	13	104	2·2	5	38	20	1	64	3·4
..	12	..	7	19	·4	..	..	..	1	1	·02	..	..	..	18	18	1·0
2	..	..	11	13	·3	..	..	..	1	1	·02	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	10	10	·5

Schools examined.	Number of Scholars present at examination.	Average Number present.	Schools examined.	Number of Scholars present at examination.	Average Number present.	Schools examined.	Number of Scholars present at examination.	Average Number present.
119	4271	36	106	4784	45	46	1870	41

spective subjects, but were not examined with sufficient accuracy to ascertain the class to which they belong.
ases, copy-books were produced which belonged to scholars who were not present during examination.

TABLE (O).—SCHOLARS' EXAMINATION—*continued.*

SUBJECTS ON WHICH THE CHILDREN WERE EXAMINED.	MONTGOMERY.						THE SIX COUNTIES.					
	Degrees of Proficiency.				Total knowing anything of the subject.	Proportion per Cent. of latter No. to Total No. examined.	Degrees of Proficiency.				Total knowing anything of the subject.	Proportion per Cent. of latter No. to Total No. examined.
	First Class.	Second Class.	Third Class.	Not Classed.			First Class.	Second Class.	Third Class.	Not Classed.		
Religious Instruction — Holy Scriptures	46	114	211	46	417	15·4	533	1018	1467	209	3227	16·6
Religious Instruction — Catechism, &c.	212	233	262	260	967	35·7	1203	1387	1764	762	5116	26·2
Reading — Letters and Monosyllables	231	262	298	147	938	34·6	1414	2090	2620	702	6826	34·9
Reading — Reading Simple Narratives	176	191	211	246	824	30·4	1252	1639	1533	493	4917	25·2
Reading — Reading with Ease	112	187	216	170	685	25·3	1524	1811	1470	245	5050	25·8
Reading — With Fluency and Expression	..	4	4	6	14	·5	7	54	54	34	149	·7
Writing — On Slates	6	40	121	350	517	19·0	295	914	2397	1277	4883	25·0
Writing — On Paper	118	399	661	45	1223	..	923	2893	4511	317	8644	..
Arithmetic — Learning First Rules	38	82	176	102	398	14·7	297	578	1098	400	2373	12·1
Arithmetic — Reduction and Compound Rules	27	40	57	43	167	6·2	312	388	403	141	1244	6·4
Arithmetic — Rule of Three, &c.	29	27	23	9	88	3·2	225	164	163	77	629	3·2
Arithmetic — Mental Arithmetic	..	7	16	14	37	1·3	63	174	311	36	584	3·0
Geography	17	10	34	37	98	3·6	104	207	483	256	1050	5·4
English Grammar	17	12	26	46	101	3·7	108	265	466	163	1002	5·1
English Etymology	..	..	..	..	..	..	..	13	15	52	80	4·4
History of England	4	7	17	21	49	1·8	35	95	148	81	357	1·8
Linear Drawing	..	..	..	..	..	..	17	45	52	40	134	·6
Land Surveying	..	..	2	..	2	·07	2	..	2	13	17	·08
Navigation	..	..	..	..	..	..	..	..	..	19	19	·10

Schools examined.	Number of Scholars present at examination.	Average Number present.	Total Schools examined.	Total Number of Scholars present at examination.	Average Number present.
92	2711	29	488	19,521	40

TABLE (P).—PROPORTION of SCHOLARS of the FIRST CLASS in the several SUBJECTS of EXAMINATION.

SUBJECTS ON WHICH THE CHILDREN WERE EXAMINED.	ANGLESEY.			CARNARVON.			DENBIGH.			FLINT.		
	Number of Scholars examined for Classes.	Number of the First Class.	Proportion per Cent. of Scholars in First Class.	Number of Scholars examined for Classes.	Number of the First Class.	Proportion per Cent. of Scholars in First Class.	Number of Scholars examined for Classes.	Number of the First Class.	Proportion per Cent. of Scholars in First Class.	Number of Scholars examined for Classes.	Number of the First Class.	Proportion per Cent. of Scholars in First Class.
Religious Instruction — Holy Scriptures	2,321	85	3·7	3,505	127	3·6	4,262	101	2·4	4,705	115	2·4
Religious Instruction — Catechism	2,373	121	5·1	3,363	142	4·2	4,219	230	5·4	4,494	446	9·9
Reading — Letters and Monosyllables	2,242	97	4·3	3,367	185	5·5	4,160	306	7·3	4,643	419	9·0
Reading — Reading Simple Narratives	2,373	169	7·1	3,434	178	5·2	4,196	261	6·2	4,715	370	7·8
Reading — Reading with Ease	2,373	234	9·9	3,503	241	6·9	4,231	369	8·7	4,761	450	9·4
Reading — With Fluency and Expression	2,345	3	·13	3,512	..	..	4,271	3	·07	4,784	1	·02
Writing.*												
Arithmetic — Learning First Rules	2,273	61	2·7	3,444	61	1·8	4,246	72	1·7	4,694	54	1·1
Arithmetic — Reduction and Compound Rules	2,363	90	3·8	3,489	64	1·8	4,262	49	1·1	4,735	47	·9
Arithmetic — Rule of Three, &c.	2,370	44	1·9	3,488	61	1·8	4,262	36	·9	4,748	22	·4
Arithmetic — Mental Arithmetic	2,372	5	·21	3,491	5	·14	4,262	19	·44	4,784	8	·17
Geography	2,336	22	·9	3,471	5	·14	4,229	30	·7	4,706	6	·12
English Grammar	2,335	5	·21	3,454	13	·38	4,259	30	·7	4,776	11	·23
English Etymology	2,367	..	..	3,509	..	..	4,271	..	..	4,771	..	..
History of England	2,362	..	..	3,497	2	·06	4,251	16	·38	4,771	8	·17
Linear Drawing	2,364	..	..	3,507	17	·48	4,264	..	..	4,783	..	..
Land Surveying	2,373	..	..	3,511	..	..	4,260	2	·05	4,783	..	..
Navigation	2,373	..	..	3,503	..	..	4,271	..	..	4,784	..	..

* The number of children able to write upon paper cannot form a basis of calculation, since, in many cases, copy-books were produced which belonged to scholars who were not present during examination.

Proportion of scholars of the first class in the several subjects of examination.

TABLE (P).—Proportion of Scholars in the First Class in the several subjects of Examination—*continued.*

SUBJECTS ON WHICH THE CHILDREN WERE EXAMINED.		MERIONETH.			MONTGOMERY.			THE SIX COUNTIES.		
		Number of Scholars examined for Classes.	Number of the First Class.	Proportion per Cent. of Scholars in First Class.	Number of Scholars examined for Classes.	Number of the First Class.	Proportion per Cent. of Scholars in First Class.	Number of Scholars examined for Classes.	Number of the First Class.	Proportion per Cent. of Scholars in First Class.
Religious Instruction	Holy Scriptures	1,854	59	3·2	2,665	46	1·7	19,312	533	2·7
	Catechism	1,859	52	2·8	2,451	212	8·6	18,759	1,203	6·4
Reading	Letters and Monosyllables	1,843	176	9·5	2,564	231	9·0	18,819	1,414	7·5
	Reading Simple Narratives	1,845	98	5·3	2,465	176	7·1	19,028	1,252	6·6
	Reading with Ease	1,867	118	6·3	2,541	112	4·4	19,276	1,524	7·9
	With Fluency and Expression	1,870	..	..	2,705	..	..	19,487	7	·03
Writing.										
Arithmetic	Learning First Rules	1,855	11	5·9	2,609	38	1·4	19,121	297	1·5
	Reduction and Compound Rules	1,863	35	1·9	2,668	27	1·0	19,380	312	1·6
	Rule of Three, &c.	1,865	33	1·8	2,702	29	1·1	19,444	225	1·15
	Mental Arithmetic	1,870	26	1·4	2,697	..	..	19,485	63	·32
Geography		1,849	24	1·3	2,674	17	·63	19,265	104	·54
English Grammar		1,869	32	1·7	2,665	17	·64	19,358	108	·56
English Etymology		1,840	..	..	2,711	..	..	19,469	..	..
History of England		1,869	5	·27	2,690	4	·11	19,440	35	·18
Linear Drawing		1,852	..	..	2,711	..	..	19,481	17	·08
Land Surveying		1,870	..	..	2,711	..	..	19,508	2	·01
Navigation		1,860	..	..	2,711	..	..	19,502	..	..

Inference as to ignorance.

On the other hand, it appears from Table (O), that of 19,521 scholars examined, the proportion *unable* to read a verse of the Bible was 73·5; totally ignorant of the Rule of Three, 96·8; of geography, 94·6; of English grammar, 94·9; of history, 98·2; and the proportion ignorant of the first outlines of the history of the New Testament, 83·4.

Extent of ignorance (chiefly on religious subjects) illustrated.

The extent to which ignorance prevails among this vast majority is illustrated by the answers received in the course of examination, as given in the Appendix of Evidence. The following extracts illustrate the degree of ignorance of the history of the Bible and the outlines of Christianity, subjects which, independently of their intrinsic importance, acquire additional significance as constituting the basis of the present system of education in Wales. The hand-books for teaching the art of reading are, in almost all cases, extracts from the Bible; the principal subjects repeated as an exercise of memory are catechisms and religious formularies; consequently, if the present system of education produces any results, they will be seen in the religious knowledge of the scholars.

In a Church school in the township of *Nerquis*, Mold—

I could find no one who could read a verse of the Bible correctly, no one who could write well; no one could work a sum in the first four rules of arithmetic, or repeat any portion of the Church Catechism. They all appeared heavy and dull. Failing to obtain any answer upon the chapter of the Bible which they had attempted to read, I asked a few general questions, *e. g.*, "Who was the mother of our Saviour?" A boy, 14 years old, replied, "The Queen of England." Others said, "Adam;" and others, "Eve." No one present could tell me the name of the Queen of England; yet all these pupils understand English, and can speak English tolerably well.

In a Church school in the parish of *Tregynon*, Montgomery—

Four scholars were able to read a verse of the New Testament, but could answer no questions upon that or any other subject; did not know who John the Baptist was, what was his food, what clothing he wore, or how he was put to death; had heard something of St. Paul, but could not recollect what that was; could not say who were the sons of Adam and Eve, or give any account of those persons; thought that the Book of Genesis was written by Exodus, and the Book of Exodus by Genesis; and believed that Prince Albert was Queen of England: yet nearly all these children were well conversant with English, which is spoken by nearly half the inhabitants, and 14 could repeat parts of the Church Catechism correctly.

The master states that they receive no instruction in
Bible being used solely as a hand-book to teach rea
unable, at my request, to ask a single question upon t
had been read, but called me out of the room, and st
never been in the habit of doing so. He appears to
with teaching the mere mechanical parts of readin
ciphering, which, with a knowledge by rote of the Chu
constituted the amount of their attainments.

In the Church school in the parish of *Llanllugan*, in the same county—

Two scholars were able to answer a few questions upon Scripture. With these exceptions they were ignorant in the extreme, unable to understand a word of English, and ill mannered. They said that Mary Magdalene was the mother of Jesus Christ, and the master acquiesced, and assured me that the case was so. It appears that the religious instruction is left in his hands, except when the curate visits the school, which he says is eight times in the course of the year.

In a school in the parish of *Eglwysfach*, county of Denbigh—

None of the children could read correctly or answer questions upon Scriptures. They understood very little English. They did not know the meaning of the English words *bread and cheese*. When I asked, "Who is meant by the Comforter?" they replied, "Abraham." They had never heard of the Deluge, and did not know in how many days the world was created. The master is a young man aged 22. He has never been trained to teach. He was quite unable to speak English grammatically. He appeared to feel that he was not sufficiently educated to discharge his important duties, and assured me that he would never have accepted the office had not the farmers entreated him to do so, alleging that their children must otherwise remain untaught, as they could not afford to send them to more distant schools.

In a school in *Llangynog*, Montgomery—

I could not find one scholar in the school who could understand English of the plainest kind; not one who had any conception of the meaning of such a question as "How old are you?" A grown-up girl said that Abraham was the father of Jesus Christ, and that Jacob baptized Him; others believed that the Ten Commandments were given on Mount Calvary, and did not know the name of any one of the Evangelists. Whether catechised in Welsh or in English, they were alike in utter ignorance of the fundamental truths of Christianity; did not know that man's soul was immortal and his body mortal; and the greater part had never heard of the resurrection of the dead.

In Dr. Williams's charity school at *Holyhead*—

A boy, about 13 years old, whose only hand-book for reading was the Bible, said that of the 12 sons of Jacob, by far the most remarkable was Judas Iscariot. This specimen is from the first class, and was not corrected by the rest. In the second class, 6 boys, about 9 years old, were reading the New Testament. These knew nothing: when asked, "Who put Jesus Christ to death?" they replied, "Cain.—Yes, Cain; Abel's brother."

In *Llanenddwyn* Church school, Merioneth—

35 children were present. Among these I found none who could read a verse of the Bible correctly; none who could answer the most simple question on Scripture history; none who could repeat the Church Catechism; none could tell me who put Jesus Christ to death; none knew where He was born; they believed He was born at Jerusalem. Three were selected as being able to repeat the Church Catechism, but they could not repeat the Commandments. Two professed to understand compound arithmetic, but were unable to work a sum in the

first four rules correctly. Ten of the scholars have been members of the school for more than two years, and four for more than three years, yet among twenty-four copy-books I found only one good specimen.

In the Workhouse school belonging to the *Ruthin* Union—

When examined on religious subjects, 10 could repeat portions of the Church Catechism, but without any conception of their meaning; and, in like manner, they had been made to get up by rote a great number of Scripture definitions without the least knowledge of Scripture. Some told me that Samuel was the son of Jesus Christ, Mary Magdalene the mother of our Saviour, and the Virgin Mary his wife: the Virgin Mary was God. The rest appeared not only ignorant but ill-mannered, standing staring me in the face with the appearance of idiots, and giving no kind of answer to any question in Welsh or English. Their knowledge of English was very limited, and is not likely to increase, for no kind of interpretation is adopted; not a word is allowed to be spoken in Welsh, either by the master or scholars. It is difficult to conceive how any progress can be made when their language—the only medium through which the mind receives instruction—is taken from them, and none given in its stead.

In the Independent Chapel school, *Flint*—

Although the Bible is constantly read, I found only one who could answer any questions upon Scripture history; I asked the rest, "Who were the twelve apostles?" Answer—"Reuben, Simeon, Levi, &c." "Who wrote the Epistles?" Answer—"Timothy, Acts, Rome, the Corinthians, and the Ephesians." I asked many other very easy questions, but could obtain no correct answers. The children under stand English; out of 18 present 8 are accustomed to talk English during play-hours.

In the Church school at *Bistree*, in the same county:—

Every pupil in the first class of boys said, that he had neither read nor heard of John the Baptist, although I pressed the question kindly on each of them. Although the master had prompted them to say that Jesus Christ was born at Bethlehem, and one had actually returned that answer; yet, upon my requesting the master to desist, and repeating the very same question, one pupil said that our Saviour was born *in heaven*, and another that He was born *in hell*. The Minister assists in the religious instruction of the scholars.

In a Church school at *Cwm*, in the same county, some of the scholars having attended for more than four years:—

In Scripture, only three could answer any questions. When I asked, "For what purpose was St. John the Baptist sent?" a boy about ten years of age replied, "*To baptize the Holy Ghost.*" Many other erroneous answers were given to very simple questions, put in Welsh and English, which proved that the children had been taught, but not taught to understand. Only three or four pupils understand any English at all, and their knowledge was limited to a very few words. There was a boy who had attended the school for more than five years, but could not work the plainest sum in the Rule of Three. He appeared to be an intelligent boy.

In Dr. Williams's charity school, *Abergele*,—

Not one could tell me how many commandments there are; of whom Jesus Christ was born; or the name of any one of His disciples. Of secular knowledge they were quite as ignorant: there was not a single individual among them who could tell me the name of the Queen of England. A very few (and those apparently by accident) were able to name the four seasons of the year. In arithmetic, there was not one of those who had been through the four first rules, who could take down a simple sum in Subtraction, after I had several times dictated it. A boy, who professed to understand *Exchange*, could not reduce guineas to pounds sterling. The master was formerly a shopkeeper; he is now an Independent minister; he has never been trained to teach. He adopts no means of teaching interpretation, although all his scholars are Welsh, and are required to learn English, without any dictionary or other books to assist them.

In a school supported by the same charity at *Bangor*—

I could find only five out of a large class who knew anything about Scripture. One boy said that Adam had *four* sons, named Cain, Abel, Isaac, and Jacob. Another thought Adam had only *three* sons, Shem, Ham, and Japhet. These children comprehend very little of the English language, though they read it continually. One of them translated the words "a man with an unclean spirit," into a Welsh phrase, which means *a man with the Holy Ghost*, and interpreted "to obey" by a Welsh word signifying *a sharp breeze*. Many of these scholars were above ten years of age; 33 had been members of the school for more than two years, and many of them more than three years.

In a large National school at *Llandrillo-yn-Rhos*, county of Denbigh—

Of a large class who were reading the Scripture, I found only nine who could answer simple questions; and only two possessed a competent knowledge of the subject. One said, that "Moses was the servant *of the wilderness;*" another said, that "Christ came to *condemn* the world;" and in answer to the question, "Who wrote the Gospel according to St. John?" one said *Matthew;* another, *Mark*; a third, *Luke;* and a fourth (as if purposely passing over the very gospel we were reading) said, *The Acts*. As only four understood English, my questions were explained in Welsh. The majority of the pupils knew exceedingly little of any subject, and the information of the rest was desultory.

In a large Free school at *Holt*, county of Denbigh—

There were 11 who could repeat the Church Catechism—2 of them correctly. A girl, about 10 years of age, could not remember the First Commandment. Only one possessed a competent knowledge of Holy Scripture; and, with the exception of 5, the rest of those present knew nothing about the subject. Not one of the children (who are all English) could tell what it was to "inherit" a thing: One said it was *to make;* another *to save*. In answer to the question, whose son was Abraham? one said *Laban*, another said *Joseph*, another *Jacob*, a fourth, *Isaac!* As to the "seed" mentioned in the 5th verse of the lesson (Acts vii.), they did not know at all what it properly meant. They said, *Isaac*, *Jacob*, or *Judas;* they said, also, that the *Philistines took Joseph into Egypt*. I asked them where they learned the little

they knew about Scripture? all but one replied, "at the Sabbath school," meaning a school held in some neighbouring dissenting chapel.

In a large Church school at *Gresford*, in the same county,—

40 professed to know the Church Catechism, but only 15 could repeat it correctly. Only 3 possessed a competent knowledge of Scripture. In answer to some questions upon Scripture geography, they could make no other reply than by repeating "beyond Jordan," an answer which was not applicable to the question asked. A boy was present who had attended the school for seven years, without attempting to learn arithmetic. Another boy, who had attended the school for five years, read very imperfectly in the National Society's Central School Book, No. 3. A third, 10 years of age, who had, according to his own statement (for the master knew nothing about it), been in the school four years, could not read a simple narrative. There were girls, 12 or 13 years of age and upwards, who could not name the mother of John the Baptist, and who said that John the Baptist and St. Paul were two of the disciples of Jesus Christ. These girls respectively had attended the school six, seven, and eight years; and I was told that they were regular in their attendance.

Knowledge of Holy Scripture varies inversely with repetition of catechisms.

The foregoing tables exhibit a marked disparity* between the attainments of scholars in knowledge of Catechisms and other religious formularies on the one hand, and in knowledge of the outlines of Scripture history and of the first truths of Christianity on the other. It appears that scholars who are perfect in the former subject are nearly three times as numerous as those who possess a competent knowledge of Scripture History; that in the two counties in which the scholars are most perfect in Catechisms, the same scholars are least proficient in knowledge of Scripture, and that in the three counties in which the knowledge of Scripture was the highest, that of Catechisms was the lowest. Ignorance of the first outlines of Scripture History, and of the truths of Christianity, was frequently found to be compatible with accurate repetition of the Church Catechism, and even of the Thirty-nine Articles.

In the Church school at *Bersham*, in the county of Denbigh,—

When I questioned the scholars miscellaneously upon the outlines of Scripture history, they were ignorant of everything. All agreed that Jesus Christ was the son of Mary Magdalene; and the second pupil in the school told me that Moses wrote the history of Jesus. In the Catechism and Ritual of the Church of England they have been taught apparently with considerable pains. Three repeated several of the Thirty-nine Articles, one as far as the Tenth Article, with accuracy; and four recited the Church Catechism fluently; but when questioned irregularly, all but one misplaced every answer. The outward sign in the Lord's Supper was said to be *water*. I examined them in a work

* This disparity is the more remarkable because in more than half the schools at present in operation no Catechism is employed, whereas the Scriptures are almost universally taught. The scholars examined in Holy Scripture were nearly twice as numerous as those examined in catechisms.

entitled "Scripture Proofs," a book more nearly adapted to their capacities, but this was not known.

In the National school at *Meliden*, county of Flint,—

Out of 91 scholars examined, only 2 professed a competent knowledge of Scripture. One scholar said that Calvary was on Mount Olives, another that it was on Mount Sinai; yet 53 could repeat portions of the Church Catechism (several in Welsh and English).

In the National school at *Llangollen*,—

I found 16 who could read a chapter of the Bible, and repeat parts of the Church Catechism. This was the sum of their attainments. Of intelligent information upon any subject, religious or secular, they were destitute. The head boy told me that Nebuchadnezzar and Pharaoh built the temple at Jerusalem. The girls who were placed first in the class knew nothing of the history of Moses or of Joseph, although they understood English well. When examined in the Church Catechism, out of 21 who professed to know it, 16 could repeat it fluently by rote. When questioned irregularly, or in equivalent words, only two could answer, and they did not know the meaning of the terms which they repeated; the rest frequently destroyed the sense altogether by their mode of repetition. In arithmetic, three professed to understand Proportion, but none were able to work the following easy sum: "If 3 lbs. cost 1*s.* 6*d.*, what will 21 lbs. cost?" Two professed compound rules, but were unable to add or subtract sums of £. *s. d.* Among six examined in the first rules, three could not work a simple sum. I gave all these abundance of time, and the easiest sums.

In the Church school at *Newmarket*, county of Flint:—

The Church Catechism is taught with considerable perseverance; 17 were able to repeat considerable portions, the reluctance of Dissenting parents having been overcome by the promise of a reward for the best repetition. It is learned, however, by rote, and forms the only branch of religious instruction imparted in the school, the Bible being not even read; consequently, the ignorance of the children was startling. Scholars, who could repeat the Church Catechism perfectly, believed that their "ghostly enemy" was Jesus Christ; and that there were three, nine, and fifteen Gods. The master states that the clergyman assists to give religious instruction, and visits the school once a-quarter.

In the Church school at *Aberhafesp*, county of Montgomery,—

Although 10 were able to repeat the Church Catechism, none could tell me who built Noah's ark; who was Judas Iscariot, what sin he committed, or whether St. Peter was a good or bad man. Yet all understood English, and could speak no other language.

At the Church school at *Buttington*, in the same county:—

Eight repeated parts of the Church Catechism, but all were ignorant of Scripture. A scholar in the first class believed that St. Matthew wrote the History of England; yet these children speak English as their mother-tongue. English grammar was professed, but nothing was known of the subject. The master was formerly a farmer; he has never been trained to teach; he unites with his office of schoolmaster those of parish clerk, parish constable, and overseer of the poor for

two townships. He appeared incapable of illustrating, explaining, or catechising children without the aid of a book; his method of teaching resembles that adopted in private schools.

In St. Mark's Church school, in the parish of *Northop*, Flintshire:—

Although 20 could repeat the Church Catechism correctly, only 4 could answer questions upon Scripture. English is spoken in this part of the parish of Northop; but notwithstanding this, the children who had been recently admitted could not tell me which was their right hand and which their left. With the exception of about 8 children, none had heard of the name of any person of note mentioned in the Bible, or even of the difference between the soul and body; even the best scholars asserted that the soul was mortal, and the body immortal.

In the Church school at *Clocaenog*, in the county of Denbigh:—

I found none who could read a verse of the Bible with ease, none who could write well upon paper, none who understood arithmetic. Seven attempted to work sums in Simple Addition, but all were wrong. Upon religious subjects they were equally ignorant. The catechism formerly employed was that of Charles, which contains part of the Church catechism, the Creed, the Lord's Prayer, the Ten Commandments, and the summaries of our duty towards God and towards our neighbour. This was exchanged for the complete Church Catechism by the present incumbent, who disapproved of the omission of the baptismal vows; but I found the scholars ignorant of the first principles which are common to both catechisms. All except 3 were ignorant of the Commandments, and one of those who failed had been confirmed. The 3 who knew the Commandments could repeat part of the Catechism by rote, but when questioned upon the meaning, and without reference to the usual arrangement, could give no answers at all. One boy, when asked "who is our ghostly enemy?" replied, "Jesus Christ." Of Holy Scripture nothing whatever was known. I asked questions upon the History of Joseph, of Moses, and of Jesus Christ, but could obtain no correct answers—even respecting the History of the New Testament, although I requested the master to interpret my questions in Welsh. Twelve of the scholars examined had been members of the school for more than two years, some of them for more than four years; 13 were above ten years of age.

The same ignorance was observable whatever catechism the teachers might happen to adopt. In a Calvinistic Methodist School, in the parish of Holt, where the catechisms of Parry and Charles are employed:—

Those in the first class were reading a chapter in Genesis, and six could read with ease. They all understood English, but none could give any account of the chapters which they had just been reading. None could tell me who wrote the book of Genesis, what was meant by the deluge, what was the ark, or who was saved in it. They knew nothing of the call of Abraham, of his covenant with God, or respecting his sons and grandsons. The master admitted that they were ignorant of many important facts in Old Testament history, I therefore turned

to the New Testament. They could not tell me the names of the Evangelists. When I asked who wrote the Gospel of St. John, one replied, "John the Baptist," others, "Nazareth," and all agreed that Jesus Christ was the son of Mary Magdalene. In secular subjects they were not more advanced; only one could write a good hand, and no one could work an easy sum in the first four rules of arithmetic correctly. I found none who knew anything of grammar. Eleven of those examined had been members of the school for more than two years.

In a Church school at *Llanwnog*, Montgomery,—

Twenty could repeat parts of the Church Catechism, or that of Dr. Watts; but, with one exception, they were very ignorant of Scripture. Some of the first class said, that the ark in which Noah was saved was constructed of iron, and built by Solomon. These children for the most part understood more English than Welsh, yet their information upon every subject was exceedingly limited, and their knowledge of the first rudiments of morality and religion was next to nothing.

In the endowed Church school at *Brynegwys*, county of Denbigh,—

It was stated that the Church Catechism is taught with the aid of Lewis's elaborate Exposition upon the subject; notwithstanding this, no one knew the Tenth Commandment; and when I asked "What is the First Commandment?" I was answered, "Thou shalt do no murder;" another replied, "My godfathers:" yet these children attend a Church Sunday-school.

Fundamental error in education in North Wales.

A fatal delusion has misled the promoters of schools in North Wales. They have supposed that, if children make use of the Bible as a handbook to learn reading from the alphabet upwards, and if catechisms be carefully committed to memory, the narratives and doctrines therein contained must be impressed on their understanding and affections. The catechisms and religious formularies which were intended to direct and assist the teacher in explaining Scripture and in imparting religious instruction, to supply the defects of extempore explanation, and to secure the scholars from the inculcation of false doctrine, have had the effect of suspending all intelligent exertion; have degraded the office of the teacher, and reduced the scholars to a state of hopeless ignorance, not only of the peculiar doctrines of respective denominations, but of the first principles and truths of Christianity.

Note.—In the foregoing description of the present state of education in schools for the young, I have spoken of the great majority of schools, and described the average state of education. There is a small class of schools recently established which form an exception to some of the harsher features above described, as, on the other hand, there is a large class in which education is yet more deplorably deficient. It will suffice here to annex a catalogue of schools of the former description, of which full Reports will be found in the Appendix, folio edition:—

ANGLESEY: The National school at Beaumaris (LLANDEGFAN), the Infant school at Holyhead, and the British and Foreign school at Llanrhyddlad.

CARNARVON: The Carnarvon Infant school is excellent. The Church schools at

V.—Causes of Defective Education.

Causes of defective Education misdirection of Funds.

The present defective condition of schools for the poor in North Wales is usually attributed to the want of funds for the support of education. It is, in fact occasioned by the misapplication and defective distribution of funds already available for the purpose.

The following table (page 502) shows the present state of funds in the several counties of North Wales, as returned by 517 out of 591 schools, distinguishing the various sources from whence they are derived.

First, endowments.

Defective distribution occurs in every source of income, but especially in permanent endowments. The sum at present available for education from this source considerably exceeds 4000*l.** exclusive of lost charities and certain large endowments, which, being under litigation, have not been returned. Of this large sum it appears that a considerable portion is misapplied by the trustees; that where there is no breach of trust, and the funds are actually available for the purpose of education, the schools are in many cases in abeyance; and that where the income is paid, and the schools are carried on, the education given is, in the great majority of cases, of no practical value. These statements are illustrated by the following facts, abstracted from the detailed evidence contained in the Appendix:—

Breach of trust.

In the parish of *Newmarket*, county of Flint, the arrears due for the purpose of education exceed 2559*l.* The intention of the founder of this charity was to establish a grammar school for instruction in Greek and Latin, or for primary education. The parish and neighbourhood have derived no benefit from the endowment for nearly a century, notwithstanding the animadversions of the Charity Commissioners and repeated decrees in Chancery. No other funds are raised for education in the neighbourhood. In a Church school which is self-supported in the parish, the children were found deplorably ignorant: believed that their "ghostly enemy" is Jesus Christ, and that there are three, nine, and fifteen gods.

Y Bont Newydd (Llanerchlig), and Pwllheli are promising, and those at Bangor and Carnarvon possess great advantages.

Denbigh: The British and Foreign schools at Denbigh, Ruthin, Wrexham, and Llanwrst, and a Church school just commenced on a good method in the latter town.

Flint: St. Asaph Church school for girls, and the British and Foreign school at Mold.

Merioneth: The British and Foreign schools at Barmouth (Llanaber), Bryncrug (Towyn), Corris (Talyllyn), Corwen, and Dolgelley.

Montgomery: The National school at Machynlleth, and the Wesleyan School at Newtown.

On the borders of England, there are useful Church schools at Chirk, Hawarden, Penley, Threapwood, and Welchpool, but these are for the benefit of an English population.

* A portion of this sum is received by the masters of the grammar schools at Bangor, Ruthin, and Beaumaris, which not being, as at present conducted, available for the poor, were beyond the purpose of this inquiry.

TABLE (Q).—SUMMARY OF SCHOOL FUNDS.

ANNUAL INCOME OF SCHOOLS.	ANGLESEY.			CARNARVON.			DENBIGH.			FLINT.		
	Number on which the Average is struck.	Total Amount.	Average.	Number on which the Average is struck.	Total Amount.	Average.	Number on which the Average is struck.	Total Amount.	Average.	Number on which the Average is struck.	Total Amount.	Average.
		£. s. d.	£. s. d.		£. s. d.	£. s. d.		£. s. d.	£. s. d.		£. s. d.	£. s. d.
Subscriptions	24	602 17 0	25 2 4	46	1,037 11 8	22 11 1	68	1,385 17 5	20 7 7	52	1,133 19 9	21 16 2
Collections	4	34 2 0	8 10 6	10	126 0 4	12 12 0	6	41 5 4	6 17 7	3	10 5 6	3 8 6
Amount of School Pence	51	736 18 11	14 9 0	70	1,279 1 7	18 5 5	117	1,706 3 10	14 11 8	101	1,357 18 9	13 8 11
Amount of Endowments	13	169 1 0	13 0 1	15	354 8 6	23 12 7	28	763 10 0	27 5 4	18	354 13 6	19 14 1
Total Income returned	54	1,542 18 11	28 11 5	75	2,797 2 1	37 5 11	125	3,896 16 7	31 3 6	109	2,856 17 6	26 4 2
Income not returned . .	8	. .	. .	5	. .	. .	8	. .	. .	23	. .	. .
Total	62	. .	. .	80	. .	. .	133	. .	. .	132	. .	. .

	MERIONETH.			MONTGOMERY.			THE SIX COUNTIES.		
Subscriptions	25	527 14 6	21 2 2	41	706 9 0	17 4 7	236	5,394 9 4	21 1 5
Collections	6	39 6 7½	6 11 1	4	28 15 10	7 3 11	33	279 15 7½	8 9 7
Amount of School Pence	45	637 7 4	14 3 3	98	1,280 0 9	13 1 3	482	6,997 11 2	14 10 4
Amount of Endowments	15	298 2 10	19 17 6	26	730 11 10	28 2 0	115	2,670 7 8	23 4 5
Total Income returned .	50	1,502 11 3½	30 1 0	104	2,745 17 5	26 8 0	517	15,342 3 9½	29 13 6
Income not returned . .	13	. .	. .	17	. .	. .	74	. .	. .
Total	63	. .	. .	121	. .	. .	591	. .	. .

In the parish of *Denio*, county of Carnarvon, the free grammar school has been in abeyance for the last five years, during which period the endowment, amounting to 40*l.* per annum, has been allowed to accumulate. The school-room and master's house (which is an excellent residence) were found to be filled with straw, hay, empty bottles, and other lumber. Fragments of valuable library books were strewn about the floor, and in a drawer of the school-table was found part of a human body in a state putrefaction. The evidence contained in the Report upon this parish shows that the administration of the trust commands a searching investigation. The inhabitants complain of the deplorable ignorance of the middle classes, who are left unfit for any trade or calling in life.

In the parish of *Llanegryn*, county of Merioneth, there are valuable endowments for the support of a free grammar school, the income of which, if paid, would exceed 100*l.* per annum. In consequence of a breach of trust on the part of a deceased trustee in withholding the portion of the endowment charged upon his estate, arrears have accumulated amounting to 720*l.*, which, as well as the rent-charge, are at present withheld on the ground of non-payment for so long a period. At the time when the parish was visited, the school had been in abeyance for more than half a year.

In the parish of *Llanrwst*, county of Denbigh, the funds available for education are larger than in any parish in North Wales, amounting, it is supposed, to an income of 600*l.* or 700*l.* per annum. The misapplication was discovered by the Report of the Charity Commissioners, and the case certified to the Attorney-General. At the time of my inquiry, the schoolmaster and the resident trustee of the school were unable to give any account of the scheme for the future conduct of the institution. From the Report upon the school, it will be seen that the schoolmaster is at present the only person who derives advantage from the charity.

In the township of *Capelgarmon*, in the same parish, there is another endowment for the education of the poor, but the school has been in abeyance for an indefinite period, and the school-room is used as a tool-house by the schoolmaster, who is parish clerk and gravedigger.

In consequence of proceedings under the same Commission, a decree of the Court of Chancery was obtained for the future administration of the valuable endowments for education in the parish of *Wrexham*, directing schools to be erected in the populous mining districts of Brymbo and Minera. It appears, however, from the statements of the officiating ministers of these respective districts, that no steps been taken in pursuance of the decree. The Report show- inhabitants are as ignorant and immoral as any in North destitute of adequate means of instruction.

In the parish of *Bryneglwys*, in the same county, there ment for the support of education, and a school-room has upon a part of the charity estate; but in consequence of a and lawsuit between the clergyman and his parishioners, t room has been closed for some years, and is at present used as The clergyman has appointed himself to be master of the

employs a governess to teach the children in a cottage kitchen incapable of holding half the number of members.

In the parishes of *Llandegla* and *Llanarmon*, in the same county, it appears that until recently the trust estates originally devised for education have been disgracefully abused. The lessee of a part of the charity estate, being the owner of a public-house, was in the habit of considering the rents, as they became due, in the light of a set-off against the personal debts contracted for gin, &c., by the lessor, who acted as trustee of the charity. In this manner arrears accrued due to the amount of 88*l.* 15*s.* Previously to the year 1843 there were no trustees legally appointed, and it was found impossible to recover the rents. Respecting the present schoolmaster at Llandegla, I received the following information from the incumbent of the parish:—

"The clergyman of Llandegla and the clergyman of Llanarmon are appointed visitors of both schools under the will of the founder of the charity. In the case of Llanarmon, the clergyman, the Rev. Evan Evans, obtained from the trustees the power of appointing the master, and has had the school enrolled as a National School. I have failed in a similar attempt with regard to the school at Llandegla. I made this attempt in consequence of the improper persons who were appointed as masters. The present master has been discharged as a policeman. In last March, 1846, I was informed that the master was found upon the road in a cart in a state of intoxication. In May I was again informed that the master was seen fighting at the fair. These charges were made to me upon undoubted evidence. I represented the facts to the trustees. The answer received was, that the trustees had called the master to account, and had forgiven him. In consequence I have ceased to act as a visitor, or to take any part in the supervision of the school."—E. Williams, *Rector of Llandegla.*

I made inquiry of Mr. John Hughes, the acting trustee of the charity, who admitted that "complaints had been made, and that he believed the master was too fond of drink; but others were the same, and the man did not make the worse master on that account."

In the parish of *Llanerfyl*, county of Montgomery, there is a valuable endowment for education; but one of the trustees is allowed to farm the charity estate, without accounting for the rents and profits; in return for which he professes to act as schoolmaster. The parish extends nearly eight miles in length by three in breadth, and contains 1000 inhabitants, consisting of small farmers and farm labourers. Adjoining is the parish of Llanfair, in which there is no school provided for the poor of a population amounting to 2787. It is stated by the clergy and gentry in the neighbourhood that the poor and the class of small farmers remain in ignorance; that education has been and continues to be greatly neglected, and that the management of the charity requires careful investigation. The following Report shows the present condition of the school:—

"I visited this school April 15, and found 3 boys and 5 girls present. None of these could read well. There were 12 copies shown, all indifferently or badly written; only 2 children had commenced learning arithmetic. Of the Church Catechism and of Holy Scripture, none present knew anything. A boy 15 years of age said that Esther

was a man, another said that Reuben, Simeon, and Levi, were three of the disciples of Jesus Christ; and one of the girls present did not know for what purpose Jesus Christ came into the world. It was stated that one scholar was learning grammar, but he was not present. The master is 40 years of age. He has conducted this school for 18 years but has never been trained to teach; his education appears to have been limited, and in conversation he often speaks ungrammatically. He is churchwarden of the parish, and *ex-officio* one of the trustees of the charity estate. At the same time, he is also the tenant of the said estate and the schoolmaster. He farms the estate, comprising 41 acres, on his own account, and conducts the school in return for the profits. His duties as a farmer appear to occupy a large portion of his time. It was necessary to make three several visits to his school before he could be found at home. On my first visit, March 26, he was absent at a fair at Llanfair, and the school was not assembled. On my second visit, April 15, he was again absent at a fair at Welchpool, and the school, consisting of 8 scholars, was intrusted to his wife, who stated that her husband was obliged to go to fairs because he was a farmer." On both these occasions the school ought to have been well attended, as it was not during vacation. On my third visit, April 19, although it was during school-hours, I was informed that the school had been dismissed, and I found the master apparently returning from his farm. It appears that two months of holidays are allowed at harvest, besides a few days at Christmas. Upon my requesting to know what was the full extent of the instruction at present afforded in the school, the master replied, "I learn 'em to read, spell, and write, and count too: nothing more is required here." He stated that no register is kept of the scholars. The building in which this school is held is a common farm-house, not in the best repair. The school-room is on the ground floor; there is a fire-place, but although the day on which I examined the school was cold, there was no fire. The room was out of repair, somewhat insufficiently lighted, and dirty. The outbuildings were considerably out of repair, and I found them occupied by *geese*, hatching. There are desks round the school-room, which are all, except one, out of repair. There were three available forms, and one with only two legs—in all too few, and altogether inefficient. The pupils provide all the books, slates, copies, and other materials."

JOHN JAMES, *Assistant.*

In addition to the above-mentioned abuses, it is important to state that it is a practice in North Wales for the trustees of endowed schools which are not absolutely connected with the Established Church, to allow waste and dilapidation, and to neglect to visit and examine the scholars, with the professed object of inducing their parishioners to consent to have the schools united with the National Society. I allege this upon the authority of their own statements, in which the practice and the motives for it were avowed.

In the case of endowed schools of which the income is actu
received and not misapplied, the schools are, in some cases,
abeyance, and, in others, are conducted in a manner which wo
disgrace such as are taught upon private adventure.

The parish of *Ruabon* contains 11,292 inhabitants, the majority of whom are miners; and in respect of ignorance and social degradation, are more conspicuous than any in North Wales. The schools established in connexion with the National and the British and Foreign Societies are encumbered with heavy expenses, which render their continuance extremely uncertain. At the same time there is a valuable endowment of about 100*l.* per annum for the support of the following school:—

Ruabon Grammar School.—I visited the school January 21. I found the school-room, which would accommodate 81 scholars, partly filled with coals, and the remainder used as a lumber-room, being covered with broken chairs and furniture. The glass of the windows was broken, and the room neglected and filthy in the extreme. The lumber and dirt appear to have been accumulating for several months, and, except some tattered books, without covers, in the window-seats, there was no vestige of the school which is said to have been once held there.

The master stated that he had been in ill health for several months; that when he commenced school, in 1824, he employed two assistants, but that when the school discontinued he was teaching, and ha been for some time teaching, alone; that within his recollection no one had visited the school; that he had no register to produce, and that no record of the attendance of the scholars had been kept for years. He could give no exact account of the period when his school expired, or of the attendance at that time, but stated that the opening of the schools at Rhosymedre and Rhos Llanerchrugog (the impoverished schools above mentioned) had drawn off all his scholars. He stated, that when the school was in operation he did not consider himself bound to give anything besides classical instruction gratis, and that for writing and arithmetic, a quarterage was paid by all, except a few boys, for whom, to the number of 18, provision is made upon a distinct foundation.

The *Denbigh Free Grammar School* was in abeyance at the time when I visited the town, and had been so for about nine months. The room in which the school was said to have been held was a species of crypt, beneath the chancel of the church. The principal persons of the neighbourhood complained of the unsatisfactory manner in which the school has hitherto been conducted, some of the masters having accepted it as a step to better preferment, while others have injured the reputation of the school by their habits of intoxication and general impropriety of conduct.

or inefficiently conducted.

Such endowed schools as are actually in operation are conducted in a manner which not only is inadequate to the original intention of the founders, but places them on a level with the most inefficient schools in North Wales.

The free grammar school at *Bottwnog*, county of Carnarvon, is considered to be one of the most important in North Wales, and ranks with those at Bangor, Ruthin, and Beaumaris. It is richly endowed with rents, amounting to 200*l.* per annum, besides residences for the master and usher, with other emoluments. The endowment was "for the maintenance of a free grammar-school;" but at present only one scholar is taught Latin, and the amount of elementary instruction imparted was found to be considerably less than in many ordinary schools

for the poor which are taught by one master and supported mainly by the payments of the scholars. The principal object attained by the present arrangement of the school was described by one of the trustees to be the provision of a sinecure maintenance for the nominal master, who receives 120*l.* per annum, besides the use of a valuable house and garden and a farm belonging to the charity. He is the officiating minister of two neighbouring parishes. The school is conducted by the usher, formerly a small farmer, who receives 40*l.* per annum. No school register is kept; and the usher, who has held his situation for 36 years, states that during that time he has seen no regular visitation.

A similar arrangement appears to be practically adopted in the present management of the Free Grammar School at *Deytheur*, in the county of Montgomery, the income of which has been reduced by lawsuits incident to previous mismanagement to 88*l.*, which is paid by the trustees to the nominal master, who is a clergyman. It appears from the following report that the amount of knowledge possessed by the scholars is inferior to what was ordinarily met with in the lowest schools in North Wales.

"I visited this school April 14. The scholars were assembled, not in the school-house, which is occupied by the master as a residence, but in an outbuilding adjoining the master's stable. The former appeared to be spacious and in good repair; the latter is only 15 by 14 feet in size, is dirty, ill furnished, and in every respect unsuitable for the purpose.

"I found the usher conducting the school. He stated that the pupils are taught to read, write, and cipher, and to repeat the Church Catechism; but that no instruction is given in geography, history, or any higher subjects.

"Of 25 scholars said to be members of the school, I found 22 present, 10 of whom were above ten years of age, and 7 had been members of the school more than three years. I examined them with the assistance of the usher in all the subjects proposed to be taught. I found only 4 who could read a chapter of the Bible, and they did not read correctly. Among 13 copy-books, only one contained good writing. Among 11 scholars in arithmetic, 4 professed to understand the Rule of Three, but only one could work the most simple sum correctly; 3 who professed to be in compound rules worked an easy sum wrong; and of the remaining 4, only 1 could work a sum in the first four rules correctly. Out of a class of 12 who were learning Murray's Grammar, no one could give me an example of a noun substantive; no one could answer the question, "What is an article?" or give an instance of either article; no one could explain the use of an adjective. When asked "What is an *adjective?*" they gave, instead, the definition of an *article;* and the master accepted this definition as correct. The first 15 scholars were able to repeat parts of the Church Catechism, but their ignorance of all kinds of religious knowledge was perfectly astonishing. They were not only unable to answer the most easy questions upon Scripture history, but committed positive errors of the worst kind. The only answer which approached the truth was given by the head boy, in reply to the question, "How did Jesus Christ save sinners?"—Answer, "By living and dying *over us;*" yet the Bible is daily used as a hand-book, and (according to the statement of the usher, who himself speaks

English only) all the pupils understand more of English than of Welsh.

"The lower classes were employed in reading and spelling from books so miscellaneous in kind that classification would have been impossible,—the usual consequence of requiring the children to provide themselves with books and materials.

"It should be observed, that only 3 scholars were absent at the time of my visit; that the average attendance throughout the year, as represented by the usher, is remarkably regular—22 out of 25—and that the pupils regularly attend school and Divine service on Sunday.

"The usher is a youth of 20 years of age. He commenced teaching a year ago, and was previously employed in agricultural labour. He has not been trained at a normal or model school. His salary is 20*l.* per annum, with an entrance fee of 2*s.* 6*d.* upon the admission of every new scholar."

The master of the Free Grammar School at *Bala* receives 95*l.* per annum for teaching 30 boys the most elementary subjects. The salary has been doubled in value since the date of the Charity Commissioners' Report, while the number of scholars has decreased more than one-half. The principal gentry of the neighbourhood express dissatisfaction at the present low condition of the school, and the master states it to be his conviction that the only inducement of the parents to send their children to the school is the valuable provision for clothing the scholars which accompanies the endowment. The Bishops of Bangor and St. Asaph are trustees and visitors of the school, but there is no visitation or inspection. The President and Fellows of Jesus College, Oxford, exercise the right of appointing the master, and reserve it as preferment for a member of their college, and as a title for Holy Orders. The present master is the officiating minister of a parish at some distance. The parish in which this school is situate contains 2467 inhabitants, for whom, except a British school newly established and feebly supported, there are no other means of instruction. Several of the neighbouring parishes, which are populous and very extensive, are no less neglected.

There are many other valuable endowments set apart for the benefit of schools of lower pretensions, intended for primary instruction. The present condition of such schools resembles that of the classes above described. The school buildings and furniture are in a state of atrocious repair; the materials scanty, ill-selected, and provided by the children; the teachers not only unprepared for their employment by training to any method of teaching, but, with occasional exceptions, ignorant of almost every subject which they profess to teach, frequently even of the English language. I have found the general organization of these schools defective in every respect; the amount of instruction limited to the smallest range of subjects; and the scholars more ignorant than in any class of schools at present in operation.*

One class of endowed schools is peculiar to the Principality—

* It may suffice here to annex a list of schools of this class which principally require attention:—

the circulating schools upon Mrs. Bevan's foundation. Each county in North Wales contains a school of this class, which is allowed to remain for three years only in any one parish. These schools are in a more hopeless condition than any of the preceding. The necessity of frequent locomotion exposes them to peculiar evils, the teachers being obliged to establish themselves in buildings unsuited for the purpose, and having no hope in so short a time of producing a permanent effect upon their scholars. Add to which, the endowment (25*l.*, which is too small for the support of a master), not being contingent upon the amount raised for education in the locality, is little valued; and the masters, being virtually appointed for life, and often superannuated, have no motive for exertion or self-improvement. Mrs. Bevan's locomotive schools.

It is stated by the Rev. *Richard Richards*, Incumbent of Caerwys, and visitor of the schools in question, that the masters hold their appointment for life, unless forfeited by actual misconduct; that they are chosen from a class of persons whose education is extremely defective, and are frequently recommended for the appointment from motives of compassion as being disabled for active work; that, although their character may be unexceptionable in respect of morals, they conduct their schools without energy or efficiency, and that the general benefit derived from the schools is wholly inadequate to the ends of the institution.

The following extracts of evidence illustrate the average value of Mrs. Bevan's schools. The first relates to the school at *Carno* in the county of Montgomery, the second to that established at *Talyllyn* in the county of Merioneth:— Their average value illustrated.

"I visited Carno April 1. I found the school held in the parish church, than which no place could be more inconvenient for the purpose of a schoolroom. It contained a small singing gallery, warmed by a stove, which was occupied by the master and the junior classes. Of the latter, only one-half were visible at the same time to the master, owing to an old partition, which allowed the other half an opportunity to play and chat, of which they were not slow to avail themselves. The senior classes sat in the body of the church, which position gave them likewise an opportunity of spending their time just as they liked, in spite of every precaution that the master could possibly take: this portion of the church was extremely cold, and altogether inconvenient. The furniture consisted of forms, which were clumsy and out of repair, and the desks were made by means of pew-doors, unhinged and laid across spare benches. It was a pity to see a school

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Anglesey	Holyhead, Dr. Williams's charity school.	Flint	Bangor-iscoed.
Carnarvon.	Bangor, Dr. Williams's charity school.		Hanmer.
	Llanystumdwy.		Whitford.
Denbigh	Gresford.	Merioneth.	Cynwyd, parish of Gwyddelwern.
	Holt.	Montgomery	Kerry.
	Llandulas.		Llanfihangel.
			Llanfyllin.

kept in so inconvenient a place; and it was a pity, on the other hand, to see a consecrated place ruined and profaned in such a manner.

"The few books which existed were in bad condition, and (as is usual in schools where the children provide their own books) so miscellaneous as to prevent classification, and so ill-selected as to be of very little value.

"I found 41 children present, 80 being absent without any adequate excuse. I found 6 who could read a verse in the New Testament correctly, and 11 who could write legibly upon paper; 11 had commenced learning the first four rules of arithmetic; 27 could repeat parts of the Church Catechism by rote. This was the extent of their attainments. Of all kinds of information they were destitute; those in the first class had no conception of the meaning of what they were reading, and no knowledge whatever of Scripture. None could tell where the Ten Commandments were given, although they could repeat the Church Catechism perfectly. Nine scholars in the first class were unable to tell the number of the apostles of Jesus Christ; and when asked the names of the apostles, stated that *Acts* was one, and *Jerusalem* another apostle, and that they know of no more. They could not tell which of the twelve was a wicked man. It appears that no one assists the master to give religious instruction, and that his school is only visited once a year.

"The master was formerly a shopkeeper. He has been engaged in teaching 28 years, but has never received any kind of training for the purpose. He appears to have received a very limited education, and to have no idea of conducting a school with proper method or discipline. His scholars behaved in the most disorderly manner; and in reading, committed mistakes which were perfectly astonishing, without any attempt on his part to correct them. The girls receive no instruction in needlework. He is one of the masters who receive permanent employment from the trustees of Madam Bevan's charity; and when he has spent three years at Carno, will be removed to teach the rising generation of another parish in the same manner."

ABRAHAM THOMAS, *Assistant.*

"I visited the school at Talyllyn December 24; the children were not assembled. It is held in a room over a boat-house upon the shores of the lake. The clergyman rents it at 5*s.* a-year, having obtained assistance from Madam Bevan's trustees for one year only. The room is cold and dreary, and has no fixtures or apparatus of any kind for the purpose of a school.

"The master was formerly a common labourer; being accidentally deprived of one arm, he was placed upon the staff of Madam Beavan's schoolmasters; but 15 years' practice in tuition have left him unchanged in appearance and manner. He can understand very little English. The clergyman informed me that he has no idea of keeping the children in proper obedience and discipline: they behave as they please. He is said to be a good accountant.

"Such are the men who are in the pay of Mrs. Bevan's trustees, and the mischief they do is not confined to one locality. In three years they are removed to another, and teach another set of children in this injurious manner."

It appears, from the foregoing analysis of the funds of 517

schools, that the amount annually raised by charitable contributions of the rich is (in round numbers) 5675*l.*, that raised by the poor 7000*l.* It is important to observe the misdirection of these branches of school income, and the fatal consequences which ensue. Secondly, benefactions of rich and payments of poor misdirected.

The wealthy classes who contribute towards education belong to the Established Church; the poor who are to be educated are Dissenters. The former will not aid in supporting neutral schools; the latter withhold their children from such as require conformity to the Established Church. The effects are seen in the co-existence of two classes of schools, both of which are rendered futile—the Church schools supported by the rich, which are thinly attended, and that by the extreme poor; and private-adventure schools, supported by the mass of the poorer classes at an exorbitant expense, and so utterly useless that nothing can account for their existence except the unhealthy division of society, which prevents the rich and poor from co-operating. The Church schools, too feebly supported by the rich to give useful education, are deprived of the support of the poor, which would have sufficed to render them efficient. Thus situated, the promoters are driven to establish premiums, clothing-clubs, and other collateral inducements, in order to overcome the scruples and the reluctance of Dissenting parents. The masters, to increase their slender pittance, are induced to connive at the infringement of the rules which require conformity in religion, and allow the parents (sometimes covertly, sometimes with the consent of the promoters) to purchase exemption for a small gratuity; those who cannot afford it being compelled to conform, or expelled in case of refusal. Where, however, the rules are impartially enforced, or the parents too poor to purchase exemption, a compromise follows. The children are allowed to learn the Church Catechism, and to attend church, so long as they remain at school, but are cautioned by their parents not to believe the Catechism, and to return to their paternal chapels so soon as they have finished schooling. A dispensation, in fact is given, allowing conformity in matters of religion during the period required for education, provided they allow no impression to be made upon their minds by the ritual and observances to which they conform. The desired object is attained by both parties. Outward conformity is effected for the time, and the children return in after-life to the creed and usages of their parents.* Unnatural division of rich and poor the grand cause of defective education.

destroys public schools morally,

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* Such are the moral effects of the present system. Its inexpedience is r rent, except to a few. The evidence of the Rev. *St. George A. Williams*, i Denio, illustrates what has been said:—"I think it right to mention a subj have found of great importance. There has been a great difficulty respecting t ance of children at church. So long as no compulsion was employed, they church tolerably well; but the effect of compulsion on the part of certain s has been to empty the church as well as the Sunday-school of the children.

and intellectually;

The intellectual results produced by the present class of Church schoolmasters, reduced as they are to such extremities, has been already seen in the ignorance of scholars, not only respecting the distinctive doctrines of the Church, but of the first elements of Christianity. It remains to show what is the present condition of the large class of private-adventure schools which owe their existence to the causes above mentioned.

and creates private schools, which are utterly worthless.

Of 578 schools at present in operation, 216 are taught on private adventure, 112 by dames, the rest by male teachers. The total number of scholars in such schools amounts to 5348. These schools have been carefully examined, and minute notes have been taken respecting their present condition as regards the buildings, furniture, and apparatus; the teachers and their qualifications, and the attainments of the scholars in every branch of instruction. In every one of these respects they are so utterly worthless, that nothing can account for their existence, except the determination on the part of Welsh parents to have their children instructed without interference in matters of conscience.* Aware of this determination, the teachers of private-adventure schools demand exorbitant fees for instruction, although the range of subjects professed seldom exceeds reading, writing, and arithmetic. The schoolroom is rarely set apart for the purpose, but consists of a cottage kitchen, or at best a shop, often too small to accommodate half the number which it is made to contain, the narrow space being further contracted by sacks of corn, loaves, stores of bacon, crockery, and other articles of village merchandize. The dame-schools were found in kitchens, often the only rooms belonging to the owners, and made to serve the purposes of kitchens, bed-chambers, and schoolrooms. Nothing could exceed the squalor and discomfort of these abodes of education; the floor and walls begrimed with dirt and smoke, the windows broken and stopped up, the interior dark, smoky, close to suffocation, and with no means of escape for the stifling atmosphere, except by opening doors and windows, which let in the snow. The teachers had been induced to undertake their calling by the loss of a limb, by blindness, deafness, old age, or some calamity which disabled them from manual labour; and being prevented by the competition which prevailed, notwithstanding the terms they charged, from supporting themselves by teaching, were squalid and ill-clothed, and complained bitterly of poverty. Wholly unprepared for their

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conviction, that if no compulsion were employed, the day-school and Sunday-school would be much better attended; and not only so, but there would be a much better attendance of the children at church, if their attendance were voluntary. I would require them to attend church if they attend no other place of worship; but otherwise I think it hard to compel them in matters of religion, merely because they pay 1*d.* a-week for education in the National school.

* This conclusion is confirmed by the fact that, wherever a British and Foreign or other neutral school is established, private-adventure schools become extinct.

calling, and ignorant of English, although professing to teach no other language, they were unable to detect the blunders of their scholars, and unable to interpret the English books, over which they keep them poring for six hours daily, without a prospect of interest or intelligence. It cannot be matter for surprise if the latter remain in a state of ignorance, worse even than that of pupils in the schools already described.

Such is the state of education in private adventure schools, which exhaust the greater part of the large income (7000*l.*) contributed by the poor, an amount which, when compared with that given by the rich for the support of schools (5675*l.*), disproves the universal complaint of the indifference of the poor towards education, and which, if combined with the latter, and the endowments at present wasted, might support a system of education not wholly disproportionate to the wants of the inhabitants.*

II.—Means of Education for Adults.

Education for Adults.

The means provided for the religious and secular education of adults among the poorer classes are extremely unequal. Secular education is confined to night-schools, which are few in number, thinly attended, and afford inferior instruction; religious knowledge is imparted in the Sunday-schools, which are very numerous, thronged with members of all ages, and form the characteristic feature, as they have been the main instrument of civilization.

Secular instruction, —night-schools.

With respect to night-schools, the following summary (p. 514) shows their number, the subjects of instruction, the preparation which the teachers have received for their employment, the number of scholars, and the general sufficiency of the buildings and furniture.

Schools of this description are conducted by the teachers of day-schools for children, it being difficult to find any one who is supposed competent to give instruction except the schoolmaster of the parish. These persons are as ill-qualified to teach adults as to conduct their day-schools, consequently, the amount of instruction imparted in the night-schools is limited to the art of writing, the rudiments of arithmetic, and the ability to read an English book as an unknown tongue. The entire number of such schools does not exceed 47, and their effects are inconsiderable.

Other institutions.

Schools of industry and mechanics institutes do not exist in North Wales, and the attempts to form reading-rooms, or lending libraries, for the poor, have been made in only two or three localities, and are so feebly supported that their continuance is doubtful.

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* Half the number of schools at present existing would, if properly distributed, suffice for all those who are now under instruction, allowing one school for about 110 scholars; in which case the present funds would, if equally distributed, afford each school an income of about 60*l.* Upon the present system of conflicting schools no increase of funds would secure permanent efficiency.

TABLE (R.)—NIGHT SCHOOLS for ADULTS.

NAME OF COUNTY.	Number of Schools.	Building.							Furniture.				Teacher.		Instruction.							Average Number of Evenings per Week.	Number of Scholars.	Average Number of Scholars.
		Description of				Repair.									Language.			Subjects.						
		School.	Chapel.	Dwelling.	Club Room.	Good.	Indifferent.	Bad.	Sufficient.	Indifferent.	Good.	Bad.	Previous Occupation.	Number of Trained Teachers.	English.	Welsh.	Both.	Reading.	Writing.	Arithmetic.	Other Subjects.			
Anglesey	4	1	1	2	..	2	1	1	3	1	3	1	*Vide* Table of detail.	0	4	..	..	3	4	4	..	4	20	6·7
Carnarvon . . .	8	6	1	1	..	6	..	2	5	3	6	2		2	8	..	..	6	8	6	1	3	165	23·6
Denbigh	14	5	4	5	..	8	4	2	1	13	6	8		5	12	..	2	9	14	9	3	4	131	9·3
Flint	10	5	1	4	..	6	4	..	2	8	3	7		0	10	..	..	9	10	8	1	4	120	12·0
Merioneth . . .	9	3	2	3	1	4	3	2	1	8	3	6		3	5	1	3	7	9	4	1	3	184	20·4
Montgomery . . .	2	1	1	..	..	1	1	..	1	1	..	2		0	2	..	..	2	2	1	2	2	32	16·0
Total North Wales	47	21	10	15	1	27	13	7	13	34	21	26	..	10	41	1	5	36	47	32	8	4	652	13·9

The eagerness of the labouring classes to take advantage of these institutions wherever they exist, and the benefit derived from them in withdrawing idlers from the ale-house, and promoting rational amusement, proves the importance of extending these means of education.*

Religious instruction Sunday-schools.

Of Sunday-schools,† there are two classes in North Wales, viz., *Sunday-schools*, properly so called, which exist as separate institutions, and are assembled on Sunday only, and *Sunday and day-schools*, comprising the children of the National or Church-school, without additional scholars. The latter are intended for the young only, are conducted by the teacher of the day-school, and are intended to prepare the children for attendance at church; the former are frequented by persons of all ages, are conducted by numerous lay teachers, and combine instruction and devotional exercise in the same service. It is this class of separate Sunday-schools which is peculiar to Wales, and which relates to the present subject.‡ The Sunday and day-schools have been already described in their capacity of day schools.

Tables (S) and (T), pages 516-518, contain a summary of the information procured from the superintendents of the respective Sunday-schools according to the method of inquiry which I was instructed to pursue. The vast number of these institutions made it impossible, as they were only assembled once a-week, to visit more than a very small proportion; consequently the statements contained in the foregoing summaries are not based upon personal examination.

Nature and object of Welsh Sunday-schools.

The nature and object of the Welsh Sunday-schools are distinctly marked. In the week-day schools all profess to learn English, in the Sunday-schools (speaking generally) all learn Welsh; the object which the poor desire from the former is secular knowledge; the end to which they devote their whole attention in the Sunday-school is religion, to the exclusion of every other study.

Course of proceeding described.

The course of proceeding in these schools is much the same, to whatever denomination they may belong. They are commenced as a religious service, by reading a chapter of the Bible, singing hymns, and by prayer.

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* Reading-rooms, containing a small selection of books of general information, with newspapers and periodicals in Welsh and English, have been formed, on a very small scale, at Bala and Portmadoc. Small village libraries, containing a few publications, of the Christian Knowledge Society, are occasionally attached to National schools, as at Carnarvon and Wrexham. The Sunday-schools of the Dissenting denominations have frequently a small library of religious books for circulation among their respective members. The poorer classes can generally read and understand Welsh books upon religious subjects.

† Sunday-schools are treated under the head of "means of instruction for ad because it is on the adult portion (which forms the characteristic of Welsh S schools) that their effects are mainly seen. To children they are chiefly u instruments of moral training.

‡ Many of the Church Sunday-schools returned in the annexed Tables appea *Sunday and day-schools.*

TABLE (S.)—SUMMAR

CONGREGATION OR SECT.	Number of Schools.	Number of Scholars.							
		Under 15 Years of Age.				Above 15 Years of Age.			
		Males.	Females	Sex not specified.	Total.	Males.	Females.	Sex not specified.	Total.
ANGLESEY.									
Church of England . .	10	289	271	..	560	79	70	..	149
Baptists	17	327	290	..	617	396	317	..	713
Calvinistic Methodists .	70	2,064	1,967	..	4,031	3,107	2,235	..	5,342
Independents	21	587	480	..	1,067	555	438	..	993
Wesleyan Methodists . .	14	276	302	..	578	354	303	..	657
Other Denominations . .	..	..	..	..	..	..	..	..	..
Total	132	3,543	3,310	..	6,853	4,491	3,363	..	7,854
CARNARVON.									
Church of England . .	16	587	546	..	1,133	181	141	..	322
Baptists	16	352	298	..	650	303	221	..	524
Calvinistic Methodists .	131	4,212	4,149	36	8,397	5,543	4,101	30	9,674
Independents	49	1,028	997	..	2,025	1,262	711	..	1,973
Wesleyan Methodists . .	24	532	491	..	1,023	677	365	..	1,042
Other Denominations . .	..	..	..	..	..	..	..	..	..
Total	236	6,711	6,481	36	13,228	7,966	5,539	30	13,535
DENBIGH.									
Church of England . .	32	1,311	1,363	..	2,674	228	243	..	471
Baptists	19	434	397	..	831	318	194	..	512
Calvinistic Methodists .	104	2,855	2,807	..	5,662	3,853	3,551	..	7,404
Independents	40	827	807	..	1,634	809	580	..	1,389
Wesleyan Methodists . .	38	863	751	..	1,614	751	615	..	1,366
Other Denominations . .	2	113	74	..	187	39	23	..	62
Total	235	6,403	6,199	..	12,602	5,998	5,206	..	11,204
FLINT.									
Church of England . .	26	1,409	1,565	..	2,974	465	402	..	867
Baptists	2	36	35	..	71	69	21	..	90
Calvinistic Methodists .	43	1,284	1,039	..	2,323	1,723	1,046	..	2,769
Independents	27	730	644	..	1,374	608	395	..	1,003
Wesleyan Methodists . .	34	1,231	962	..	2,163	1,066	550	..	1,616
Other Denominations .	1	32	28	..	60	..	..	..	..
Total	133	4,692	4,273	..	8,965	3,931	2,414	..	6,345
MERIONETH.									
Church of England . .	15	354	334	..	688	110	86	..	196
Baptists	10	134	148	..	282	204	145	..	349
Calvinistic Methodists .	96	1,993	2,094	144	4,231	3,115	2,927	222	6,264
Independents	45	693	665	..	1,358	1,049	759	..	1,808
Wesleyan Methodists . .	27	401	383	..	784	578	421	..	999
Other Denominations .	..	..	..	..	..	..	..	..	..
Total	193	3,575	3,624	144	7,343	5,056	4,338	222	9,616
MONTGOMERY.									
Church of England . .	25	630	763	..	1,393	217	247	..	464
Baptists	9	265	241	..	506	290	258	..	548
Calvinistic Methodists .	101	1,815	1,909	..	3,724	2,206	2,314	..	4,520
Independents	50	786	813	238	1,837	820	741	488	2,049
Wesleyan Methodists . .	46	893	870	..	1,763	983	872	..	1,855
Other Denominations .	1	16	14	..	30	8	12	..	20
Total	232	4,405	4,610	238	9,253	4,524	4,444	488	9,456
TOATL—NORTH WALES.									
Church of England . .	124	4,580	4,842	..	9,422	1,280	1,189	..	2,469
Baptists	73	1,548	1,409	..	2,957	1,580	1,156	..	2,736
Calvinistic Methodists .	545	14,223	13,965	180	28,368	19,547	16,174	252	35,973
Independents	232	4,651	4,406	238	9,295	5,103	3,624	488	9,215
Wesleyan Methodists . .	183	4,166	3,759	..	7,625	4,409	3,126	..	7,535
Other Denominations .	4	161	116	..	277	47	35	..	82
Grand Total . .	1,161	29,329	28,497	418	58,244	31,966	25,304	740	58,010

*—*The following* is a list of Sunday-schools not included in Tables (S) and (T), the Returns being too

SUNDAY SCHOOLS—TEACHERS AND SCHOLARS.

Centesimal Proportion of Scholars under 15 to the whole Number of Scholars.			Number of Teachers.				Number of teachers who are paid for their Services	Proportion per Cent. of Teachers to Scholars.	Centesimal Proportion of Scholars of each Class to the Total Population of the same Sex and Ages, in each County.							Number of Scholars said to attend Day School.	Number said to live more than 1¼ mile from School.
									Under 15 Years of Age.			Above 15 Years of Age			Proportion of all Ages and Sexes to the whole population.		
Males.	Fem.	Total.	Males.	Fem.	Sex not specified.	Total.			Males.	Females.	Total.	Males.	Females.	Total.			
78·5	79·5	79·0	43	30	..	73	..	10·3	3·0	2·9	3·0	·5	·4	·5	1·4	290	5
45·2	47·8	46·4	152	81	..	233	..	17·5	3·4	3·2	3·3	2·7	1·8	2·2	2·6	275	78
39·9	46·8	43·0	1,114	524	..	1,638	..	17·5	21·5	21·5	21·5	21·0	12·9	16·6	18·4	1,515	312
51·4	52·3	51·8	234	96	..	330	..	16·0	6·1	5·2	5·7	3·7	2·5	3·1	4·1	527	39
43·8	50·0	46·8	122	53	..	175	..	14·2	2·9	3·3	3·1	2·4	1·7	2·0	2·4	209	25
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
44·1	49·6	46·6	1,665	784	..	2,449	..	16·6	36·9	36·1	36·6	30·3	19·3	24·4	28·9	2,816	459
76·4	79·5	77·9	80	79	..	159	..	10·9	3·9	3·7	3·8	·7	·5	·6	1·8	760	39
53·7	57·4	55·4	150	49	..	199	..	17·0	2·3	2·0	2·2	1·2	1·8	1·0	1·5	234	34
43·2	50·3	46·5	2,358	717	..	3,075	..	17·0	28·2	28·1	28·3	22·5	15·4	18·8	22·3	2,069	477
49·9	58·4	50·7	476	115	..	591	..	14·8	6·9	6·7	6·8	5·1	2·7	3·9	4·9	496	89
44·0	57·4	49·5	248	91	5	344	..	16·7	3·6	3·3	3·4	2·7	1·3	2·0	2·5	362	44
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45·7	53·9	49·4	3,312	1,051	5	4,368	..	16·3	44·9	43·8	44·5	32·2	20·7	26·3	33·0	3,921	683
85·2	84·9	85·0	135	129	..	264	7	8·4	7·9	8·6	8·2	·82	·8	·8	3·5	1,569	377
57·7	67·2	61·9	148	72	..	220	..	16·4	2·6	2·5	2·6	1·14	·7	·9	1·5	318	54
42·6	44·1	43·3	1,205	534	4	1,743	..	13·3	17·3	17·6	17·5	13·8	12·4	13·1	14·7	2,038	596
51·2	58·2	54·1	281	121	..	402	..	13·3	5·0	5·1	5·0	2·9	2·0	2·5	3·4	622	150
53·5	55·0	54·2	290	116	..	406	..	13·6	5·2	4·7	5·0	2·7	2·2	2·4	3·4	540	85
74·3	76·3	75·1	20	14	..	34	..	13·7	·7	·4	·6	·14	·1	·1	·3	30	10
51·6	54·4	52·9	2,079	986	4	3,069	7	12·9	38·7	38·9	38·9	21·5	18·2	19·8	26·8	5,117	1,272
75·2	79·6	77·4	184	177	..	361	..	9·4	11·05	12·6	11·8	2·2	1·9	2·1	5·7	1,896	254
34·3	62·5	44·1	19	2	..	21	..	13·0	·3	·3	·3	·3	·1	·2	·2	18	..
42·7	49·8	45·6	553	205	..	758	..	14·3	10·1	8·4	9·2	8·2	5·05	6·6	7·6	996	221
54 6	62·0	57·8	253	104	..	357	..	15·0	5·7	5·2	5·5	2·9	1·9	2·4	3·6	533	40
53·0	63·6	57·2	419	75	..	494	..	13·1	9·4	7·7	8·6	5·0	2·65	3·9	5·6	714	248
100·0	100·0	100·0	8	8	..	16	..	26·6	·25	·2	·2	..	..	..	·1	28	..
54·4	63·9	58·6	1,426	571	..	2,007	..	13·1	36·8	34·4	35·6	18·6	11·6	15·2	22·8	4,185	763
76·3	79·5	77·8	52	48	..	100	2	11·3	5·0	4·9	5·0	·9	·6	·8	2·2	502	81
39·6	50·5	44·7	60	33	..	93	..	14·7	1·9	2·2	2·0	1·7	1·1	1·3	1·6	65	32
39·0	41·7	40·3	959	363	48	1,370	..	13·0	28·4	30·8	30·6	25·2	22·1	24·6	26·7	1,372	308
39·8	46·7	42·9	312	104	..	416	..	13·1	9·9	9·8	9·8	8·6	5·7	7·1	9·1	382	166
41·0	47·6	44·0	171	72	..	243	..	13·6	5·7	5·6	5·7	4·7	3·2	3·9	4·5	313	69
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
41·4	45·5	43·3	1,554	620	48	2,222	2	13·1	50·9	53·3	53·1	41·3	32·7	37·7	43·1	2,634	656
74·4	75·5	75·0	88	87	7	182	13	9·8	4·9	5·9	5·4	1·0	1·12	1·1	2·7	681	302
47·7	48·3	48 0	75	36	..	111	..	10·5	2·0	1·8	1·9	1·4	1·2	1·2	1·3	44	14
45·1	45·2	45 2	798	357	..	1,155	..	14·0	14·0	14·7	14·4	10·33	10·53	10·43	11·9	1,045	358
48·9	52·3	47 3	381	144	18	543	..	14·0	6·1	6·3	7·1	3·84	3·4	4·13	5·6	459	54
47·6	49·9	48·7	320	130	..	450	..	12·4	6·9	6·7	6·8	4·6	3·9	4·3	5·2	699	149
66·6	53·8	60·0	..	3	..	3	..	6·0	·1	·1	·1	·04	0.5	·04	·1	6	..
49·3	50·9	49·5	1,662	757	25	2,444	13	13·1	34·0	35·5	35·7	21·2	20·2	21·2	27·0	2,934	877
78·2	80·3	79·2	582	550	7	1,139	22	9·6	6·2	6·7	6·5	1·05	·92	·98	3·0	5,698	1,058
56·3	54·9	51 6	604	273	..	877	..	15·4	2·1	2·0	2·0	1·3	·9	1·09	1·4	954	212
42·1	46·3	44·1	6,987	2,700	52	9,739	..	15·1	19·3	19·4	19·4	16·0	12·6	14·3	16·24	9,035	2,279
47·7	54·8	50 2	1,937	684	18	2,639	..	14·3	6·3	6·1	6·4	4·2	2·82	3·7	4·87	3,019	538
48·6	54·6	51·2	1,570	537	5	2,112	..	13·7	5·7	5·2	5·4	3·61	2·43	3·0	3·9	2,837	620
77·4	76·8	77·1	82	25	..	53	..	14·8	·2	·2	·2	·04	·03	·03	·09	64	10
47·8	53·0	50·1	11,708	4,769	82	16,559	22	14·2	39·8	39·6	39·9	26·2	19·7	23·1	29·3	21,607	4,710

for calculation. In Anglesea, 11; Carnarvon, 13; Denbigh, 8; Flint, 5; Merioneth, 3; Montgomery, 4; Total, 46.

TABLE (T.)—SUMMARY OF SUNDAY SCHOOLS—DISCIPLINE AND INSTRUCTION.

SECT OR CONGREGATION.	Number of Schools.	Number of Schools in which Simultaneous Instruction is given by			Schools in which Instruction is given.			Centesimal Proportion of Schools taught in each Language to the ascertained Number.			Number of Scholars who read the Scriptures.	Centesimal Proportion of these to the whole number of Scholars.	Number of Schools which				
		Ministers.	Laymen.	Both.	In Welsh only.	In English only.	In Both.	In Welsh only.	In English only.	In Both.			Secular Instruction is given.	The Scriptures are committed to memory.	Catechisms are used.	Hymns.	Intermediate Monthly Meetings.
ANGLESEY.																	
Church of England	10	1	4	2	4	2	4	40·0	20·0	40·0	386	54·4	..	7	8	7	7
Baptists . . .	17	..	14	3	17	..	..	100·0	..	..	919	69·1	..	17	16	13	17
CalvinisticMethodists	70	..	59	6	68	..	2	97·1	..	2·9	6,413	68·4	..	70	70	56	70
Independents . .	21	..	16	4	19	..	2	90·5	..	9·5	1,189	57·7	..	21	16	18	21
Wesleyan Methodists	14	1	11	1	10	1	3	71·4	7·1	21·5	544	44·0	..	14	13	7	14
Other Denominations	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total . . .	132	2	104	16	118	3	11	89·4	2·3	8·3	9,451	64·3	..	129	123	101	131
CARNARVON.																	
Church of England	16	8	1	1	3	4	9	18·7	25·0	56·3	718	49·3	..	13	14	9	16
Baptists . . .	16	..	12	2	12	..	3	80·0	..	20·0	637	54·3	..	16	14	10	16
CalvinisticMethodists	131	..	120	3	127	..	1	99·2	..	·8	12,499	69·2	..	129	126	105	129
Independents . .	49	..	42	3	45	1	2	93·7	2·1	4·2	2,333	58·4	..	46	35	37	48
Wesleyan Methodists	24	..	18	1	13	1	9	56·5	4·4	39,1	1,307	63·3	..	24	22	20	23
Other Denominations	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total . . .	236	8	193	10	200	6	24	87·0	2·6	10·4	47,494	65·4	..	228	211	181	232
DENBIGH.																	
Church of England	32	9	1	1	2	9	21	6·3	28 1	65·6	1,585	50·4	1	26	30	23	30
Baptists . . .	19	2	12	4	10	2	7	52·6	10·5	36·9	701	52·2	..	19	15	14	19
CalvinisticMethodists	104	3	88	8	87	8	9	83·7	7·7	8·6	8,704	66·6	..	104	104	99	104
Independents . .	40	..	30	9	29	3	8	72·5	7·5	0·0	2,008	66·4	..	39	32	30	39
Wesleyan Methodists	38	..	36	2	19	2	17	50·0	5·3	44·7	1,700	57·0	..	38	36	27	38
OtherDenominations	2	..	1	1	..	1	1	..	50·0	50·0	140	56·2	..	2	1	2	2
Total . . .	235	14	168	25	147	25	63	62·6	10·6	26·8	14,838	62·3	1	228	218	195	232
FLINT.																	
Church of England	26	13	2	2	2	9	14	8·0	36·0	56·0	2,123	55·3	..	22	26	15	26
Baptists . . .	2	..	1	..	..	..	2	..	..	100·0	119	73·9	..	2	2	2	2
CalvinisticMethodists	43	..	36	4	32	3	7	76·2	7·1	16·7	3,361	66·0	..	43	43	42	43
Independents . .	27	..	20	6	9	1	17	33·3	3·7	63·0	1,261	53·0	..	27	21	18	27
Wesleyan Methodists	34	1	20	3	8	4	22	23·5	11·8	64·7	2,057	55·4	..	33	32	28	33
Other Denominations	1	..	..	..	..	1	..	..	100·0	..	15	25·0	..	..	1	1	1
Total . . .	133	14	89	15	51	18	62	38·9	13·8	47·3	8,936	58·4	..	127	125	106	133
MERIONETH.																	
Church of England	15	4	4	2	6	4	5	40·0	26·7	33·3	480	54·3	2	13	13	12	14
Baptists . . .	10	..	7	2	10	..	..	100·0	..	..	404	64·0	..	10	6	6	10
CalvinisticMethodists	96	..	90	6	94	..	1	98·9	..	1·1	7,582	72·3	..	96	94	72	96
Independents . .	45	1	37	7	43	..	2	95·6	..	4·4	2,225	70·2	..	43	19	29	43
Wesleyan Methodists	27	1	25	..	23	..	4	85·2	..	14·8	1,206	67 6	..	26	23	17	27
Other Denominations	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total . . .	193	6	163	17	176	4	12	91·7	2·1	6·2	11,897	70·1	2	188	155	136	192
MONTGOMERY.																	
Church of England	25	9	3	3	4	14	7	16·0	56·0	28·0	1,075	57·9	..	24	23	20	25
Baptists . . .	9	..	5	3	3	1	4	37·5	12·5	50·0	570	54·1	..	8	5	6	8
CalvinisticMethodists	101	..	67	29	63	14	21	64·3	14·3	21·4	5,820	70·6	..	97	97	88	97
Independents . .	50	..	36	10	30	6	12	62·5	12·5	25·0	2,601	67·0	..	47	32	34	48
Wesleyan Methodists	46	..	38	3	17	5	21	39·5	11·6	48·9	2,091	57·8	..	43	40	30	43
Other Denominations	1	1	..	..	..	1	..	..	100·0	..	30	60·0	..	1	1	1	1
Total . . .	232	10	149	48	117	41	65	52·5	18·4	29·1	12,187	65·1	..	220	198	179	222
TOTAL—NORTH WALES.																	
Church of England	124	44	15	11	21	42	60	17·1	34·1	48·8	6,367	53·5	3	105	114	86	120
Baptists . . .	73	2	51	14	52	3	16	73·2	4·2	22·6	3,350	50·1	..	72	58	51	72
CalvinisticMethodists	545	3	460	56	471	25	41	87·7	4·7	7·6	44,379	69·0	..	539	534	462	539
Independents . .	232	1	181	39	175	11	43	76·4	4·8	18·8	11,617	62 8	..	223	155	166	228
Wesleyan Methodists	183	3	158	10	90	13	76	50·3	7·2	42·5	8,905	57·6	..	178	166	129	180
Other Denominations	4	1	1	1	..	3	1	..	75·0	25·0	185	51·5	..	3	3	4	4
Grand Total . .	1,161	54	866	131	809	97	237	70·8	8·5	20·7	74,803	64·3	3	1,120	1,030	698	1,149

The classes are then distributed in pews, each pew containing from 5 to 10 scholars, with their teacher. These are occupied for nearly an hour in reading the Bible in Welsh, repeating portions by heart, and answering questions addressed to them by the teacher. This is followed by a simultaneous catechising of the whole school from some doctrinal catechism peculiar to the religious denomination to which the school belongs, the questions being answered simultaneously by the older or younger portion of the members, according as they are respectively addressed by the superintendent, who explains and enforces the catechism in use by extempore interpolations. The proceedings conclude, as they began, by devotional exercises. The humble position and attainments of the individuals engaged in the establishment and support of Welsh Sunday-schools enhance the value of this spontaneous effort for education; and however imperfect the results, it is impossible not to admire the vast number of schools which they have established. the frequency of the attendance, the number, energy, snd devotion of the teachers, the regularity and decorum of the proceedings, and the striking and permanent effects which they have produced upon society.

III.—Results:—General Intelligence and Civilization.

The Sunday-schools, as the main instrument of civilization in North Wales, have determined the character of the language, literature, and general intelligence of the inhabitants. The language cultivated in the Sunday-schools is Welsh; the subjects of instruction are exclusively religious: consequently the religious vocabulary of the Welsh language has been enlarged, strengthened, and rendered capable of expressing every shade of idea, and the great mass of the poorer classes have been trained from their childhood to its use.* On the other hand, the Sunday-schools, being religious instruments, have never professed a wider range. They have enriched the theological vocabulary, and made the peasantry expert in handling that branch of the Welsh language, but its resources in every other branch remain obsolete and meagre, and even of these the people are left in ignorance.

Results:—imperfect civilization as seen in Welsh language;

The impress of this imperfect civilization is seen also in the literature.

literature;

* In the words of a Welsh scholar, "The Welsh language is very efficient as a means of religious discussion. Words which were not known at all, or not known in connexion with the new use made of them, have become well known; and while it would be impossible to express in Welsh many an ordinary proposition in politics or science in such a way as completely to convey the sense to even an intelligent Welsh reader unacquainted with English, the profoundest and most abstruse ideas of theology may be expressed in terms which are 'familiar as household words' to a great proportion of the Welsh people, words having long since been coined, and now become well recognised, and phrases and idioms having long since been stereotyped and made part of the language. Poetry also abounds in the Welsh language, which has been literally drilled into a facility of assuming a versified form, and is consequently strong in the expression of poetical ideas."

The following abstract, made from an analysis* of all the works at present printed and read in North Wales, shows the marked disproportion which exists between the amount and value of religious and of secular literature, and illustrates the imperfect form of civilization which has resulted from the neglect of secular education as an accompaniment to the energetic working of the missionary spirit in religion.

ABSTRACT OF WELSH LITERATURE.

46 *Commentaries on the Bible*, including Translations from Calvin, Bishop Hall, Owen, Matthew Henry, Burkitt, Keach, Gill, Scott, Adam Clarke, and 28 Original Commentaries.

8 *Treatises on Sacred History and Antiquities*, including Translations from Burder's Eastern Customs, and small publications of the Religious Tract Society, and Lloyd's Scripture Chronology (an original work), said to have gone through two editions of 1000 copies each.

132 *Works of Divinity and Theology*, including 57 Translations, chiefly from Calvin, Bunyan, Owen, Bishop Hall, Gurnall, Keach, Charnock, Mason, Hervey, Doddridge, and Jonathan Edwards; and 75 original works.

14 *Collections of Sermons*, principally original, but containing translations from John Wesley and Adam Clarke.

19 *Biographies*, comprising the Lives of John Bunyan, George Whitfield, and Joanna Southcote; the rest relate to 15 Welsh Preachers, chiefly eminent Dissenting Ministers, and one Welsh Poet.

64 *Books of Poetry*, comprising a translation, by Dr. Pughe, of Milton's Paradise Lost, which bears a high reputation among a few Welsh scholars, but is as unintelligible as the original to the Welsh people; Dr. Watts' Psalms; and 62 original works, chiefly relating to religion or subjects of local interest.

46 *Prose Works* on miscellaneous subjects, comprising some practical books on Domestic Medicine and the Diseases of Cattle: the rest are for the most part of a frivolous character.

The nearest approach to *scientific subjects* is found in the following Catalogue:—

2 *Books on Astronomy and Natural Philosophy*, being translations from Chalmers' Astronomical Discourses, and Dick's Christian Philosopher; both apparently translated on account of their religious character.

24 *Histories*, comprising a translation from Josephus, which is not intelligible to the majority of Welsh readers. The rest are original, and (with the exception of 5 local and legendary histories, and the History of Great Britain, in one volume, by Titus Lewis) relate to religious subjects; *e. g.*, 1 History of the Jews; 3 Histories of the Church; 2 Histories of Martyrs; 4 of Christian Missions; and 7 of Religious Sects.

4 Treatises on *Geography* (original works), which are out of use, and which I have never found in any school.

6 Treatises on *Agriculture;* 4 of these are Prize Essays, and

* This analysis is printed at length in Appendix (F) of the folio edition.

of recent origin. The Welsh farmers complain that they cannot understand the terms which the authors were compelled to employ.

8 *Books of Music;* 2 of which appear to be scientific; the rest chiefly religious.

5 *Arithmetical Books.*

14 *Grammars.*

13 *Dictionaries.*

The books on the last three subjects were not found in use, where they are most needed, in the schools. They are confined to the libraries of those who have leisure and learning.

It appears on the whole, that of 405 works, 309 relate to Religion or Poetry; 50 to scientific subjects, which are intelligible to the few who are Welsh scholars, but unknown in the cottages or even the schools of the poor; and the rest to miscellaneous subjects, generally of the most trivial description.

The same defects are to be seen in the character of the Welsh periodicals—a class of literature which is read by every person who can read Welsh, and which, therefore, affords the surest indication of the favourite subjects of thought, and the extent of intelligence among the inhabitants. Being unable to obtain an impartial statement of the character of these publications, I have printed in the Appendix * a translation and brief abstract of the contents of the several periodicals at various periods, stating the denomination to which they belong, and the number in circulation. It will be seen that they owe their origin to the several religious denominations, and treat almost exclusively of religious subjects, either in a polemical or in a practical form; that the single publication which originated in an attempt to diffuse useful knowledge as a separate subject, survived only a few months, and has been for many years extinct.† Upon this exclusive character of Welsh literature, the following remarks have been communicated:—

"The poverty and indifference of the Welsh people, and the difficulty of withdrawing any of their attention from questions of theology and polemical religion, forbid all hope of extending Welsh literature, without the hearty and continued co-operation of the wealthier classes. No person would venture to set up a periodical of a merely literary or scientific character, unless he had the support of some religious party; and such a support cannot be obtained to any extent. The only way to convey a little secular information to the people, is by introducing an occasional paper into periodicals, of which the main purpose is to disseminate religious tenets. This is true to a certain extent of the *Traethodydd*, a recent improvement on Welsh periodical literature, and of the newspapers which are growing into fashion in the Welsh language. The *Amaethydd* (or Agriculturist) is not such an exception as will in any way affect the truth of my assertion, for that publication was given away, as a supplement to a newspaper, and even then it failed.

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* *See* Appendix (F). † "Y Cylchgrawn," *see* Appendix (F), II, folio edition.

"But as for publishing a book in Welsh, on any other subject than religion in some shape, it would be as hopeless as an attempt to represent moralities and mysteries on the English stage. Indeed it is no small speculation to publish a religious book of any size, and it would generally fail, but that religious or sectarian feelings are enlisted in its favour. A sixpenny or at most a shilling book, of a religious character is the only safe publishing speculation in the Welsh language, and even this would be a loss, if it were not 'pushed' in religious circles. It is by no means an uncommon thing for books to be advertised from the pulpit, in dissenting places of worship; and I have known cases of ministers and local preachers writing a book, and taking copies with them for sale, while on preaching tours through the country. I do not assume to give an opinion as to the propriety of this practice, but there is no doubt that it exists.'

and general intelligence.

The intelligence of the poorer classes in North Wales corresponds with the means afforded for education. Far superior to the same class of Englishmen in being able to read the Bible in their own language, supplied with a variety of religious and poetical literature, and skilled in discussing with eloquence and subtilty abstruse points of polemic theology, they remain inferior in every branch of practical knowledge and skill. Their schools, literature, and religious pursuits may have cultivated talents for preaching and poetry, but for every other calling they are incapacitated. For secular subjects they have neither literature nor a language. In Welsh, although they speak correctly they can neither write nor spell.* Thus situated, they are compelled to employ two languages, one for religion and domestic intercourse, another for the market, in the courts of justice, at the Board of Guardians, and for the transaction of every other public function; and to increase their difficulties the latter language remains, and must continue, an unknown tongue.

Ignorance of farmers,

Upon the ignorance of the agricultural classes, the Rev. *William Williams*, Independent minister, Carnarvon, stated:—

The most ignorant class of people in this country are the small farmers. Of these there are great numbers who do not even know their alphabet. Their children, too, are very ignorant; great numbers, though they are grown up, are in this state of ignorance. When they come to be married they cannot write their names. Those farmers who can read have no means of general information. The only books to be found in their cabins are the Bible, and perhaps a bundle of almanacks; old almanacks which have been hoarded up year after year upon a shelf. They care for nothing beyond this, the list of fair days and market days in the neighbourhood, and the few facts to be

* See Appendix G. *Specimens of the errors in Welsh orthography occurring in Returns made by the Superintendents of Sunday-schools.* It is exceedingly rare to find, even among educated Welshmen, one who has ever written a sentence in Welsh. Many who are perfectly skilled in interpreting from Welsh into English, and *vice versâ*, with fluency and precision, and respectably educated in the latter language, cannot spell a Welsh word. The few who contribute to Welsh periodicals are self-educated, so far as a knowledge of Welsh orthography is concerned; or else the task of rendering their compositions intelligible is left for the printer.

found in an almanack. If you talk to them of books and reading, they reply, "Indeed we don't want for books; we have enough already." There are numerous periodicals published in Welsh, by means of which all that goes on in England is known in Wales.* They contain notices of all the principal events and discoveries, and notices of all books of importance. These periodicals are read by the quarrymen and tradesmen, but not by the farmers; they read nothing. They cannot read, and could not understand if they could read. It matters not how plain and colloquial the style of a book, the farmers complain that they can't understand it.

Upon the same subject the National schoolmaster at *Y-Bont-Newydd*, stated:—

Last winter I was requested to teach a class of small farmers. I taught them of an evening in the depth of winter. I had 12 pupils, and taught them once a-week. At the beginning of the winter they could not write. The small farmers are very ignorant. This ignorance is not confined to the poorest class of farmers; some who pay 60*l.* and 70*l.* a-year are as ignorant as any. One of them attended this winter school and in January last could not write a single letter. The wives and daughters of people of this class are still more ignorant.

This is not peculiar to the county of Carnarvon; in the Report of the parish of Kilken in the county of Flint, Mr. *Abraham Thomas*, assistant, states:—

The children, and even the adults in this parish, are very ignorant of English. I examined the vestry-books and found that not more than one in five of the farmers who attend the vestry are able to write their names. It appears from the same books that a larger proportion were able to write half a century ago.

And in the county of Denbigh, the state of the agricultural parishes is the same.

Cyfylliog contains 633 inhabitants, mostly small farmers and farm labourers; the former are represented as being poor and unenterprising. They are very ill educated. Some who farm as many as 180 acres can read no language. The officiating minister, the Rev. E. J. Owen, informed me that it is very rare for the three churchwardens and overseers to be able to write their names, and that frequently they are unable to read. This parish contains only one small school, which is scarcely within reach of the poor.

In many parts of the counties of Merioneth and Montgomery, the class of farmers are inferior to their labourers in point of intelligence. The following cases were certified upon the authority of Samuel Holland, Esq., of Plas Penrhyn, in the former county:—

Mr. ———, of the parish of ———, is a yeoman of considerable property, farming a farm of 300*l.* per annum, and keeping a pack of hounds. He cannot read, or write, or speak English. His three brothers the same, the eldest of whom has nearly 800*l.* per annum in landed property.

The following letter, communicated to me by the Lord Lieutenant

* The character of these periodicals may be inferred from Appendix (F), I, folio edition.

of the conty of Merioneth, as an original composition of a Welsh farmer, describes the difficulties with which farmers have to contend:—

"Brothers Farmars—I have lattly ponder much in the sience of agricultural, and in spite of my yearly predigus I come to the conclusion that nothing will capacitate a man to be good Farmar but a good and substanceal education in the Englar langwes because all the nowladge you expect to arrive at come through the meidiam of the above Languais. Therefore the wish of your friend is, that you may consult the inglis Books as much as posible but how can illitred Farmar consult them, they will be as ded letters in his hands My Farends what will remedy that state of thinges? Suarly nothing will but education. it will be in vain to fortune your sons without good schooling they cannot prosper—Farming is like evry other sience requiars gredel of study; they aught by all menes to understand little chemistry to enable them to asort the neater of the difrant soile upon their land and to apply the proper manuar, education not only asist you in the tilage of your ground also in selection and improvment of your live stock. My Frends we are in wals lamentably behind your neibours in England. I latly inspected few farmes in Shropshire and i was struck with admeration at their mode of cultural espesialy the Turnips filds, and I also inspected the cattle at Shrewsbury Fair and I found that their bredes and mode of feding are far superiar to yours. Prapps sum maight say that their land is better than owars I granted with all allowens due to them I tell you that the are a sentry before us.

"My Frends, as I am a welsman my self I hope and trust that you recive thies as ceindnes from me—and not in any way intended to hurt your filings—confident as I am that nothing will remedy your presant mode of farming but education your sones.

Thies, &c.

From a brother Farmar

———."

Attempts have been made to reach the minds of the farmers through the medium of the Welsh language. A series of practical letters upon farming were recently published in a Welsh periodical, in a style adapted to the limited capacity of small farmers; but, though written in Welsh, the farmers complained that they were far too difficult for them to understand. The author assured me that the style and expressions employed were so homely that he had been ashamed to be known as the writer.

tradespeople.

This ignorance is not confined to the class of farmers. In the towns the amount of intelligence possessed by the industrial classes is represented as inconsiderable. The greater number have raised themselves by habits of industry and thrift, rather than by superior intelligence, from the lowest rank to the position of tradesmen, and in seaport towns, to that of captains of vessels: but not having been educated when young, they have carried with them to their new position in life their former ignorance and prejudice.

Upon this subject, Mr. *William Jones,* shipbuilder, Pwllheli, *stated*—

In all occupations of life this evil is perceived; I often want masters and mates for great numbers of ships, but I can find none in this place. It is necessary to go elsewhere to find them; it is so in my ship-yard; it is so among the tradespeople. The young men of 20 years of age have not been taught, and consequently they cannot even make out a bill. Very few, indeed, can read in English; they are able to read the Bible in Welsh, but they can do no more. It is awful to contemplate the state of ignorance the rising generation of this town and neighbourhood are brought up in; for if we consider any practical branch of knowledge essential to the prosperity and well-being of the rising generation, they are quite destitute here of the means of obtaining it. The young mechanics, such as shoemakers, joiners, shipwrights, smiths, tinmen, tailors, &c., are now mostly brought up without learning to write or read, or to understand common arithmetic; while in former days, when the free school was in existence, almost all this class were well taught in these necessary branches of knowledge. Also, Pwllheli being a sea-port, a great many of the young men are sailors, and, I am sorry to say, there are but very few indeed of all the young sailors of the town who are able to read and write and to understand common arithmetic; not to speak of navigation, which is essentially necessary for a seaman to know before he can advance himself in his profession. The young men of the place who do understand navigation and naval astronomy, have been obliged, at a great expense, to go to Liverpool and other places to learn it.

In respect of ignorance of navigation among the sailors in seaport towns, the following evidence was communicated at Carnarvon:—

It is a fact that many of our captains know nothing of navigation. They can just go to London, Hamburgh, the French coast, and different ports, by help of certain clues which they have. Many have become very rich by their trade, without any knowledge of reading or writing English. A captain of this port who carries on an extensive traffic to distant parts of England, in sending home his accounts to the owner of his vessel, entered as one item *sago dadus*, meaning sack of potatoes. For the most part they have been sons of small farmers and labourers, who could not provide them with support after they were 10 or 12 years old. They go on board a ship as cabin-boys at that age before they have had any advantages of education. If they are lucky they rise to be mates and captains, and scores have become captains in this way. sailors,

This statement was confirmed by the Rev. *Thomas Thomas*, the vicar, and Mr. *James Foster*, the master of the National school of Carnarvon:—

There has been no education whatever for the sailors of this port. They know nothing of navigation, except a sort of knack which they have acquired by practice and by tradition. All the navigation which has been learned here as a science has been taught by an old woman of Carnarvon. This is not confined to the port of Carnarvon; it is generally the case throughout the country. This ignorance extends to other branches of industrial knowledge. They are not only backward in navigation, but in agriculture and everything else. Wales has been a very neglected country. No one expected anything extraordinary to be produced among us, therefore there was no encourage

because there was no encouragement, no one cared to become acquainted with the improvements which are making elsewhere in agriculture and other branches of industry. The people, rich and poor, were strongly prejudiced in favour of all that was old, and would endure nothing new. A change is observable now. The movement which is going on elsewhere has extended to Wales. In Anglesey a great change has been produced in agriculture during the last 15 years; this is owing to Sir Richard Bulkeley.

Hitherto navigation has been as much neglected as every other branch of industrial knowledge, and the same ignorance characterizes the adult sailors at Holyhead, Amlwch, Bangor, Barmouth, Portmadoc, and Conway.

uarrymen.] As allusion is made in the last evidence to the literary character of the quarrymen, it is necessary to state that few of them have access to any information, except what is contained in the Welsh language. Some are able to write, and the best scholars among them can read a newspaper in English, but very few so as to derive information. The following specimen of English composition is copied from an original letter given me by *David Williams*, Esq., solicitor. It was addressed to him, not by an ordinary labourer in the quarries, but by a quarry agent:—

SIR, ——————*Sep^r.* 6, 1845.

I AM obstructed by a friend of you To acquaint with you respecting an Illegality Treating I received off A. B.'s clerk and Bayliffs and as fore mentioned, by your friend Come and state all the case from first to Last and how I had been Robed by those Inferior Class, and now had force them before the mare of the Town, and the case was to Important to that Court, and had been throwed it to the Quarter Sessions, therefore I beg to know have you any call to be in Carnarvon Next week, &c.

D. W^m^ Esq., I am your Humble serv^t^,
Bron Eryri. ——————.*

nperfect ivilization, ocial and aoral, Nor are these imperfect results of civilization confined to the intellectual state of the inhabitants: they are seen also in the social and moral condition of the poorer classes in every county in North Wales. Here also the means employed have been inadequate to meet the evils to be remedied. The main instruments of civilization have been exclusively religious, and the forms of religion which have alone succeeded in reaching the great mass of the inhabitants have been the spontaneous production of the poorer classes. The chief promoters of religion and civilization being themselves drawn from the poorer classes, are naturally unconscious of social defects to which they are habituated, and if their standard of civilization were higher, would be too poor themselves to assist their poorer

* The inability of many Superintendents of Sunday-schools to write a simple English sentence, demonstrates the ignorance of English among the people generally. See Appendix G. *Specimens of errors in English orthography occurring in Returns made by the Superintendents of Sunday-schools.*

neighbours. The remedy for these evils is obvious; it will be sufficient here to point to their existence throughout North Wales, among the agricultural districts, in the towns, the quarries of Carnarvonshire, the mining districts on the English border, and among the mixed manufacturing population in the county of Montgomery.

in agricultural counties;

The social defects of the agricultural districts of the counties of Merioneth, Montgomery, and a considerable portion of those of Carnarvon and Denbigh, is illustrated by the following evidence relating to the parishes of *Talyllyn* and *Llanfihangel*, in the county of Merioneth :—

I visited many cottages in Talyllyn and the adjoining parish of Llanfihangel. The house accommodation is wretched. The cottages are formed of a few loose fragments of rock and shale, piled together without mortar or whitewash. The floors are of earth; the roofs are wattled, and many of these hovels have no window. They comprise one room, in which all the family sleep. This is in some cases separated from the rest of the hut by wisps of straw, forming an imperfect screen. These squalid huts appear to be the deliberate choice of the people, who are not more poor than the peasantry in England. They are well supplied with food, clothing, and fuel; every cottager has a right to cut turf on the mountain; the farmers give them wool at sheep-shearing; their cottages are well supplied with bacon, and many poach the streams for salmon, and the moors for game. But they have never seen a higher order of civilization, and though they have the means to live respectably, they prefer from ignorance the degraded social condition above described. Nor is this confined to the labouring population. The farmers, who might raise the standard of domestic comfort and civilization, although they live well and dress in superfine cloth, are content to inhabit huts scarcely less dark, dirty, and comfortless.

in towns;

The social and moral depravity of the pauper population in the towns is illustrated by the following evidence of Mr. *William Williams*, chemist, of Carnarvon :—

There is a great amount of extreme poverty, filth, and misery in Carnarvon, for the most part owing to immorality and ignorance. I can mention three places in particular in this town, Glanymor, Tanallt, and Smithfield, where many families have only one room to live in, 9 feet square, with an earthen floor, and the ventilation dreadfully bad. These rooms have but one window, of a foot square, which is always closed. With the exception of some who are aged, sick, or widows, the poverty in Carnarvon is generally owing to the depravity of the people. Wages are good here. Owing to the railways 2*s.* 6*d.* is now paid where 1*s.* 6*d.* would formerly have been paid. Able-bodied men can always get work if they are disposed, and at good wages. But the people crowd into the towns from the country round in order to be lodged in these filthy places, and to beg: Carnarvon is full of such. Rates are now 1*s.* where they used to be but 4*d.*

The chief vice in this town is drunkenness. Many who earn 20*s.*, some of them 26*s.* a-week, bring home 5*s.*, some only 3*s.*, to their families; the rest is spent in the public-house. Their families cannot

attend a place of worship or a school either on Sunday or week-day. They have no clothes. Ragged schools would do great good among these people. The two which have been set on foot by the Methodists have already done a great deal of good; the children attend them with very little clothing.

Upon the same subject the Rev. *William Williams*, Independent minister, said:—

In Carnarvon, if you go beyond the different religious circles, you will find scarcely a single young man who does not devote himself to smoking and drinking, and things that are worse. They are beastly in their habits in this town.

Evidence to the same effect might be adduced respecting Bangor and other large towns in North Wales.

among quarries of Carnarvonshire;

The condition of the quarrymen in the large quarries of Carnarvonshire is unequal. Where attention is paid to their wants by the proprietors, who derive immense revenues from the labour of the operatives, the cottages are neater, and the general social condition is higher than among any other class. Elsewhere, they remain in the state of degradation of the quarrymen in the parish of Llandwrog.

Mr *Joshua Williams*, schoolmaster, Llandwrog, stated:—

There are a great many all round the school who are of an age for instruction. They are anxious for it, both parents and children. But they are very poor, the majority are labourers with very large families; many of them 8 or 9 children. A great many are too poor to pay for instruction, too poor to pay for clothes and shoes or clogs for their feet in order to send them to school. I have to teach many for nothing. The cottages are very, very poor. One bed-room for three or four beds, and the beds of straw, very bare indeed. Very often all the family sleep in the same bed-room. Grown-up children among them of both sexes. This has a bad effect—very bad on their health and morals. They attend very regularly in winter, more so than in summer, because in summer they can work in the quarries. Children are sent to the quarries before they are 10 years old. They are sent there to be apprenticed to the quarry business which takes a long time to learn. They do not earn money. It takes three or four years to learn this business before they can earn anything. This boys' school-room has had more than 100 children in it. They come in great numbers in winter, because in winter the quarries are so cold for the children, and they can best afford the time then. They are beginning to come already, and next week 20 more are expected.

In mining districts;

But the lowest form of social degradation and moral depravity is met with in the mining districts, and is found to grow worse on approaching the English border. These districts extend from Llangollen, through the parishes of Ruabon and Wrexham, to the point of Air, at the north-eastern extremity of Flintshire.

Respecting the population of Rhosllanerchrugog, Minera, Broughton, and Brymbo, which include the heart of the mining district, I obtained the following information.

Evidence of Mr. *Thomas Francis*, shopkeeper, Wrexham :—

The children are employed in these mines at a very early age, some to carry food to their parents, others to clear the banks, and many work in the mines. The mines and quarries are for coal, lime, iron, &c. The children are employed in the mines and pits to open the doors for ventilating the pits, to drive horses which are employed below, and to drag small carts on their hands and knees. The average age at which children are employed is 8. There are a great number of girls and young women employed, not in the pits but on the banks. Their employment is to carry coals on their heads to their own families, to remove obstructions from the mouths of the pits, to wind up materials from the bottom by the wheels, and in many cases to load coals. They acquire a taste for this employment at an early age, and will often leave good situations in respectable families, when they are grown to be young women, in order to return to their old occupation. Cases of this kind have occurred in Wrexham not a month ago. There is great want of instruction for girls in the neighbourhood of the works. The young women have no kind of industrial skill. When they marry, they are unable to make or mend any article of clothing, even a pair of stockings for their husbands. The husband's wages must be spent in buying in the towns an article which costs twice the money, and does not last half the time. In consequence of this, though the wages are high, the people are often in a miserable condition. Thirty shillings a-week do not go so far as ten. The women have no knowledge of housewifery or economy; and their ignorance and inefficiency produce all kinds of domestic dissension and distress. The truck system goes on at Rhosllanerchrugog or the neighbourhood. If it is not carried on directly, it is indirectly. A very small portion of the wages due to the operatives is paid in money. They receive tickets, which they must take to the shop. If this method of payment is not compulsory upon the workmen, it amounts to the same thing, for they would not be employed if they declined to receive the tickets instead of money. The price of provisions in these shops is much higher than in Wrexham; 10*d.* is paid for bacon instead of 8*d.*, and 4 lbs. of flour are sold for 1*s.*, when 6 lbs. are sold for the same sum within a distance of 5 miles. The magistrates have offered to put down the practice, but the workmen will not come forward with evidence, knowing that, if they were to do so, they would lose their employment.

The Rev. *P. M. Richards*, Incumbent of Rhosllanerchrugog, stated,—

That many of the wives of the operatives have so seldom had money at their disposal, that they would now scarcely know the use of it; that whenever he endeavours to persuade his parishioners to economise and to put money in the savings-bank,* he is told in reply that the wages they earn are merely nominal, being invariably received in the form of tickets; he is of opinion that this cripples the means available for the education of children throughout the district, and accounts in some measure for the wretched house accommodation and degraded habits of social intercourse among his parishioners. Mr. Richards

* The proportion per cent. of deposits in savings-banks 20th November, by inhabitants of North Wales, was 50·7 below the average on the like po England and Wales.

declared that, although he spent some years as curate of Merthyr Tydvil, in the county of Glamorgan, which is usually considered the most depraved and uncivilized locality in Wales, yet he never met with so much poverty, so much social and moral degradation, as in Rhosllanerchrugog. He complained that throughout the district the women have no kind of knowledge of the duties of their sex, or of common household occupations and requirements; that till lately needlework was unknown among them. He confirmed the evidence of Mr. Francis respecting the employment of young women and girls *on the banks*, and spoke strongly of the immoral effect of this kind of occupation, partly as being in itself degrading and unnatural for women, and partly from the associates among whom it introduces them; adding that young girls become in consequence bold and impudent, and wantonly vicious, sing the vilest songs, and publicly behave in the most indecent manner while engaged in this occupation. He stated that there are two girls thus employed together within a few yards of the church, one aged 16, the other 18, the youngest of whom was lately brought to bed with an illegitimate child.

The following evidence was taken from personal inspection of the district:—

I visited Rhosllanerchrugog, Sunday, January 31. It is situate midway between Ruabon and Wrexham, and is a place of great importance, owing to the vast number of operatives who are employed upon the extensive coal-mines with which the district abounds. I visited the Sunday-schools of several religious denominations, which were filled with persons of all ages respectably dressed and well conducted. I then visited many cottages in different parts of the village. Some of these consist of a single room from 9 to 12 feet square; others have in addition a sort of lean-to, forming a separate place to sleep in. They are in general void of furniture; but in some I found a bed which is made to accommodate double numbers by arranging the occupants feet to feet. The roofs are wattled; sometimes plastered over with mortar, sometimes bare; others are of straw, and full of large holes open to the sky, which are frequently the only means for admitting light. Each of these hovels contains on an average a family of six children, with their parents. If they comprise two rooms, the parents sleep in one, and the children in the other; if there is but one room, all sleep together. In either case the young people sleep together in the same confined room regardless of age and sex. I observed one cottage unusually neat and clean; it contained a father and mother well and neatly dressed, a son 18 years old, and a daughter aged 20. All these sleep together in the same room, which is about 9 or 10 feet square. Next door live two idiots, a brother and sister. In several other cottages I observed the inmates well and even expensively clothed, and the tables well supplied with food—bacon, &c. Yet in these the families were crowded in the same unseemly manner; the father, mother, and six children all sleeping together.

The existence of the evils above-mentioned was less surprising than the remonstrances addressed to me by persons of high religious profession in the neighbourhood, representing the injustice of apprehending immoral results from habits of promiscuous inter-

course. Nothing could more forcibly illustrate the imperfect nature of indigenous civilization if isolated and unaided.

The following is the Report of Mr. *John James*, Assistant.—

January 20, I went in company with the Rev. P. M. Richards, the officiating minister of the district, to visit some of the houses of the colliers at Rhosllanerchrugog; and though I have seen St. Giles's, Cow Cross, Wapping, and other places in the metropolis where the houses of the poor are unfit to live in, I never beheld anything to equal some of the cottages at Rhosllanerchrugog as regards confinement, filth, and utter unfitness for human abode.

Cottage No. 1 consists of one low room, about 12 feet square, containing an old man perfectly black with dirt, lying on a bed of rags and filth. In the same cottage lives his son, who is in a consumption.

No. 2 consists of one small room, dirty, and so close that the atmosphere was insupportable. The floor was alternately of mud and stone. In the centre an idiot was seated on a stool. Her mother, an old woman, 70 or 80 years of age, was lying on a filthy bed beside her, reduced to a skeleton with disease. The room was without an article of what would be called furniture.

No. 3 contains only one room, in which live a man and his two idiot children, both about 20 years old.

No. 4, a cottage of one room, contains a father and mother, their daughter and her husband, occupying two beds placed close together, the room being very small. The beds were filthy, the furniture miserable, and the ventilation bad.

No. 5, a cottage of one room, inhabited by two adult sisters and their two adult brothers. All occupy the same bed, which may be enlarged a little, but is still the same bed. The room is low-roofed and ill-ventilated.

None of these houses had a necessary anywhere near them, nor did I see such a thing in the whole village.

The Rev. Mr. Richards and Mr. William Jones, of Llanerchrugog, informed me that houses of this description are frequent in this place; that they are for the most part built by the poor people themselves, an acknowledgment of from 7*s*. to 15*s*. per annum being paid to the landlord as ground-rent; that fever is very common in this district, although the village is well situate and naturally very salubrious; that morals are exceedingly low; that there is a man in the village who notoriously lives in a state of incest with his own daughter, and that this is not an isolated case.

Superstition is said to be very common among the poor of this neighbourhood; there was recently a woman in the village who gained her livelihood by conjuring, and there is now a pretended conjuror at Wrexham, to whom scores of people are said to go annually from Rhosllanerchrugog.—John James, *Assistant.*

As the influence of the Welsh Sunday-schools decreases, the moral degradation of the inhabitants is more apparent. This is observable on approaching the English border. The following evidence relates to the town of Flint:— especially on the English border;

The streets of the town are filthy; the houses are wretchedly built, and in worse repair; and the people are squalid and in rags. I visited several cottages in the town. A small house, 10 or 12 feet

square, with a chamber above, accommodates on an average 2 parents, 6 children, and 6 lodgers. The floors are of earth, and in wretched condition. There is no room for furniture, and the interiors are filthy and unwholesome. I saw other cottages of 9 feet square, with no other room adjoining. These generally contain a husband and wife, with infants and a lodger. I visited a parish almshouse of this description, containing 9 people, a father, mother, and 7 children. There was one bed for the parents, and another for the 7 children, both placed in the only room which the house contained. The eldest boy was 16 years old, the eldest girl 15. The character of the inhabitants is degraded in respect of turbulence, intemperance, and debauchery. The prevailing vice of the neighbourhood is drunkenness, which is rendered more flagrant and pernicious from the prevalence of the old Welsh custom of keeping merry nights. A week previous to my visit a murder had been committed by a party (as was supposed) who had been thus engaged in revelry. The clergyman informed me that fornication also is common in the town and neighbourhood; but that in Flintshire, as in England, it assumes the form of promiscuous debauchery, and is not a recognised and systematic institution as in other counties of North Wales. The female population are ignorant of economy and of all kinds of domestic industry; in consequence of which, and of the general improvidence and intemperance of the men, the social condition of Flint is almost as degraded as at Rhosllanerchrugog (Ruabon).

In the adjoining district of *Bagillt*—

In some of the collieries the men are paid every other Saturday, and do not return to their work till the following Tuesday or Wednesday.

In Bagillt and in the adjoining town of Flint the old Welsh custom of keeping a merry night (*noswaithlawen*) is still prevalent, and, being generally reserved for a Saturday, is protracted to the following Sunday, during which drinking never ceases. This custom is represented by the clergy and others as involving the most pernicious consequences. I saw two men stripped and fighting in the main street of Bagillt, with a ring of men, women, and children around them. There is no policeman in the township. The women are represented as being for the most part ignorant of housewifery and domestic economy. The girls are very early sent to service, but marry as early as 18, and have large families. Women are not employed in or about the mines, but spend most of their time in *cockling*, or gathering cockles on the beach. They have low ideas of domestic comfort, living in small cottages dirty and ill-ventilated, and at night are crowded together in the same room, and sometimes in the same bed, without regard to age or sex.

In the district of St. Matthew, in the parish of *Hawarden*, where the inhabitants are exclusively English, the Rev. J. P. Foulkes, the officiating minister, states that—

The state of morals is degraded in respect of drunkenness, profanity, dishonesty, and incontinence; that the latter vice is increasing so rapidly as to render it difficult to find a cottage where some female of the family has not been *enceinte* before marriage.

Whatever may be the defects of society in North Wales, it is free, in the five northern counties, from crimes of a heinous

nature,* and no signs of disaffection or sedition have appeared within the memory of man. In the county of Montgomery a different state of society is met with, and nothing but liberal education, based on the principles of reason and religion, can reform the profane and seditious character to which the negligence and apathy of the higher classes has reduced the manufacturing population.

In manufacturing towns of Montgomeryshire.

The following evidence relates to the parishes of *Newtown* and *Llanllwchaiarn*, which contain 6842 inhabitants :—

It appears that, previously to the year 1845, no district in North Wales was more neglected, in respect of education, than the parishes of Newtown and Llanllwchaiarn. The effects were partly seen in the turbulent and seditious state of the neighbourhood in the year 1839. The permanent evils which have sprung from this neglect it will require many years of careful education to eradicate. A memorial presented by the inhabitants to the Lords of the Committee of Council on Education at the close of the year 1845 contains the following plea for assistance in providing popular education :—

" In the spring of the year 1839 the peace of the town and neighbourhood was threatened by an intended insurrection on the part of the operative class, in connexion, it is supposed, with other parts of the kingdom, with a view to effect a change in the institutions of the country ; but such an insurrection, if intended, was prevented by the presence of an armed force ; and a military force has ever since been stationed in the town with a view of preserving its peace.

" Your memorialists believe that, if the inhabitants had had the benefit of a sound moral and religious culture in early life, the presence of an armed force to protect the peace of the town would not be needed in so comparatively small a place ; and your memorialists are under a firm conviction that no better way can be devised for the removal of all disposition to vice and crime than by enlightening the ignorant, and especially by sowing in early life, by the hands of the teacher, the seeds of religion and morality."

The alarm occasioned by these disturbances has passed away ; but I ascertained, by a careful inquiry among the persons best acquainted with the condition of the working classes, that even at the present day low and unprincipled publications, of a profane and seditious tendency, are much read by a class of the operatives ; that private and secret clubs exist for the dissemination of such writings, by means of which the class of operatives have access to the writings of Paine and Volney to Owen's tracts, and to newspapers and periodicals of a pernicious tendency. It is stated that many persons who works also attend Sunday-schools, from their anxiety to ledge of the art of reading, which they cannot other is the opinion of those who are best acquained with of, that the most efficacious remedy would be the ligent publications on general subjects, within the c

* The proportion per cent. of commitments for North Wale calculated average for all England and Wales on the same amou of the like ages.

working classes, by the help of reading societies and circulating libraries, at terms which the operatives would be able to afford.

The parish of *Llanidloes* is in a similar condition :—

With respect to profanity and infidelity, it appears that ever since the Chartist disturbances Llanidloes has been infected with infidel and seditious principles. The writings of Paine and Carlile are read, and societies exist for teaching and discussing their theories. Newspapers and publications with the same evil tendency are circulated, and on Sunday people meet together to read and discuss them—in summer time on the river's bank, in winter within doors. It is agreed on all hands that sound secular education, based on the principles of reason and religion, would be the best antidote against these vicious habits; that hitherto no such education has existed worthy of the name, and no attempt has been made to form a circulating library or a reading society for the operatives. It is apprehended that this would be the proper check; that Sunday-schools may do much, and have done much, at Llanidloes; but people with active minds, who are always numerous in the class of operatives and mechanics, require in the present day more extended knowledge: this, persons who teach in the Sunday-schools for the most part do not possess and cannot communicate. Hence it is assumed to be incompatible with religion; and from an unsatisfied craving after knowledge, which might have been turned to good account, men pass at one step from the extreme of ignorance to the extremes of scepticism and profanity.

setting of North les—in- tinence.

But there is one vice which is flagrant throughout North Wales, and remains unchecked by any instruments of civilization. It has obtained for so long a time as the peculiar vice of the Principality, that its existence has almost ceased to be considered as an evil; and the custom of Wales is said to justify the barbarous practices which precede the rite of marriage.* Upon this subject it is unnecessary to add more than the following evidence :—

The Rev. *William Jones*, vicar of Nevin :—

Want of chastity is flagrant. This vice is not confined to the poor. In England farmers' daughters are respectable; in Wales they are in the constant habit of being courted in bed. In the case of domestic servants the vice is universal. I have had the greatest difficulty in keeping my own servants from practising it. It became necessary to secure their chamber windows with bars to prevent them from admitting men. I am told by my parishioners that unless I allow the practice I shall very soon have no servants at all, and that it will be impossible to get any.

The Rev. *St. George Armstrong Williams*, incumbent of Denio, states—

The want of chastity is the besetting evil of this country, but especially of this district of Lleyn. In the relieving officer's books, out of 29 births, I counted 12 which were illegitimate. This was in one

* The proportion of illegitimate children in North Wales shows an excess of 12·3 per cent. above the average of all England and Wales in the year 1842 upon the like numbers of registered births.

quarter of a year. Our workhouse is completely filled with the mothers of illegitimate children, and the children themselves. What is worse, the parents do not see the evil of it. They say their daughters have been *unfortunate*, and maintain their illegitimate grandchildren as if they were legitimate. In my parish of Llannor, in one house, there is a woman with five illegitimate children, and these by different fathers; her sister had four children, all illegitimate. Another in the same village had four, also by different fathers. In this parish of Llannor there are no means of education for the female children of the poor. These low morals I attribute entirely to want of education.

The fullest evidence on this subject was given by the Rev. *J. W. Trevor*, chaplain to the Lord Bishop of Bangor:—

It is difficult, as it is mortifying, to describe in proper terms the disgraceful state of the common people in Wales in the intercourse of the sexes; but it is important that the truth should be known. I believe the proportion of illegitimate children to the population in Anglesey (with only one exception, and that is in Wales) exceeds that in any other county in the kingdom. This fact is enough to prove the moral degradation of our common people. But I must draw your notice more particularly to some details on this subject, which will show you at once what I want to make known, that the moral principles of the Welsh people are totally corrupt and abandoned in this respect; that no restraints or penalties of law can cure or even check the evil, until, by the appliances of better education and more general civilization, they are taught to regard their present custom with a sense of shame and decency. I put out of consideration now any higher motives—for they are not to be looked for at present. While the sexes continue to herd like the beasts, it were idle to expect they can be restrained by religion or conscience. I assert with confidence, as an undeniable fact, that fornication is not regarded as a vice, scarcely as a frailty, by the common people in Wales. It is considered as a matter of course—as the regular conventional process towards marriage. It is avowed, defended, and laughed at, without scruple, or shame, or concealment, by both sexes alike. And what if, as it often happens, the man proves faithless, and marriage does not ensue, and yet a child is to be born? Then comes the affair of affiliation, and with it, as the law now requires, all the filthy disclosure in open court of the obscenities which preceded it. I will state some facts as they came under my own cognizance as a magistrate, and you will bear in mind they were heard by the public of all ages and both sexes. A young girl was brought to swear that she sat by the fire while her widowed mother was in bed with her paramour in the same room; and this she did on several occasions. Another swears that she stood by, in open daylight, and in the open air, while the deed was perpetrated which made her friend the mother of a bastard. A man in bed with two women, night after night, for months together, and one of the women swore to the required fact. Both parents, or either of them, came forward to prove the parentage of their daughter's bastard—witnesses often to the very act. I might multiply such instances to prove the utter disregard of common natural decency and shame among the people. This evidence was given (with but few exceptions it is always given) without the slightest reluctance or modesty, and with a levity and confidence of manner which prove

the parties to be quite callous and lost to all sense of shame. When I have attempted at the Union Board to persuade the guardians to build a workhouse (we have none in Anglesey), and used as an argument that it would check the increase of bastardy, which is a monstrous charge on our poor-rates, as well as a disgrace to our community, they quite scouted the notion of its being any disgrace, and they maintained that the custom of Wales justified the practice. In fact, the guardians, who are almost all country farmers, are so familiarized to this iniquity, and have so long partaken in it, that they are totally incapable of any right feeling on the subject. They absolutely encourage the practice; they hire their servants, agreeing to their stipulation for freedom of access, for this purpose, at stated times, or, it may be, whenever they please. The boys and girls in farmhouses are brought up from childhood with these filthy practices ever before their eyes and ears, and of course, on the first temptation, they fall into the same course themselves. In short, in this matter, even in a greater degree than the other which I have noticed, the minds of our common people are become thoroughly and universally depraved and brutalized. To meet this appalling evil the present system of education in Wales is utterly powerless.

Such, my Lords, is a selection of the most important facts respecting the means of education provided for the poor in North Wales, and their results as seen in general civilization, intellectual, social, and moral. They afford materials for serious reflection and forethought, and suggest important conclusions upon which it would exceed my province to venture. In conformity with the instructions which I received from your Lordships, I limit this Report to the facts which have been ascertained.

HENRY VAUGHAN JOHNSON.

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